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Gospel Plea, Volume 14 (1909)

Joel Baer Lehman

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THE GOSPEL PLEA.

"PREACH THE WORD."

Vol XIV.

Edwards, Mississippi, Saturday,

January 16, 1909. No. 3

Helpful to All.



Most of our readers are thoroughly familiar with the name of Jacob Kenoly, but we here want to give a short sketch of his life and make some observations on his work.

In the fall of 1899 we accepted the application of a young man from Georgia to come and work his way in school. When he came we saw him to be a tall, well-built, strong man. The following summer he had a severe attack of malaria which at one time brought him to the point of giving up, but just then the doctors published their discovery that the mosquito is the source of malarial infection, and we put him under a bar and he got well and did good work during his stay. He had no one to aid him and so had to stop out of school frequently to earn money, which was detrimental to his literary efficiency, but which developed in him a spirit of humility and persistency that has been invaluable to him.

During his stay here he was not once reprimanded nor did he get a single demerit. No matter how much we feared for the conduct of others, we never felt uneasy for the conduct of Jacob.

Many of those who attended Commencement in 1902 will remember with what power he sang the solo, "Cling to the Bible, my Boy," and how the audience chered him till he came and sang it again. Mr. C. E. Babcock, Superintendent of Industries, and President J. B. Lehman bought for him as a graduating present a hammer, saw and square. In presenting them, President Lehman told him the saw was given him to saw off whatever he found wrong as he went out in the world, the square to straighten up things that he found crooked, and the hammer to nail down the truths he gave to the people.

In accepting the present he stated that he had purposed in his heart to go to Africa. We scarcely thought he would be able to carry out his purpose, but by the spring of 1905 he was on the shores of Liberia wrestling with the African fever. In the four years he has been there he has secured a grant of one hundred acres from the government and has erected two school buildings with his own hand. He has gathered around him a small company of the best people to aid him. Soon he expects to formally organize into a church those whom he has baptized.

R. H. Milligan in his book on "The Jungle Folk of Africa," says of Liberia that the United States did either too much or too little for Liberia. They ought never to have started Liberia or they ought to have done more for them. It was not much short of criminal negligence to send a colony of freedmen to the inhospitable shore of west Africa without making adequate provision for their development. The freedmen a hundred years ago were not qualified in hand, head or heart to build a state. That Liberia exists at all to-day speaks volumes for the work of the American Negro.

But even though the United States was guilty of beginning a colonizing enterprise without making adequate provision in the nineteenth century, the twentieth century will probably make amends. The Methodists and other Protestant denominations have excellent stations in Liberia and there is much evidence that the United States will do much more for its abandoned child than it has done.

The effort that Jacob Kenoly is making to build up our industrial school in Liberia is the first attempt made by a graduate of one of the missionary schools of the South. It is the first national attempt of a

prepared American Negro to carry the spirit of the missionary school for Negroes in America to Africa.

Tuskegee has sent some of its graduates to Africa, but they have gone as the servants of the German government, as apostles of industrialism. Jacob Kenoly goes as the apostle of the Missionary school to Liberia where he can find Americo-Liberians who can aid him as the American Negroes have aided in building up the schools in the South. It is therefore of the greatest importance that great care is taken to make no mistake in it. Its success means volumes for the coming century.

Some have wondered whether it can succeed with Jacob and other Negro boys and girls who go out to aid him. It is no reflection on the American Negro to give these doubts due consideration. The American Negro came in nearly two hundred years from barbarism to slavery, and from slavery to civilized life in less than fifty years. The greatness are not mature enough to endure the awful conditions of Africa. In our own state they have started papers and schools and missionary enterprises without making adequate provision for carrying them on and of course they failed. The schools manned by Negro teachers in the Southern states need the most sympathetic support and Christian influence of the white people. As we said above, the Negro need not take offence at this statement. That he is able to do this work at all is the result of the march of missionary schools.

But Bro. Kenoly's case is of a different character. He went in the spirit of the missionary school and he put himself in touch with the best Christian white people as well as his own people. The C. W. B. M. soon took him up

A WEEKLY RELIGIOUS NEW PAPER.

Issued every Saturday from the press of

THE SOUTHERN CHRISTIAN INSTITUTE.

Published in the interests of the cause of Primitive Christianity and the general interests of the Negro race.

PRICE PER ANNUM \$1.00

Send all Communications to

THE GOSPEL PLEA,

EDWARDS, MISSISSIPPI.

ENTERED AS SECOND CLASS MAIL MATTER AT THE POST OFFICE AT EDWARDS MISS.

NOTES FROM OUR SCHOOLS.

Southern Christian Institute

Night school is progressing nicely.

The Algebra class, which has six members, is having a "mix up" with multiplication and division. President Lehman visited the school one night last week. The teachers and students are always glad to welcome visitors.

Teams will begin immediately to haul gravel for the cement foundation of the new Allison Hall.

Many of the students have started out to keep their records clear during the year 1909. In after years any student would have reason to be proud of a record in which no demerit mark could be found.

Two new captains have been recently appointed; Stanford Matthews, Company B, and Eric Hunt, Company E.

The Mt. Beulah Sunday school is starting out the new year in good earnest.

We hope that all the secretaries of the auxiliaries of the church will not fail to hand in their report to the church clerk at latest by the first of February. Our annual meeting occurs Feb. 7.

LIBRARY NOTES.

—Mrs. Elizabeth Ross presented "The Jungle Folk of Africa" to our library. It is her intention to send us "The Price of Africa" soon. The department devoted to missionary literature is growing rapidly, and the books are eagerly read.

—Miss Irene Banta, of Eureka, Illinois, who spent the holidays

with us, made a substantial donation to our Library fund.

—A number of missionary, and other good books, came to our library as a gift from the Ladies Aid Society of the Euclid Avenue Christian church, Cleveland, Ohio.

Editorials.

Honesty is the best policy. The man who gains one dollar by unfair means always loses ten by the loss of confidence. The confidence of one's neighbors is the best working capital in the world.

The best evidence that a man is yet in the bondage of selfishness is that he will take advantage of his fellows in a bargain. It never pays to cheat, for an honest and square deal will always bring back better returns.

When a community has reached the condition where they seek the good of all its members it becomes wealthy, contented and happy. Before they get to this and seek to take advantage of one another, they get poorer and more wretched. In our communities where the Negroes try to beat the white people and the white people try to beat the Negroes out of just returns from the soil, there we have a community nigh unto bankruptcy.

Personals.

The following we learn from Sister Bostick, R. L. Brock and George M. Thomas, all of whom sent in notices of the death of the aged brother:—"I feel sad to say that on the last day of December, 1908, Bro. Thomas York one of the oldest members of the Pearidge Christian church, fell asleep, leaving his wife and a host of friends to mourn his loss.

"Bro. York united with the Church of Christ some fifty years ago and fought a good fight until the Master said, It is enough; come up higher.

"The funeral was conducted by Elders G. M. Thomas and J. C. Guydon, the remains being laid away on New Years Day in the Pearidge cemetery. Bro. York will forever be sadly missed in this community, and we can only hope that our loss will be Heaven's gain."

—Bro. Brock furthers says in this letter:—"Bro. M. M. Bostick has been sick for some time, but by the help of God he is again able to be up and around in the house. His wife certainly gave

him good attention while he was so low, and we are all praying for his speedy recovery

Receipts from Educational Rally Day, from December 23rd., to January 7th., 1909.

Martinsville, Fayette Church, Virginia—by P. H. Moss \$3.00

Taylor C. E. Society, Texas,—by Miss Carrie Rector, \$1.00

Robert Bradley, Givhans, South Carolina, \$0.30

Argenta Church, Arkansas,—by Sarah L. Bostick, \$4.15

Gordonsville Mission, Alabama—by A. H. Perdue, \$3.00

Madison Church, Missouri,—by Rice Burton, \$10.00

Walnut Grove Church and Sunday School, Arkansas—by G. W. Ivy, 2.25

England, Arkansas,—by G. W. Ivy, \$0.25

Antioch Church, South Carolina,—by Richard Harter, \$2.00

Edwards Church, Mississippi,—by M. H. Jones, \$7.00

Mt. Olivet Church, Spencer, Virginia,—by Jas. H. Thomas, \$4.55

S. C. I. Sunday School, Mississippi,—by J. B. Lehman, \$10.00

Pine Grove Church, Mississippi,—Pastor G. T. Trevillion,—Sent by K. R. Brown, \$1.60

P. H. Smith, Port Gibson, Mississippi,—Sent by K. R. Brown, \$1.00

Christian Chapel, Mississippi,—by K. R. Brown, \$2.00

Antioch Church, Mississippi,—D. W. Riggs, Pastor, Sent by K. R. Brown, \$0.90

Total in the Educational Rally Day Fund to Jan. 7th.,—\$368.25.

Those giving from the Argenta Church, Arkansas, are as follows:—

Sarah L. Bostick, \$1.00.

M. M. Bostick, \$1.00.

Mrs. Emma Lunsden, 50 cts., Mrs. Trouthy Alexander, 50 cts., Mrs. McClinton, 50 cts.,

The names sent of those giving from the Walnut Grove Church and Sunday-school, Arkansas, are as follows:—

G. W. Ivy, 50 cts.,

R. B., Ivy 50 cts., Tom Rice, 25 cts., Mary Rice, 25 cts., A. J. Miller, 25 cts.,

Thos. Ivy, 50 cts.

C. H. Dickerson writes that he has not seen the amount \$9.00 from the Nicholasville Church, Kentucky, published. It has been received and we had supposed it had been published.

C. C. SMITH.

Cincinnati.

Heart To Heart Talks With Our Young Folks.

Remember what I said last week about the Grammar examination. If I get five sets of answers to those questions, I shall print some more examination questions in this department. If you like that kind of work for "Heart to Heart Talks" many of my young people will send in their answers to those first questions right away. If you haven't seen last week's GOSPEL PLEA yet, get it as soon as possible and read those questions over.

The original story, "Himself he can not save," by the author of "Mamma's Boy," begins next week. I hope that none of my young folks will miss a chapter of that beautiful story. Keep every paper containing the story and when it is finished call your friends in and read it clear through to them. You do not know how much they will enjoy your doing that.

Who will be the next to report a Teacher Training class in their Sunday schools? Thus far we have heard of only three: Waco, Texas; Southern Christian Institute, Edward, Miss; and Cincinnati, Ohio. If you have a class in your Sunday school won't you be kind enough to report it to "GOSPEL PLEA, (Uncle Isaac), Edwards, Miss.?"

Squibs

—Which would you rather do or go fishing?

—Do you know how to kill two birds with one stone? When Uncle Isaac was a little boy, they told him how he could catch a bird without a stone—just put salt on its tail.

—One time a boy in a certain city was directing a stranger to a man's house, and he said, "You go North till you come to Adams Street; then you turn and go straight up."

—What is it that always stands between Mr. Reuf, of San Francisco, and the penitentiary? Ans. The Supreme Court.

—"Back ward, turn backward, O Time in your flight, and make me a child again just for to-

night." Many a man has wished he might be changed to a child forever, when he had just been sentenced to the penitentiary for life.

—Patent applied for—these "squibs."

—A foppish young dude in a certain college once stepped up to a young lady and asked to carry her umbrella—it was raining. She said, "No, thank you, I have with me one stick."

—The fellow with the hoe is all right, but he sometimes uses it for a prop on which to rest.

MY ENDEAVOR

To be true—first to myself—and just and merciful. To be kind and faithful in little things. To be brave with the bid; openly grateful for good; always moderate.

To seek the best, content with what I find—placing principle above persons and right above riches. Of fear, none; of pain, enough to make my joys stand out; of pity some; of work, a plenty; of faith in God and man, much; of love, all.

LIEGH MITCHELL HODGES.

Every evening when the weather is stormy, people who use the subway in New York find some boys waiting with umbrellas at the Eight-Sixth Street station. These umbrellas are offered to persons who have been so unfortunate as to be caught in the rain without protection. Nothing is said about compensation, but it is understood that the umbrellas are not lent for nothing and some change is always the reward. Recently during a stormy period one boy made \$8 in four nights, and his partner, with another umbrella, made \$5. With this money they purchased other umbrellas and have started some of their friends up in business to handle the custom which they can not attend to themselves. The scheme has spread, and there are boys in the business now at other stations—*The Lookout*.

My Creed.

I believe

1. That God is love and for me to be god-like, I must love those who say all manner of things against me, falsely.

2. In the gospel of hard work.

3. That truth will always rise above error.

4. In the simple life,—in simple obedience to and trust in the God of the universe.

5. That man is the greatest expression of God's love.

6. That I was born to do a work, and if I do not do it, that work will never be done.

7. That all men, the world over, are brothers, and because my skin is black or white, does not make God love me more than the man whose skin may be red or yellow.

8. That the church is the instrument in the hands of God and men for the regeneration of society.

9. That if I do not make my life more useful this year than I did last the good Father will hold me accountable.

10. In prayer, as the expression of the soul to the Infinite.

GEORGIA'S "GENERAL PROSPERITY" INCREASES \$8,000,000 IN FIRST YEAR OF PROHIBITION.

"General prosperity in Georgia shows an increase of \$8,000,000 during the year of prohibition and panic," declares the *Golden Age*, December 3rd. "Bank clearings, real estate, building permits, post office receipts, and all other lines of business that have registered themselves automatically, show that the city of Atlanta has prospered under prohibition in the very teeth of the panic that swept the whole country."

"The claim has been often made this year that Georgia was standing the strain of the panic better perhaps than any state in the Union. The advantage has been credited to the saving of money for the retail trade by the closing of the liquor houses. We repeat the claim. The end of the year approaches and the city of Atlanta, with \$150,000 cut out of its revenue by the loss of the whisky tax, is so much richer in every other way that the able and painstaking chairman of the finance committee, Mr. John D. Grant, announces that the city will pay all its bills and will have a balance left over."

Reports from the Field.

Tennessee.

Dear Editor:—Soon after I came here to enter Meharry Medical College I was called as minister of the Gay St. church and I at once began the work. I must acknowledge that I am to be censured for not writing oftener, but for the past few weeks I have had more than I could do in preparing for final examinations.

The Christmas season is over. We had a very nice time in our services. On the Sunday following Christmas I spoke on the "Coming Messiah." I had a large audience. Two young ladies made the good confession and I baptized one yesterday and the other one, being sick, will be baptized next Sunday. On the whole I am quite well satisfied with the progress the church is making. We have organized a C. E., and have made some new plans for our Sunday-school. We had a Christmas tree on Christmas night. The elders and officers said it was the best they have had for years. I am trying to do my best and I am encouraged with the deep appreciation of the members.

I expect to remain here this summer. We are planning for a revival in the spring.

I am planning to organize a C. W. B. M. soon. We expect to observe Rally Day some time in the future.

Fraternally,

SAMUEL COTTERELL.

Nashville.

Missouri.

I am delighted to read from the "GOSPEL PLEA" this morning the good news of the choice which the Arkansas Brethren have made in employing Brother Moses Powell, of Missouri, to do their state evangelistic work.

Brother Powell does not fear the enemy, and preaches the Old Jerusalem Gospel fearlessly, yet lovingly. He makes no compromise, yet he has no place in his heart for contention and strife. He might well be termed one of Missou-

ri's favorite sons. He is a Christian gentleman, staunch worker, eminently qualified and has an unbroken record. Knowing him as I do, unhesitatingly recommend him to the fullest confidence and respect of the brotherhood throughout the land.

Respectfully,

J. B. PARSONS,

President of M. C. M. S.

Kentucky.

GOSPEL PLEA:—

Seems like each issue gets better. How would we ever keep in touch with the work of the conventions and each other if it were not for the PLEA? Would we ever hear of the progress our schools are making?

How would we push educational interests?

In the PLEA we hear from Martinsville, Va., Jonesboro, Tenn., S. C. I. and Lum in the South, and our own Kentucky school. I am also proud of the strong Prohibition stand taken by the PLEA, yet I hardly see how it could do otherwise and remain the "GOSPEL PLEA." Long live the PLEA.

Our work moves on nicely, S. S., Endeavor, prayer meeting and regular service all being well attended. Just organized teacher training class of 18, using Moninger's book State work generally is on the march upward. Let me wish a Merry Xmas to all writers and readers of the PLEA.

I hope every church in the Brotherhood will be heard from on account of Educational Rally Day.

Take care of my "Sammy."

Yours in Jesus,

C. H. DICKERSON.

Nicholasville.

Mississippi.

Dear Editor:—

Please allow space in your valuable paper to make our S. S. quarterly report of district No. 2, which was held in Union Hill church, Jan. 2nd and 3rd, 1909.

Our delegation was not as large as we were expecting. But we are thankful that God has spared us to enter in to a New Year. And we do hope that the brotherhood at large may put forth their very best effort to do better in the future than what we have done in the past. School reports:

Union Hill	\$1.50
Christian Chapel	1.20
Hermanville	1.50
Center church	1.50
Mandle Grove	1.50
Magnolia	1.00
Total collection	\$9.76
Paid to District Worker	\$2.45
Paid to Secretary	\$1.25
Turn to Treasurer	\$6.06

We request each school that has not reported to report to the District Worker as early as possible, as our second day session was cut off to attend the funeral of Sister Mary Commings which was held at Union Hill Jan 3rd, 1909. She served a life of 84 years, and lived a consistent Christian more than two-thirds of her life. Long life to the PLEA.

Hermanville

Mississippi.

We are now at the beginning of the year 1909, with all its history to be made and written.

The year 1908 closed with the great earthquake of Italy, on which doubt will go down as one of the greatest earthquakes ever recorded on the pages of history, and I am not quite sure but what it may prove to be the greatest ever recorded.

It is indeed sad to think of those thousands of sufferers, and the hundreds of thousands who have gone to the unknown shores. Our souls do indeed go out for them; our prayers go up to the great white throne in their behalf, but after all, that is not all that we can do. We can give of our means even though it be but a small amount.

Every Christian in America ought to do his or her part in this

moment of peril.

Christian friends, today we have indeed a great work to do, because men are not only suffering from earthquakes, but they are suffering from sin and vice in the world. I have in mind a sin or two, one perhaps which may be termed as that which takes away the understanding. Oh! the countless numbers whose understanding has been taken away, like five young men in our town who have over their heads a \$500.00 fine and ninety days on the farm, all because they like to drink too freely, as one man has put it.

The next thing which I wish to call your attention to is, that we are too immoral, and God is frowning on us. We must do better.

The thing which I have been trying to get at is this: as Christians we are not doing our duty, therefore let us wake up and begin to make and write our history for the year 1909.

What we want to do is to stir up an earthquake among sin, and cause destruction to visit sin and vice in the world and let a great lamentation be heard in the midst thereof, and let the earth, as it were, open up her mouth with the mighty shaking of an earthquake and bring destruction to sin.

I feel sure that the time is fully here for every child of God to lift up his hands to protect truth and right, no matter if our friends cry out against us: even our mothers and fathers. If I suffer because I stand for the right, let me suffer, for it will all come right in the end.

I have not any respect for an immoral man or woman, regardless of creed or color, brother or sister or friend. It is wrong and God has denounced it, and so I denounce it.

Again I have no respect for a man or woman who is not a man or woman of his or her word. If you can not be trusted, you are of no real value in the world, and you are not the man or woman that God is calling for. So, brothers and sisters, let us awake from the deep slumber of our sins, and face the world with truth and

right, and with a pure conscience. May God stir us up for greater and better things this year. May we lead pure lives and walk upright, and in all of our ways acknowledge Him.

In His service,
H. G. SMITH.

Utica.

Texas.

I think it will be helpful in more than one way if the state evangelists of each state would report their work through the PLEA. Also pastors and others workers. Not that we have "big" reports but that we have worked. The reports may be larger than we think, or smaller than we think. At best we know little respecting the real value of our efforts in the great work. So here is my first report as the evangelist of Texas. The convention elected me as evangelist and I began the work the 16th of October '08. Not expecting to be elected to the work it was necessary for me to spend the first month in Waco, as domestic and financial conditions were of such as to make it unwise and unprofitable if not impossible, for me to immediately leave home. During November and to date, December 22nd, I have visited seven churches in the interest of state missions and Educational Rally Day. It is understood that in my work I am to give all possible help to all departments of the local church—Bible school, C. W. B. M., Y. P. S. C. E. and church.

My first visit was to Cason, Texas, to meet the East Texas district convention. We found Bro. Knight and a few of the brethren on the ground. On the account of the weather only a few of the brethren met, most if not all, brethren of the Shady Grove congregation. We had the opportunity of talking over matters pertaining to the work with the brethren and making an address to those present. We do not despise these small gatherings where we can deliberately consider the work. Brothers H. W. Wallick, S. H. Wallick and Prof. W. H. Henry came in from Dangerfield as delegates to the meeting. On Sunday morning we had rain, but an

interesting Bible school met under the superintendency of Prof. W. G. Doddy. Prof. W. H. Henry, of Dangerfield, conducted a model school. A date was set to raise Educational collection. We had evidence and promises that it would be a good one. We spoke to an appreciative audience after Bible school closed. We were informed they had raised something for Educational Day but would raise some more and report. Brothers Knight, Rogers and others are pushing the work in this section. They collected \$3.50 for the evangelist and spread a bountiful dinner in the rear of the church at 5 P. M. We were rained out (in) at night. We were well cared for at the home of Eld. Thos. Williams while there.

We went to Dangerfield from Cason, where we met a good audience. We spoke to them—and it was a long one—and they collected \$5.75 for the evangelist and informed him some thing had been raised for Educational Day but would soon raise more and report. Brother H. W. Wallick carried us to his comfortable country home and Sister Wallick showed that it is yet a delight to her to make it comfortable for preachers. Brother Wallick furnished us a rig and driver and we were off to Union Hill, seven or eight miles farther in the country. It was a long, cold drive and seemingly colder when we found no one there. The weather changed to colder suddenly that afternoon and chilled the members and pastor—we judged. We went in, lighted up the house as best we could, found them without a stove, so we could not build a fire, and waited and waited, but no one came, so we returned by the same long, cold route to the same place (Bro. Wallick's), and was off the next morning for Greenville.

We found no appointment had been made for us in Greenville and we made a short visit to a few of the officers of the church at their places of business, while waiting for train to Waco.

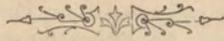
Two days in Waco and then to Bay City, where I spent one week. This was a week of helping to set things in order, and arranging to

(Continued on 7th page.)

Christian Woman's Board of Missions.

All C. W. B. M. dues; that is, the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. E. Harlan, 152 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.



Arkansas.

Dear Editor;—

Please allow space in your valuable paper, which comes to my home every week and brings a worthy message to our family, for the following report. We observed C. W. B. M. Day. We had with us Eld. M. Powell, of Mo. who preached a good sermon, after which a good program was rendered by the Auxiliary and also a good talk by the organizer.

After which a collection of \$11.35 was taken.

Those who gave 25 cents are as follows.

Ellen Brock	\$1.00
Pennie Holden	1.00
John Mitchell	1.00
Amanda Williams	.50
Bessie Kirk	.50
Rebecca Cuning	.35
Rev. Powell	.25
Margaret Bostick	.25
Lottie Mitchell	.25
Sarah L. Bostick	.25
Poster World	.25
Joe Gary	.25
P. W. Williams	.25
Leah Jeffers	.25

Frances gave the rest.

Sent to Mrs. M. E. Harlan, \$11.35 for C. W. B. M. offering; \$5.50 for general fund; \$2.00 state development fund to Sister Sarah L. Bostick. Total, \$18.85

Yours in the work,
ELLEN BROCK.

Kerr.

Dear Editor and readers of the GOSPEL PLEA:— It has been some time since you have heard from me but I am yet doing all I can for the work. A few at this place are doing what they can while others are very indifferent. But I hope the time will come when we can stand together as Christians

and feel each others care as we ought.

We observed C. W. B. M. day. The collection was \$2.85.

Those who gave are as follows:—

G. W. Ivy	\$0.25
R. B. Ivy	.55
J. A. Miller	.50
Mary Rice	.25
R. G. Brock	.25
Charity Jackson	.25

Rally Day Collection.

J. A. Miller	.25
James Ivy	.25
R. B. Ivy	.50
Tom Ivy	.25
Marry Rice	.25
G. W. Ivy	.50
Total amount	\$2.00

R. B. IVY.

Sherrill.

Dear Editor of the GOSPEL PLEA:— Please give space to report the following. Our C. W. B. M. day at Argenta was a very good success considering I have been burdened for two months, and could not attend to my work as I wished.

Those who gave are:

Sarah L. Bostick	\$1.75
Timothy Alexander	1.00
Emma Lumsden	1.00
Irene Smith	.70
Sarah Godby	.25
Mollie Bright	.25
S. B. Bright	.25
G. M. Homas	.25
Sarah Godby	.25
Sister Williams	.50
Friends	.25
Total raised	\$6.45

REPORT FOR QUARTER

ENDING DECEMBER 1ST.

Members	7
Tidings.	3
GOSPEL PLEA	5
Money sent to general fund	\$1.50
Money sent to State development fund	.75
C. W. B. M. Day	\$6.45
Total raised	8.70
Sarah L. Bostick, President; Emma Lumsden, Secretary.	

SHERBILL AUXILIARY REPORT

Members	5
TIDINGS	1
GOSPEL PLEA	3
State fund	\$0.35
General fund	1.00
C. W. B. M. Day	2.85
Rosa B. Ivy, President; Mary Bid. Secretary	

RUSSELLVILLE REPORT.

General fund	\$1.00
State fund	25
Minnie York President, Emma Sec.	

PLUMMERVILLE REPORT

Gained members	2
Meetings held	15
State fund	\$1.35
General fund	1.36
Mrs. Rebecca Henry, President; Miss Lizzie Harris, Secretary; Mrs. Rosa Henry, Treasurer. This auxiliary is getting on fine. They are faithful workers. Pray for them.	

WRIGHTVILLE REPORT

State fund	\$0.26
General fund	1.00
GOSPEL PLEA	1
Emma Finly, Secretary; Patsy Perington, Treasurer.	

KERR REPORT

Members	42
TIDINGS taken	9
GOSPEL PLEA	19
State fund	\$2.00
General fund	5.50
Raised on C. W. B. M. Day	11.35
Total raised	\$18.85.

This is a fine report.

Mrs. Ellen Brock, President; Mrs. Mitchell, Vice President; Mrs. Lottie Mitchell, Secretary; Mrs. Phyller Martin, Treasurer. Total money raised this quarter as far as I have learned is \$36.69

I have not heard from Pine Bluff, Toltec, and Washing as yet but trust to have their good reports soon.

Dear Sisters, our Colleges are needing help; can't you endorse that spirit do unto others as you would have them do unto you? Please think on this.

I am your servant,

SARAH L BOSTICK,
Organizer.

Argenta.

HELPFUL TO ALL.

(CONTINUED FROM 1ST PAGE.)

and thus he is in touch with the great host of Christian white women, North as well as South, and in this number is a growing host of Negro women. When we send him helpers we must send men and women who are the most mature we have, who can go in the spirit to endure the awful conditions of the African jungles. The Liberian Christian Institute must be carefully guarded and built up as a monument to the name of Jesus through the instrumentality of the American Negro from our missionary school and if ever a white person is connected with that station it should be one from one of our missionary schools, that the spirit of the Southern missionary school be inviolate.

REPORTS FROM THE FIELD.

(CONTINUED FROM 5TH PAGE.)

build a new house of worship. The congregation elected officers and appointed a building committee. In the reorganization they left the pulpit vacant and they are without a pastor, but I think they are in touch with a man for the place. Eld. Jas. Young and Prof. A. G. Hillard are the Elders. B. W. McQuarter, Clerk. Bro. McQuarter and wife are leading the children in a lively Bible school. They reported something raised on Educational Day and promised to report at once. We organized an auxiliary to the C. W. B. M. with eight members. Mrs. Jas. Young, President, and Miss Spiller, Secretary. We were well cared for at the home of Bro. McQuarter. The Bay City members paid nearly half of their apportionment for state missions. Many of the members paid their full apportionment for the year. We have a good chance in Bay City. They gave the evangelist \$9.50 and promised to raise something for Educational Day. A drive of twelve miles and we were at Vine Grove church. We went direct to Bro. Will Normans and in a short time Sister Norman had us at the table. We were glad to get there for we had been forced to fast from 8 A. M. to 10 P. M. We met the Bible School at—well when they met, and had a good lesson. Bro. J. B. Wyche is their Supt.

The Bible school work there should be better and we feel Bro. Wyche will lead them to better things. He has just begun as their Supt. The Auxiliary opened C. W. B. M. Day at—well, when they got there, we had the pleasure of speaking for them. Mrs. Rosa Brown is their efficient President and Mrs. E. Wyche, Secretary. They had a good and helpful meeting and the work of the C. W. B. M. was told and rehearsed. We had a long service from 11:30 A. M. to 5:15 P. M. At night we spoke to an appreciative audience and it was another long one. We visited among the members four days and spoke to them again on Wednesday. Our brethren at Vine Grove have and own some fine farms and some of the first farming land in Texas. They can, I believe they will, stand firmly by the mission work this year. They are able to do it. My, the children they have in the community! Almost as numerous as rice birds. They want the Texas school and say they are getting busy to "land it" at Vine Grove. Eld. Chas. Norris is their earnest and loyal pastor. They led all the churches last year for General Education. They were not able to raise so much this year but say they will let down the drag net for Easter—the Centennial Collection.

The Bible school paid to evangelist \$1.12, the church \$5.05. Another long drive through rain, mud and bottom for ten miles and we were at Bethlehem (Cedar Lake). Bro. Wyche furnished himself and horses and Bro. Will Norman the buggy and regardless of the down pour of rain we were kept dry and comfortable. We went direct to Eld. W. H. Woodards. Found him busy at the gin with bales piled 3 high and more to gin. Again, some of the finest land we ever saw, all belonging to the Woodard family and that family is something smaller than Abrahams. Eld. Woodard is a great man in his community with both white black. In the rain and mud we were able to have one service. No Bible school. Church at 1 P. M., continued until 6:00 P. M. I am sure there were more worried ones besides the speaker. How-

ever it was an encouraging service; they heard us gladly. Bro. J. B. Straton, the efficient Superintendent of the Bible school and church clerk, promises to rush his work. Sister Petteway reported the auxiliary at work and planning for greater work. Here we missed Sister J. B. Stratton who went to her reward last October. For years she was a faithful one to the auxiliary, church and the state work. In her home she was a devoted wife and mother and leaves a husband and six children. We were informed her death was one of perfect submission. They are planning to build a new church and they need one. Bro. Woodard has some noble men in his congregation. They stand for something and will stand for more this year. Bro. Mack Woodard, Eld. W. R. Brown, Jas. Petteway, J. B. Stratton and all the Woodard sons and others promised us full co-operation in the work. Only a few were present at service and they raised \$6.30 for the evangelist.

Monday at 4:00 A. M., led by Eld. W. H. Woodard with lantern, in rain and mud, we walked three miles and a half to catch a 6:39 A. M. semi-weekly train. Through bottom too dark and dangerous to drive, Bro. Woodard with lantern and I with "grip," we made our way and caught the train. Brother Woodard stopped in Bay City and we came on to Houston and then on home to find Mrs. Alphin, baby and mother-in-law well and talking about "Santa Claus."

Days on the field	53
Places visited	7
Sermons and addresses	28
Additions	1
Personal visits	37
Letters written	26
Circular letters and C. W. B. M. literature mailed	150
Counsels with officers	4
Business meetings with congregations	3
Churches reorganized 1 (Bay City).	
Auxiliaries to C. W. B. M. organized 1 (Bay City).	
Met 2 Bible schools. New pupils added 6. Money collected on the field \$29.75.	

WILLIAM ALPHIN,
State Evangelist of Texas.

Waco.

Bible-School Page

Geneva F. Burgess, EDITOR

For Ministers, Teachers, Scholars and Other Christians.

Lesson 4.

Lesson for January 24.

Edited From Standard Bible

Lessons.

THE LAME MAN HEALED.

Acts 3: 1-16; study also Acts 3: 1-26. GOLDEN TEXT.—“And by faith in his name hath his name made this man strong, whom ye behold and know.” Acts 3: 16.

TIME.—A. D. 30. PLACE.—Jerusalem. PERSONS.—Peter, John, a certain lame man and the amazed people. Reference is also made to Abraham, Isaac, Jacob and Pilate. DIVISION OF NEW TESTAMENT HISTORY.—Beginnings of the church, RULERS.—The same as in Lesson 1.

INTRODUCTION.

It is very likely that the events of this lesson occurred not long after the Pentecost. Stifter and others, however, think that it was several months or perhaps a year. Only five verses intervene between closing of the last lesson and the beginning of this one at this point.—Acts 2: 43-47.

In our last lesson, in the second verse, we read about the lame man being placed at the door of the temple which was called Beautiful. “Let us understand what is meant by this gate or door, by remembering that the temple was built on the summit of Mount Moriah, which was originally a harp-topped ridge. In order to make a broad, level surface for the temple and its courts, Solomon did not cut down the mountain-top; but he surrounded it with a wall which started from its base and arose perpendicularly till its top was higher than that of the mountain, and then filled in between this wall and the sides of the mountain, thus making the summit of the latter the same size with its base. This wall encased the mountain on every side, and as it rose higher than the leveled surface of the latter, it formed an enclosure around the court of the temple. That wall still stands, and the space enclosed is about thirty-six acres

Gates through this wall gave access to the court, and they were called the gates of the temple. That wall was thrown down to the level of the earth when the Romans destroyed the city, and consequently it is impossible now to say just where the gates were; but there must have been one or more of them on the side next to the city for the admission of people from the city, and Josephus tells us that one of these was made of brass and very magnificently ornamented. It was doubtless the one called Beautiful.”

Solomon's Porch was a structure built along the inner face of the enclosing wall of the outer court. It consisted of rows of stone columns twenty-seven feet high, with a roof of cedar resting on them and on the wall, so as to constitute a covered portico, with its inner side open toward the temple. On the eastern side of the court there were two rows of these columns, making that portico sixty feet deep and as long as the wall, which Josephus estimates at a furlong, though its exact measurement today is 1,530 feet. Across the southern end which now measure 922 feet, there were four rows of columns.

EXPLANATORY.

1. NOW PETER AND JOHN WERE GOING UP INTO THE TEMPLE AT THE HOUR OF PRAYER. These were the chief men among the apostles; they were “the eldest and the youngest probably of the noble twelve;” in earlier days they were old friends at Bethsaida, and fishing partners on the Lake of Galilee. Both of the apostles were with Christ at the Mount of the Transfiguration and also within the gates of Gethsemane. These two men were of very different temperaments, yet they were very close friends. THE NINTH HOUR.—The ninth hour was three o'clock in the afternoon; it was the middle space between noon and sunset. This was “the time of the evening sacrifice.”

2. A CERTAIN MAN THAT WAS LAME.—All we know of his history is (1).

that he was born with the cause of his lameness, making the cure more wonderful; (2) that it was caused by a weakness of the feet and ankles; (3) that it was so bad that he could not walk, but had to be carried. This was a well known case, one which had long excited the sympathy of the Jews in working in the temple. He was so lame that he could not walk, and, being thus deformed and poor and daily placed upon his usual seat in the temple court, he must have been a familiar acquaintance with the whole multitude. THE DOOR OF THE TEMPLE WHICH IS CALLED BEAUTIFUL.—“This gate or door was adorned after the most costly manner, having much richer and thicker plates of silver and gold.”

3. ABOUT TO GO INTO THE TEMPLE.—They were about to go from the noisy court of the Gentiles into the inner court of the worshippers.

4. LOOK ON US.—His words were intended to aid the unfortunate man in collecting his thoughts and in looking up-ward to the apostles with hope and confidence. A characteristic feature of Christianity is that it fastens its eye on the needy and suffering; science fastens its eyes on inanimate matter; art on the “gate called Beautiful;” but Christianity on the poor cripple.

6. SILVER AND GOLD HAVE I NONE.—“It is well for that cripple that Peter and John were not overstocked with silver and gold; it is well for him also that they were willing to give him such as they could. Even rich men could not be expected to do more than that.” IN THE NAME OF JESUS CHRIST OF NAZARETH, WALK.—No doubt the unfortunate man had often heard say that they had neither silver nor gold, but to hear one say “In the name of Jesus of Nazareth, walk,” is something that he had never before experienced. OF NAZARETH.—This is added here to make it perfectly clear to whom he referred. The apostles desired to make it very definite whose powers behind this deed.

THE GOSPEL PLEA.

"PREACH THE WORD."

Pres. J. B. Bellman

Vol XIV.

Edwards, Mississippi, Saturday,

January 23, 1909. No. 4

Helpful to All.



Save the Churches.

In all our Gulf states there are many churches hovering between life and death. By a little more neglect all these will die in the next five years, but if they should get some fostering care from the state evangelist, the state boards and the national C. W. B. M., some of them would become strong churches and but few of them would die. We have peculiar conditions to meet. The average community is in a transition from the old emotional religion to something, no one knows just what. The young people coming from the colleges have not been of great help for many of them have cut loose from the old emotionalism without being grounded in a more intelligent faith. The schools for Negroes in the South belong to four distinct classes: (1) The state schools, manned by Negro teachers, in which no religious training is given; (2) The schools supported by private benevolence and manned by Negro teachers; (3) The schools supported by missionary boards, manned by both white and colored teachers, where no efforts are made to do any religious work except what is done in class room; (4) The schools supported by missionary boards, manned by white and colored teachers, and where religious training is given in the class room and an effort is made to aid the churches to a higher spiritual life.

The young people who came from the first class are worth absolutely nothing to the church-life when they come home. This is quite noticeable in northern schools for white people, but it is doubly so in our state schools for Negroes. There are two reasons for this. One is that our sectarian jealousy com-

pels us to suppress all the most important religious teaching, and the other is that these schools are under the influence of partizan politics. The white men they have as advisors are politicians who have all their lives sought advantage and who are not qualified to judge of the fitness of the teachers they choose. The schools develop the intellect but their moral and religious life is left untouched, and to turn these young people loose on the average Negro church is simply disastrous.

The students from the second class differ greatly from different schools. There is a peculiar temptation in these schools to appeal to race pride and clanishness to the neglect of the higher Christian virtues. There is no question about these schools doing great good and turning out many excellent people who will be a great help to the economic and social life of the communities where they go, but they are not of much value to the church. Where they start other schools it is almost impossible to get up any religious influence. The environment under which these were trained had something lacking.

The third class of schools is doing much more good. They send out many excellent church workers, but the churches do not feel the immediate effect since the work done is of such a broad nature that its good influence must be absorbed by the community before it can have much effect on the church life. These schools do great good but the churches do not feel the immediate effect.

The fourth class, of which our schools are examples, impress the student body with not only the religious life but with the church life. When they go home they seek the sacred precincts of the church and

they make the illiterate people at home feel that all their efforts in keeping up the church life have not been in vain.

But our work of saving the churches calls for special effort. We can not depend wholly on the young people who go from our schools. They need a sympathetic and fostering care beyond what the churches can give. This fostering care must come partly from the agencies under the national C. W. B. M., partly from the white churches throughout the South, and partly through the local auxiliaries both of white and Negro women. The schools are teaching these young men that they must make sacrifices of personal comforts in starting the work, but we must all remember that there is a limit beyond which we can not expect them to go.

Sec'y. C. C. Smith has just written a letter to the churches in which he has asked for \$10,000 as a special fund. This looks large when compared to what has been given to this work; but, large as it is, it is entirely inadequate. Our brotherhood will not begin to do their duty until they pass the \$50,000 mark. They have put their plow in a field that demands of them a greater effort. In the past we have had marvelous success along certain lines and we have permitted this to make us believe we were doing our duty when we had not begun to do our duty.

Now that our white churches are taking up this work and beginning to do greater things, our Negro churches must also reach out for better things. And they are doing it. We hear the rumbling of the wheels of the train of larger things. Look at the educational rally report and see how many Mississippi churches are reporting. It is true

(Continued on 7th page.)

A WEEKLY RELIGIOUS NEW
PAPER.

Issued every Saturday from
the press of

THE SOUTHERN CHRISTIAN
INSTITUTE.

Published in the interests of the
cause of Primitive Christianity and
the general interests of the Negro
race.

PRICE PER ANNUM \$1.00

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THE GOSPEL PLEA,

EDWARDS, MISSISSIPPI.

ENTERED AS SECOND CLASS MAIL MAT-
TER AT THE POST OFFICE AT EDWARDS
MISS.

NOTES FROM OUR
SCHOOLS.

Low Graded School.

We are still ascending the hill of
progress in all our school work.

We are still having pleasant
weather.

The invitations are out for the
marriage of Miss Delia Edwards to
Mr. Henry L. Matthews
Wednesday evening, Jan. 13th,
to be celebrated at Union Point
church, the church on the campus.

Rev. H. J. Brayboy and Rev. J.
Edwards were welcome visitors to
our school last week.

Our garden looks promising with
cabbages and collards, but the cold
will delay us in our preparation for
our spring garden.

It has pleased the Almighty God
to take from us one of our beloved
day pupils, Rozelia Predue. She
belonged to the primary department
and to the Mercer Literary Society.
We all mourn her death, and tender
sympathy to the bereaved family.

Miss Tyson's, (the primary teach-
er's), parents are still on the sick
list, but she sticks to her work.
We hope they will be better soon.

The primary department will
render a program on President
Lincoln's birthday. They are try-
ing to excel their Christmas pro-
gram.

This is our work day and every
one seems to be busy. The girls are
washing, the boys are chopping,
Prof. Brooks is singing and sawing,
Miss Sneed is sewing, Miss Brown
is practicing, making ready for

contest, and Miss Tyson is super-
vising the laundry.

Our matron has been sick one
week with the lagrippe, but today
she is up.

The farmers have begun clearing
for the next crop.

Southern Christian Institute.

SUNDAY SERVICE.

10:00 a. m. Sunday-school.

11:00 a. m. Church Service.

4:00 p. m. Y. W. and Y. M. C. A.

7:00 p. m. C. E. Meeting.

Literary Societies, Philos, 2:45,
alternate Saturdays.

Franklins, 2:45, alternate Sat-
urdays.

Library Hours, Girls—4:00 p. m.
Fridays.

Boys—4:00 p. m. Wednesdays.

LIBRARY NOTES.

On Jan. 13, boys' library day, the
following books went out:

Robert Moffat,

David Livingston,

Women and The Gospel in Persia,

Henry Martyn and S. J. Mills,

Ten Boys on The Road From Long

Ago till Now,

Queen of England,

Stories of Great Americans,

Boy Travellers on The Congo,

World's Famous Orations,

Classic Stories,

Robinson Crusoe,

The Story of Ulysses,

Our Week Afloat,

Daring Deeds

Hawthornes, Wonder Book,

Tom Brown's School Days.

Miss Elizabeth Ross, National Sec-
retary of the Young Woman's
Christian Association, of New York
City, arrived Saturday afternoon for
a visit to our association. Saturday
evening, she spoke to officers and
committees in Miss Gardiner's room
at Faurot Building. Sunday morn-
ing at regular preaching hour she
occupied the church pulpit, and
Sunday afternoon at the regular Y.
W. C. A. meeting, she addressed all
the girls. All of her addresses

The Music Department is moving
along fine under the direction of
Miss Carney. If the department con-
tinues to become popular, it will be
necessary to have an assistant to
help teach those who study. Miss
Carney's effort to provide special
church music every Sunday is com-

mendable.

The boys in Belding Hall are very
anxious to keep their names out of
the "Blue Book." Names are put in
that book for misconduct and will
remain there for years. It is difficult
to blot out a bad record. It is hoped
that not many names will be put
there this new year of 1909.

were helpful.
Splendid meetings were conducted
by the Y. M. C. A. and the Endeav-
or Society last Sunday. Why not
keep these excellent meetings going
throughout the year?

Miss Anderson and Miss Short-
ridge have recently sung solos at
the Literary Societies, which added
much to the pleasure of the meeting.

Alexander Martin was elected
deacon Sunday morning to take the
place of Henry Campbell, who has
left school.

We hope that none of the secretar-
ies of the different auxiliaries of
the church will neglect to turn in
their report to the church secretary
by the first of February. Our
annual meeting occurs the first Sun-
day in February.

The blue print of the new Allison
Hall has arrived; it will certainly
be a splendid structure when it is
completed. Today as I write, I see
President Lehman and his boys
driving stakes and laying off the
foundation. The cement block ma-
chine is kept busy every day.

Write to our printing department
for prices on job work; we are
fixed now to give our patrons prompt
service.

THE TEN BUSINESS COM-
MANDMENTS.

1. Thou shalt not wait for some-
thing to turn up, but shalt pull
off thy coat and go to work that
thou mayst prosper in thy affairs
and make the word "failure" spell
"success."

2. Thou shalt not be content to
go about thy business looking like
a bum, for thou shouldst know
that thy personal appearance is
better than a letter of recommend-
ation.

3. Thou shalt not try to make
excuses, nor shalt thou say to
those who chide thee, "I didn't
think."

4. Thou shalt not wait to be
(Continued on 7th page.)

Heart To Heart Talks With Our Young Folks.

This week we begin our brand new serial by the author of "Mammy's Boy." Don't miss a chapter of this interesting story.

Are you going to send in your answers to those Grammar questions I published two weeks ago? If I do not hear from at least five, I shall not print any more questions, because I will think you are not interested in that.

MY LETTER BOX.

Mamie S. Mitchell, Kerr, Arkansas:—Dear Uncle Isaac, I have enjoyed reading the short letters in the Heart to Heart Talks so well until I thought that I would call again to stay only a short while and hope that I am welcome. Xmas, has come and gone, now how many of you cousins can tell what it is that came to your mind on that day? Of course I know there are plenty who know, but there are such a few who give it a thought. Why don't more of you cousins write? I do enjoy reading your letters and more especially from far off Africa. Permit me to relate to you this little story and then I'll go. A certain Prince went out into his vineyard to examine it and he went to all of his fruit trees, and said "what are you doing for me?" And the trees told what they were doing; then he went down into the meadow where the green grass was waving its pretty green blades and asked what it was doing and the grass told him its story. And then he came to a little Daisy that was growing in the hedgerow, and said "what are you doing?" "Nothing! nothing! I can not make a nesting place for even the little birds and I can not send fruit into your palace, and I can not even furnish food for sheep and cattle. They do not want me in the meadow. All I can do is to be the best little daisy I can," and the Prince bent down and kissed the Daisy and said: "There is none better than thou." Now Uncle Isaac if you see fit to print this I will be glad; not cast it into your basket. wish you a happy new year.

Himself He Cannot Save

CHAPTER I

"One, two, three! Ready! March!" The low hum of conversation stopped. The music teacher struck the first notes of the march, and the students filed slowly up into the chapel. As the last boy came out of the recitation room where the boys assembled, a teacher called to him.

"Paul," she said, "I see two of the new students coming over from the office. I wish you would wait for them and bring them up."

"Yes'm" Paul answered respectfully. When the teacher turned to follow the line upstairs, Paul walked to the door and looked in the direction of the office. The two boys were still some distance away so he took out his Bible and, pacing slowly up and down the hall, reviewed the morning's lesson.

There was not a more promising student in Mt. Hermon than Paul Randolph. From the limits of his six foot two he was physical perfection. Mentally, while not prodigy, he possessed a normal brain. With some hard work, to which by the way he was never averse, he came to his classes in mathematics with well prepared lessons. On the other hand his literary teachers found him keenly appreciative of the beauties in the selections which they assigned and able to express thought in good language. Morally he had never shown a single lapse although he was a wide-awake business-like young fellow and a leader in the college sports; but he had too much common sense and respect for the right to overstep bounds.

After two or three turns up and down the hall he again stepped to the door. As he did so, a large hound ran across the steps and Paul quickly jumped back. This was one weakness he was terribly ashamed of, an abnormal and, as it seemed to him, unmanly, fear of dogs. When a little child he had been attacked by a savage bulldog and in saving him his mother was so severely hurt that she died in a few days. The experience made a deep impression on his sensitive, loving disposition and the sight of a dog filled him with terror.

When he reached the chapel the lesson had begun, and placing his open Bible on his knee he gave close attention. The Bible study for a few days had been upon the crucifixion and Paul was taking more than usual interest in the deep spiritual lessons which the President was drawing from them. President Hale had noticed this and directed his questions quite frequently to the earnest young fellow. In a few moments he turned to him and asked, "Paul, what did the people passing by say of Jesus?"

"He saved others, Himself he cannot save," Paul readily answered.

"In what sense did they mean, moral or physical?" the President continued.

"Physical," Paul answered.

"Was it true in a physical sense?"

"No! he could have saved himself."

"Was it true in a moral sense?"

The boy looked long and thoughtfully into Pres. Hale's face.

"Yes, I think it was," he said at last.

"Yes. He could not save himself and be true to his high purpose," the president went on, turning to the rest of the school. "He could save others but himself he could not save. When a ship is wrecked can the captain save himself until all others are saved? He can save others but himself he cannot save and be a true man. Neither can we save ourselves if we are going to live the highest life, the life of unselfish service for others."

"I suppose that is the same thought that is expressed in Christ's saying, that whosoever saveth his life shall lose it," a student remarked.

"Yes. A life of selfishness always means loss in the long run—a loss of the best in life or eternity—a loss of the only things which are worth saving. If we are to gain the higher things we must be willing to sacrifice the lower. But our time is up. We will continue this discussion of the crucifixion tomorrow."

As President Hale closed his Bi-
(Continued on 7th page.)

Reports from the Field.

NORTH CAROLINA.

GOSPEL PLEA:—Find enclosed a part of my dues. I will continue to send in until I am even.

Christmas did not mean much for me in real cash. But it certainly did otherwise. On December 24th at 7:30, we had a Christmas exercise and a Christmas tree.

My wife and five children went to church. I had to stay at home with our five year old son.

At about eleven o'clock they returned. My wife awoke me and much to my delight she handed me a box containing a very nice double-breasted black suit of clothes, a present from the ladies of the church. She had sugar, soap and canned peaches.

Sister Mammie Dillard, Mary Tillman and Annie Watt felt that to dress me was not enough, but that the table must be helped.

Many thanks, dear sisters, it shall be my highest ambition to live worthy of these things.

We should have mentioned the names of Sister Mary Dillard, also Mrs. Turner. On December 27th we were delighted with the presence of Mrs. Annie Spencer Penn. She is a tried and true follower of Christ. Besides bringing with her, her son and another distinguished gentleman, she brought, as she always does, words of encouragement and a liberal heart.

God only knows the help that that Godly woman has been to us. We feel that there is only one Miss Annie, as we call her. Thank God that the influence of her life can be seen in all her children; not withstanding their color and riches I have never known them to turn a deaf ear to a worthy man. It's a blessing, yea, a great blessing, to be in a community where there are such white people.

The F. R. Penn Tobacco Co. gives employment to at least two-thirds of the colored people of Reidsville and none of us who are worthy ever have a right to complain, but

all, both white and black, feel that we are sure of all we merit.

We were at Mt. Olive on the 2nd, 3rd and 4th. Prof. Jas. H. Thomas filled our place on Dec. 20th and made the educational talk on Rally Day; we learned that on account of a marriage at a near by church the crowd was not so large, but they realized a fairly good offering. When we got to Mt. Olive Saturday the brethren were busy fixing a box for us. The sisters were there with lard, canned fruit, dried fruit, beans, potatoes and such like. The brethren also brought molasses, meal etc. It seems that the Hairstons felt that they ought to give until they felt it. Brother S. W. Hairston gave whole hams. These Virginian brethren and sisters are large hearted and true.

1908 was a trying year with us. We didn't know hardly what to do at times, but thank God, some of the clouds have rolled away. Oh, how our hearts go out in praise and thanks to God for the sweet fellowship of such Christian brethren. We must pray and work and watch that God may show us worthy of such kindness. Reidsville comes up with only \$5.62 for education. I wish it could be made \$10.00. We built a \$1,500 church house in 1908, we owe \$325, and we are giving and begging. God knows our hearts. We are both poor and sick; we believe if we could get a good man (Evangelist) to hold us a meeting we could get on stable ground. We ask the prayers and assistance of the entire brotherhood. We need and will appreciate tracts, song books and any literature of the church. Anything given will be thankfully and gratefully received.

Long live the PLEA,

M. C. WALKER.

Reidsville.

Texas.

Editor GOSPEL PLEA:---

Please let me say a few words to your readers through the columns of your valuable paper. The

church here is getting in good working condition. Our good and noble State Evangelist, William Alphin, of Waco, was with us from the 2th to the 11th of December, leaving here for Vine Grove church, at Caney. I am glad to say that he labored earnestly with the church here and revived every Christian, giving them a determination to do more for the cause of the Lord Jesus. He taught with true, plain facts and when he left, there was a greater mission spirit in the church than there ever was before. I pray that God will bless this brother and that He will send more William Alphins into the field. And to every child of God let me say, remember our brother in the work. Every Disciple must do his duty in supporting the Gospel. Remember the blessed word, United we stand, divided we fall. We can see very clearly that in every line of life's work to be successful, there must be cooperation, a working together. I am glad to say that our brother has approved himself with the people here. We have sent him away from his fireside to carry the word of our blessed Lord to those who are in darkness, and shall we now sit down at our ease, with our arms folded, knowing that we have one at work? God forbid. We are all measured with the same rule; we too must approve ourselves as workmen and if we cannot go, then let us help those who are going. Dear Christian friends, when the beloved ones of the Lord Jesus have fully come to this sense of duty, we may rest assured that whom we send out into the field will be able to do a great work, but if we fail to be their armor-bearers they will be compelled to lower their standards and come in.

Bro. Alphin while here was successful in organizing an auxiliary to the C. W. B. M., with a membership of 11, 6 sisters and 5 brethren, all of whom are good workers. The church here has

elected me for one of their Elders and I truly hope that with the help and guidance of the Holy Spirit each one of us will endeavor to do our part in the work, both at home and abroad. I trust that it will be possible for us to observe every missionary day in the year.

The Texas Christian Missionary convention failed to convene at the set time, December 8th, on account of some hindering circumstances, and therefore the Board is called to meet at the Vine Grove church, Caney, Texas, on the 16th of January, to transact business for this District. I beg to remain, a faithful servant of the Lord Jesus and a co-worker with the brotherhood,

JAMES YOUNG,
Pres., Matagorda District.
Bay City.

Mississippi.

Dear Editor of the GOSPEL PLEA:-

Please find enclosed \$1.00 for my subscription and note through your paper that the quarterly meeting of the Lord's Day schools will convene on Saturday before the fourth Lord's Day, at Providence Christian church. Meeting will open at 11 a.m. Divine service, led by Bro. K. D. Wynn. Talk by District Worker. Appointment of committees. Subject to be discussed, "Solomon's Wise Choice," led by Bros. R. J. Walker and H. D. Griffin. Collection and adjournment.

2 p. m. School reports. Enrollment of delegates. Review of the November lessons by P. B. Ellis. Collection and adjournment Sunday, 10 a. m. Sunday school taught by Bro. R. J. Runnells. Reviewed by Bro. W. Haywood, of Little Zion. Collection and adjournment. 12 o'clock. Divine service, led by R. D. Waid, of Antioch, followed by exercises by the different schools. Talk by Bro. James Owens on our coming convention. Final adjournment.

L. R. Garrison,
District Worker.
Fayette.

Arkansas

Dear Editor of the GOSPEL PLEA:-

Please allow me space in your paper for the following. It has been some time since you have heard from me, but I want to say that for the past week we have had the pleasure of having Eld. Moses Powell, our new State Evangelist, with us. Eld. Powell is indeed one of the ministers of the Gospel of Christ. I sincerely believe that this influence will be the means of greatly promoting the cause of the Kingdom in this State. I pray that his administration will be a successful one, for the harvest is indeed plenteous but the laborers are few. Pray ye therefore that the Lord of the harvest may send laborers into his vineyard. Now we have been praying for the above and our prayers have been heard, so let us show forth our thankfulness by a warm cooperation and by giving liberally and thus arouse the sinful ones to a sense of their Christian duty. Then the work will prosper. Oh, if the warm spirit of the union that Christ prayed for could only exist among us, the great religious famine-cry would not be heard! The greatest need of the church is to cooperate, for no organization can be successful when the hands of its supporters are not working for the same great end. Christ has said in substance, United we stand, divided we fall, so whenever we see the great Cause on the verge of shipwreck, let us remember it is due to our negligence. God has placed this work on our shoulders with every necessary means to destroy the obstacles that tend to retard its progress.

For more than a month we have been at a stand-still on account of the illness of our beloved pastor, Eld. Bostick, but I am glad to say that he is on the high road to recovery. He has certainly been missed by his little flock. The writer is preparing to enter the Louisville Bible school soon, that he may be able to do a more efficient work in the Master's vineyard.

Yours in his name,
MOSES H. MITCHELL.
Keir.

Mississippi.

Dear Editor of the PLEA.—Please note through the columns of the PLEA. that the quarterly meeting of District No. 1 will convene at Gordon Station, with the Antioch Christian church, February 13th and 14th, 1909. Let each church make as good, or better, report than they did in November. We are yet looking and waiting for the 50 cents on the Jackson church. Each Delegate is requested to be present Saturday. Let us try and make this one of the best quarterly meetings we've ever had. Brethren and friends, come and see our little town of Gordon.

Yours for Christ and the work.
N. R. TRAVILLIAN.
District Worker.

Port Gibson.

Dear Editor:—Will you please allow me space in your paper to say some things about the work of our Sunday schools. Those in my District are doing fine, considering the conditions all about us. I am in hopes that every superintendent will begin now to raise money for the convention in Jackson and not wait until the time gets nigh at hand and then begin to get the money, for it is scarce. But if we get it a little at a time then when the proper time for the collection comes, we will have no trouble. If we could only get the parents and officers and preachers interested in the Sunday school work, we would succeed admirably. I am going to try to visit each school before our next meeting in May. We want our best speakers from each school to get ready for Jackson. Let us do our best to raise \$35.00 in this convention in July. Union Hill is good to work. Let's all see what we can do.

Yours in Christ,
A. G. SNEED.
Port Gibson.

Christian Woman's Board of Missions.

All C. W. B. M. dues; that is, the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. E. Harlan, 152 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.



NOTES.

The Auxiliary at the S. C. I. had a splendid program, Sunday Jan. 10, with Miss Boggs as leader and Eric Hunt assistant leader. Seven new names were added to the roll.

The Junior C. E. society has gained four new members this month.

Each member received their big "Centennial Dollar" last Sunday. Nearly all expect to have them full of pennies before school is out.

Miss Hunt,
Edward, Miss,
My dear Sister:—

After reading and hearing so many of your good letters that come to our good teacher and noting the warm-hearted advice and great interest you show toward my people, it is inspiring to me and it makes me feel glad when I see that the C. W. B. M. recognizes the weak as well as the strong and the small as well as the great. We fail not to thank our Heavenly Father for our most noble gift which comes to us through the C. W. B. M. By the work of their hands we are blest and can discern the bright light from the darkness. I ask that you all will remember us in your prayers, that as many as prove faithful and are found waiting may bear the tidings to others as it has come to us. Pray for our success and fail not to remember me in your prayers. I have great interest in the work here and am trying to prepare myself for work among my people. There is a great work for me which our Master wants me to do. It will not please Him if I should fail and give my

time to something else.

I am yours in Christ,
RUTH E. WALKER.

Mississippi

Dear Editor:—

I kindly ask space in your columns to report the newly organized auxiliary at the Edwards Christian church.

On Sunday, Jan. 10, we were met by the organizer of District Number 2. After a few words of explanation by the organizer we succeeded in organizing an auxiliary to the National C. W. B. M. with an enrollment of 12 members.

The following officers were elected:

Cynthia T. Yarbro, President.
Mrs. Elizabeth McCoy, Vice President.

Mrs. Celeste B. Howard, Secretary.

Mrs. Carrie Jones, Treasurer.

We hope to have our first program the 4th Sunday in this month. This Sunday of each month has been set apart as our auxiliary day.

We ask the prayers of the brotherhood for our success.

Yours in the work,
CYNTHIA T. YARBRO.

Report of the C. W. B. M. Quarterly meeting held at Forest Grove Christian church, December 5th and 6th, 1908. House called to order by the president. Song. Praise service conducted by Sisters Nannie Baker and Ellen Wells. Song. Prayer by Sister Fannie Clark. Words of encouragement by the president and Eld. Smothers, followed by remarks on the work by delegates and visitors.

Report of Auxiliaries: Martin church, \$1.50; Union Hill, \$1.50; Forest Grove, \$0.50; Christian chapel, \$0.50; Little Zion, \$0.50.

From reports of District Organizers we find that Sisters Baker

and Griffin are doing all they can in this great work.

Address of welcome by Sister Griffin, response by Sister Jennings, after which there was a discussion on the topic. Beconing united, led by the president and Eld. Smothers, followed by others. Song. Collection of \$0.65 was taken. Bro Smothers dismissed the meeting.

Sunday at 10:00 a. m. Bro. Griffin conducted the Sunday school and Bro. N. R. Trevillian reviewed the lesson. Praise service led by Sister Jennings and Sister Ophelia Baker.

THE MISSION SISTERS' REPORT.

Cordelia Jennings, \$1.75; Fannie Claiborne read a paper. A number of short talks were given by the members. After prayer by Bro. Claiborne, Eld. Brown, Bro. Franklin, Eld. N. R. Trevillian and others gave some interesting talks.

The following cash pledges were received:

J. Franklin	\$0.25
Hattie Griffin	.25
Cordelia Jennings	.25
Ophelia Baker	.25
Sister Claiborne	.10
A. Jennings	.10
J. M. Jennings	.50
L. M. Baker	.25

Total amount raised \$2.35

After another song, Bro. Griffin preached a very good sermon.

The committee on time and place reported that we meet the first Saturday and Sunday in March at Hermanville.

I am sure all felt that this was a good, inspiring session. Let us all begin working and praying for our meeting in March.

SARAH L. BLACKBURN.

Port Gibson.

HELPFUL TO ALL.

(Continued from 1st page.)

the collections are small, but many churches are having a fellowship. We predict that nine-tenths of the churches in Mississippi that cooperate with the M. C. M. C. will send in collections. Brothers Thomas and Moss of Virginia are reaching out to influence the churches while Brothers Franklin and Brooks and Sisters Sneed and Brown are reaching out in Alabama till the whole church feels it. Especially do the women feel the warm touch of Roxie's work. The immediate effort should be to get all in touch with the work, rather than a large collection. The large collection must follow in a year or two. In ten years from now our Negro churches must give as much to this work as white and Negro churches are giving now, while the white churches must mount on eagle's wings in their gifts.

Our schools are full of earnest young people who must be put to work as soon as they go out. Some have an ambition to go to Africa, some want to go into our schools, some want to start others, some want to help save the churches, some want to go into the public schools, while many of them will go home as farmers and workmen of various kinds. These young people are the rod in Moses' hand. Will we give the means by which the rod can be lifted?

HEART TO HEART TALK
WITH OUR YOUNG
FOLKS.

(Continued from 3rd page.)

ble he chanced to glance toward Paul, and the intense, thoughtful expression in the boy's deep eyes made him look at him again after he had lain his Bible down upon the table, but he had begun to hunt the place in the song book and soon his fine tenor was leading all the voices in that section of the room.

A few minutes later, as the students were marching out of the chapel, a girl's frightened scream was heard and the students who had reached the lower hall ran hastily into their recitation rooms at sight

of a big angry dog, which many of them knew as a fierce animal from a neighboring plantation, usually kept chained when not with his master. He was running rapidly down the hall-way and reached the foot of the stairs at the same time Paul stepped upon the floor. The boy's first inclination was to follow the other students in their flight, but he saw the dog turning toward the other stairway down which a long line of terrified girls was coming. Himself He can not save—thought rather than the words flashed through his mind and quickly turning he threw his tall form between the dog and the girls and made a skillful dive at the dog's throat. He was successful and with the assistance of the other boys, the animal was gotten out of the hall and sent yelping towards home.

The incident, if the students had let it, would soon have been forgotten by a boy with Paul's modest, generous nature, but the joy of conquering a selfish fear for the sake of others made a deep impression upon his heart and was the little pebble that deflected a strong life into another channel from that in which it was going.

(Continued in next issue.)

THE TEN BUSINESS COMMANDMENTS.

(Continued from 2nd Page.)

told what thou shalt do, nor in what manner thou shalt do it, for thus may thy days be long on the job which fortune hath given thee.

5. Thou shalt not fail to maintain thine own integrity, nor shalt thou be guilty of anything that will lessen thy good respect for thyself.

6. Thou shalt not covet the other fellow's job, nor his salary, nor the position which he hath gained by his own hard labor.

7. Thou shalt not fail to live within thy income, nor shalt thou contract any debts when thou canst not see thy way clear to pay them.

8. Thou shalt not fail to blow thine own horn, for he who is afraid to blow his own horn at the proper occasion findeth nobody standing ready to blow it for him.

9. Thou shalt not hesitate to say "No" when thou meanest "No,"

nor shalt thou fail to remember there are occasions when it is unsafe to bind thyself by hasty judgment.

10. Thou shalt give every man a Square Deal. This is the last and great commandment, and there is no other like unto it. Upon this commandment dependeth all the law and the profits of the business world.

"I Believe"—An Every Day Creed.

BY CHARLES STELZLE.

I believe in my job. It may not be a very important job, but it is mine. Furthermore, it is God's job for me. He has a purpose in my life with reference to his plan for the world's progress. No other fellow can take my place. It isn't a big place, to be sure, but for years I have been molden in a peculiar way to fill a peculiar niche in the world's work.

I believe in my fellow man. He may not always agree with me. I'd feel sorry for him if he did, because I, myself, do not believe some of the things that were absolutely sure in my own mind a dozen years ago. May he never lose faith in himself because if he does, he may lose faith in me, and that would hurt him more than the former, and it would really hurt him more than it would hurt me.

I believe in my country. I believe in it because it is made up of my fellow man—and myself. I can't go back on either of us and be true my creed. If it isn't the best country in the world, it is partly because I am not the kind of a man that I should be.

I believe in my home. It isn't a rich home. It wouldn't satisfy some folks, but it contains jewels which can not be purchased in the markets of the world. When I enter its secret chambers and shut out the world with its care, I am a lord. Its motto is service, its reward is love.

I believe in to-day. It is all that I possess. The past is of value only as it can make the life of to-day fuller and freer. There is no assurance of to-morrow. I must make good of to-day.

Christian-Evangelist.

Bible-School Page

Geneva F. Burgess, EDITOR

For Ministers, Teachers, Scholars, and Other Christians.

Lesson 5.

Lesson for January 31.

Edited From Standard Bible

Lessons.

THE TRIAL OF PETER AND JOHN.

Acts 4: 5-20.

Study also Acts. 4: 1-31.

GOLDEN TEXT.—"They were all filled with the Holy Spirit, and they spake the word of God with boldness."—Acts 4: 31.

TIME.—Immediately following the last lesson. **PLACE.**—Solomon's porch of the temple, and in the hall of the Sanhedrin room. **PERSONS.** Priests, Sadducees, the Sanhedrin, Peter and John. **DIVISION OF NEW TESTAMENT HISTORY.**—Beginnings of the church. **RULERS.**—Tiberius Caesar, Emperor of Rome; Pontius Pilate, governor of Judea; Herod Antipas, governor of Trachonitis, and the region north of Peraea, east of Jordan.

INTRODUCTION.

Our last lesson closed with the stirring message of Peter to the people who gathered in Solomon's porch. While his words were no doubt listened to with great interest, yet his sermon was rudely interrupted by the priests and Sadducees who came with the captain of the temple and arrested both Peter and John. They were kept in prison over night, and in the morning brought before the Sanhedrin. This council, which was composed of about seventy men, chief priests and rulers, was the same body that had condemned Jesus. The high priest Annas and Caiaphas were possibly the most influential men in the council. As they were both Sadducees, the words of Peter concerning the resurrection had no doubt exasperated them, as the Sadducees denied existence beyond the grave. Our lesson today opens with Peter and John in the midst of this council of men who are demanding they state by what power or in what name they had wrought the miracle upon the unfortunate man who sat at the gate called Beautiful.

Our lesson is peculiarly interesting today because it describes the first attempt to suppress the church of Christ. It is the preface or introduction of that long history of trials, inquisitions, persecutions and martyrdoms which comes, like a line of blood, down the annals of human affairs, even to modern times. Only in the future world shall we know how often this scene which we lightly study today, has risen with thrilling inspiration before the minds of Christ's martyrs. The boldness of Peter and John has strengthened many a feeble knee, and their loyal, ringing testimony to the name and claim of Christ has put bold words on many a trembling lip. Christ faithfully foretold these bitter experiences, and his saints have the Lord's own words of exhortation for their encouragement. To the apostles he had given the peculiar promise that they need give themselves no concern in preparing their defense, since the Spirit would be present with them, and would take up their course for them. In the light of this promise we should study Peter's words before the Sanhedrin.

EXPLANATORY.

5. AND IT CAME TO PASS ON THE DAY.—The day after Peter and John had been arrested. **RULERS AND ELDERS AND SCRIBES.**—These composed the Sanhedrin, the great Jewish court. "The rulers were the chief priests, the most prominent members of the priesthood, belonging chiefly, if not entirely, to the Sadducean party." The elders were leading laymen, all members of the Sanhedrin who were neither priests nor scribes.

6. ANNAS . . . CAIAPHAS.—Annas, whom Luke both here and in his former narrative calls high priest, was the lawful high priest, but he had been deposed by Valerius Gratus, predecessor of Pilate, and Caiaphas, his son-in-law, had been by the same unlawful procedure put in his place, so that while the latter was holding the

office, the other was lawfully entitled to it, and was recognized as high priest by the people. **JOHN AND ALEXANDER.**—These men were well-known men of high authority, as the manner in which they are mentioned clearly indicates, but nothing more is now known of them. The assembly was called for the purpose of determining what should be done with Peter and John. **AND AS MANY AS WERE OF THE KINDRED OF THE HIGH PRIEST.**—Whose ancestors lately enjoyed the high priesthood. Five of the sons of Annas became high priests.

7 SET THEM IN THE MIDST.—Lightfoot noted that members of the Sanhedrin sat in a semi-circle; we now see that Peter and John are having an opportunity to address the highest authorities, which under ordinary circumstances they could hardly have done. Thus we see that this opposition presented an opportunity.

8. THEN PETER, FILLED WITH THE HOLY SPIRIT.—It is very evident that Peter was filled with the Holy Spirit in the utterance of this holy speech.

9. A GOOD DEED DONE TO AN IMPOTENT MAN.—This is a skillful touch. They are arraigned for no bad deed, no lawlessness or dishonesty, or invasion of the rights of others, but for a good deed.

10. BE IT KNOWN UNTO YOU ALL.—Fearless, and seeking no favor, Peter speaks the truth severely. **—IN THE NAME OF JESUS CHRIST OF NAZARETH.**—Here is the boldness of boldness. The apostle strikes with a definite aim. Without regard to what it will cost him personally, he arraigns his accusers. They are now the criminals on trial for murdering the Christ. Their prisoner becomes their Elijah, saying, "thou art he that troubleth Israel," their Nathan, saying, "thou art the man."

11. WHOM GOD RAISED FROM THE DEAD.—Peter set the action of the omnipotent against their own, and showed their awful guilt. This was the time, if ever, to refute the charge of stealing the body.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol XIV.

Edwards, Mississippi, Saturday,

February 6, 1909. No. 5

Helpful to All.

We Need More Reports for the Plea.

IN another place in this issue is a long letter from the state evangelist of Texas, Eld. Alphin, in which he suggests that more of the workers should report through the PLEA. This is a suggestion very opportunely made. We are doing a much larger work than our reports would indicate. The C. W. B. M. is aiding eighteen white workers among the Negroes and twenty-seven Negroes. All these workers report to the C. W. B. M. that the great mass of givers may see what is done. Their annual reports are read with great interest, but from week to week they should report through the PLEA so that the Negro churches which are not yet in touch with the national reports may know what is being done. The PLEA is not owned by any individual but belongs to the C. W. B. M. and therefore there can be no selfishness in asking that every one of these workers make himself or herself an agent for the circulation of the PLEA and report what is being done through its columns. Our work would be fully twice as effective if this were done. It would seem twice as large and would have a much greater influence. We have written to most of these workers and have urged this and we are sure there is no opposition to it. It is just a case where we have never done it and it is hard to get to doing things we have never done. But we think the time is ripe to begin a campaign along this line. Those who are already reporting can mention in their reports that they are among those who are going to report. The principle of advertising is to get people to think and talk about an article and then they will buy it.

Let us get our people to think about this and then they will talk about it and then they will do it.

Bro. Alphin proposes also that an effort be made to get all these workers out to the Worker's Conference this year, and this is another good idea. The railroads are now selling thousand-mile tickets for \$20.00 good any place within that Passenger Association. The S. C. I. is in the South Eastern Association which includes all the states east to the Atlantic and North to Virginia and Kentucky. The South Western Association includes all the country west of the Mississippi and tickets are good to Vicksburg. With most of these workers from five hundred to a thousand miles would be used. If any is left they can have it for other traveling as it is good for a year. We see no reason why all these workers can not be brought together in our worker's conference this year. This body, together with all those who are thoroughly in sympathy with the work, will make a great gathering.

We hope soon to be able to make announcements for the program of the conference. In looking at the calendar a few days ago we were astonished to see that it is only fifteen weeks off. Will not all our readers aid us in circulating the PLEA and working up the great interests we have mentioned above? By so doing you will be doing a real missionary work.

A great many of our readers are over due. The collections have been much poorer than we had expected. However we know they have not forgotten the statement we sent them and many are remitting now.

We have from time to time made notices in our College items about Allison Hall No. 2. Perhaps our readers would be interested in a more detailed statement. It is to be made out of cement blocks. On Shiloh Farm we found a fine gravel bank which bids fair to furnish an

almost inexhaustible supply of gravel. Under the direction of Thomas B. Frost, who was one of our students sixteen years ago, the blocks have been made and stored away in the old planing mill. They are now putting in the concrete foundation and if the weather remains good two or three weeks longer this will all be finished. We hope to have some of the blocks laid by commencement time. None of the short blocks and window sills have yet been made so there is yet much work to be done.

The building is to be a Mess Hall only. It will not include a dormitory as before. The kitchen part is to be 40 by 40. The main part will be 42 by 95. The dining room itself will be, inside measure, 40 by 67 and will seat 280 people. It is to be put on the same ground as Allison Hall No. 1 stood, thus having the nice central location for a Mess Hall.

We are also planning a dormitory to be built just south of the old Industrial Hall, to be named Smith Hall. How soon this will be erected depends entirely on the progress we make on Allison Hall. However, it is to be hoped that we may be able to have it in a year or two.

But we need a larger co-operation all around. An effort is being made to arouse all our white churches to a proper appreciation of this work and our Negro churches must not lag behind in this one whit. We must depend on our workers to help arouse them.

Then, too, we must not forget the other schools under the C. W. B. M. They have their needs too and some of them are very urgent. We wish they could report more frequently that these needs might be brought before the people more effectively. We have begun a grand educational system and it is the work of the next few decades to perfect it so it can properly do the grand work it has revealed to us.

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER
Issued every Saturday from
the press of
THE SOUTHERN CHRISTIAN
INSTITUTE.

Published in the interests of the
cause of Primitive Christianity
and the general interests
of the Negro race.

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THE GOSPEL PLEA,

EDWARDS, MISSISSIPPI.

ENTERED AS SECOND CLASS MAIL MAT-
TER AT THE POST OFFICE AT EDWARDS
MISS.

Personals

—Eld. M. T. Brown, of Chicago, writes, "Please announce through your columns that, the Lord being willing, I will begin a meeting for the Eighth and Everett St. church, Kansas City, Kans. on Sunday, February 7th, 1909. I have promised to remain there until April 1st, after which time I shall be open for contract as a pastor, as previously announced. It has been very pleasant indeed to worship here with my old congregation, in the old building I bought for them."

Sister Ellen Brock, of Kerrs, Arkansas, issues a call for the Arkansas state C. W. B. M. convention. The convention will convene with the Pearidge Christian church on the 20th of February, 1909. The program will open at 9:45 a. m. on that day and the discussion will follow the same lines as last year, the good that the Auxiliaries are doing. Sister Brock urges every member to be present and learn something about the work and its needs, and to bring ten cents along, or, if any of the members cannot attend, let them send the money anyway.

A letter from R. T. Matlock conveys the sad intelligence of the death of George A. Wellis at his home in Emporia, Kansas, on the 17th of last month, at the age of 65 years. Bro. Matlock says, "He suffered severely with cancer of the stomach for about seven months, being unable to eat a thing for thirty-three days before his death. He was an elder in the 2nd Chris-

tian church of this city and was active in all the work, often filling the pulpit. He was a member of the G. A. R., being chaplain for two years, and that organization attended his funeral in a body. He was dearly beloved by everybody; all the children called him "Grandpa" and his death was a keen loss to the whole community. He bore all his suffering like a saint, never murmuring nor complaining. A few days before he died he requested that I should say to the Kansas brotherhood for him, 'Keep up the cooperative spirit. Don't let it die down.' The church could not hold the sympathizing friends who crowded to his funeral. The service was conducted by the writer, assisted by the Baptist and Methodist pastors. Bro. Wellis leaves a wife, the church, the G. A. R. and a host of friends to mourn his loss."

NOTES FROM OUR SCHOOLS. Louisville Christian Bible School.

We are indebted to Moses F. Mitchell for the following letter, telling of his first impression of the L. C. B. S. "On the first of January I left Little Rock for the Louisville Bible School, stopping over a few days in St. Louis where I preached for a wide-awake congregation under the pastoral care of Eld. M. J. Mace. The following day I left St. Louis with the hearty prayers of Bro. Mace and his flock following me. I landed in Louisville safe Monday evening and soon made my way to the school and met Prof. W. H. Dickerson, who made everything pleasant for me and directed me to my room where I enjoyed a good night's rest. The next morning I entered chapel and made the acquaintance of Prof. A. J. Thomson who has shown in every respect that he was glad I have become a student.

"Ever since my arrival I have been made to feel right at home. Before I came here I heard many things said about the school but must say that the half never was told me. All the help and patience that can be shown is found in the instructors, A. J. Thomson and W. H. Dickerson. I must say that whoever is brought up under their

care will be thoroughly prepared for life's great work."

Southern Christian Institute.

The school never had in it a larger percent of earnest, modest students than now. The class room work is at high water mark.

Many students are applying for next year. Those who expect to enter to work their way should make their formal application before the Summer session closes.

Water is low on the hill again. One night Miss Hunt gave out the word after supper that she needed several buckets of water from the school building for breakfast the next morning. The boys in Eelding Hall formed a "bucket brigade" and soon the Dining Hall was supplied.

What ideal weather we have had for our winter work—just like spring.

Liberian Christian Institute.

I have just closed a very successful term of school and I can see some very encouraging results. More interest is manifested than last year. I have accomplished more and it was not so hard since all had books to study.

We have the frame for the new building out row and we are getting the material together. I think when I go to Monrovia I will find the tools you sent. When we have the sewing machine, the tools, the books and all the other things we will surely find that it will add much to this work. I am thankful to my heavenly Father that all things work together for good.

I have my petition to the Legislature ready now. I hope to get it through this session of Congress which will begin in January.

The dry season is here now and we are having some very hot days. We had seven men from the settlement come over and help carry the timbers for our school house. So you see it won't be long till we will have every thing on the spot.

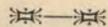
My farm is doing well. I will not have to buy many things next year.

Our temperance society met last Lord's day. Five more were added, which makes 29 in all. Some say this evil habit of drink has got control and they fear to pledge just now.

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

SOME answers to the examination questions in *Gleaner* that appeared in this department a few weeks ago are coming in. I haven't received five sets of answers yet. Thousands of young people are paying out many dollars for this same kind of work in correspondence schools. Here it is free to you, if you will but accept it. I shall not print another set of questions until I receive answers to my first set from at least five young people. You had better hunt up that issue of the *PLEA* that contains those questions and send in your answers to-day.



MY LETTER BOX.

Nashville, Tenn.

Dear Uncle Isaac:—

I know you are always delighted with young people's proceedings. Feeling that this may interest you I hastily sketch it and send it to you. I always enjoy reading your "Heart to Heart" columns. We are all well here and doing nicely. We have a nice set of young people and they are always delighted to work in every good thing. I wish you could drop in some night and hear them discuss their C. E. topics. I know you would feel proud of them. We shall write to you again. We are all busy and well.

Your nephew,
"Dick."

The sketch:

A delightful incident in a Sunday school class, January, 17, 1909.

Superintendent—"Friends before we shall dismiss, I have with me a prize for one of our little girls, Miss Flora Collins, which should have been presented to her from the night of the Christmas tree; but on account of a misunderstanding between the committee appointed and myself, it was not done. You all remember the request made by our pastor some time in September that in order to advance the interests of our Sunday school, numerically and spiritually, a ticket should be given to the boy or girl

who was found in his seat at twenty-five minutes till ten, and at the end of the year the one who was able to show the most of these tickets to receive a prize. In addition to this he suggested that the girl or boy who brings with him a new scholar should receive an extra ticket. Thus if a child were on time and should bring a new scholar, he would receive two tickets for the day. Miss Flora Collins has been that successful one. She was always found in her seat and has brought three new scholars with her. Therefore I take pleasure in presenting to Miss Flora this book, *Pure Thoughts for Young People*. I have with me a few sample cards our pastor has brought us. This card as you will see—pass it around—has upon it ten beautiful tickets, everyone having a bearing on the other. I am going to present one of these cards at the end of every quarter to the boy or girl who was always found in his seat on time but must give up one of the small tickets in case he or she is absent one Sunday from class and can't give a reasonable excuse. I am sorry to cut one of these tickets out and then your card will lose its connection, and whenever you look on your card hereafter you will remember your tardiness. But you may redeem yourself by your faithfulness. But about our missionary work, I don't know yet, Elder——"

"Mr. Superintendent," in a most abrupt and enthusiastic way, said Mr. Lechymon, springing to his feet, "I offer a dollar to the boy or girl who has brought the most scholars to the Sunday-school by the first Sunday in April. I admire this missionary work among the children in their youth." "Mr. Superintendent, I will add fifty cents to that dollar, making it a dollar and half," said Mr. Valentine, without courtesy or ceremony, rising to his feet without allowing his worthy friend, Mr. Lechymon, to resume his seat or finish his speech—"Mr. Superintendent, I am indeed proud to see the enthusiasm aroused in our class this morning. It gives one inspir-

ation to go forward. I feel that this is a dawn of a new era in our Sunday school; but allow me to now interfere in making a suggestion as to the money offered. You have all done commendably well, but I would suggest that instead of giving the cash dollar and a half to the successful party, let value to that amount be given that the child may always have it to look upon."

The pastor had now an opportunity to drop in. "But, Mr. Superintendent, all that has been said or done has been in favor of Miss Hadley's class, because her class is the largest." Miss Beard in a most pathetic and unassuming manner presented her plan for her class of boys. "Who is going to help me in building up my boys' class?" (Laughter).

"I will stand by your class, Miss Beard," quickly responded Bro. Molten, "I will give a class to the hero of your class."

"Well, I too will have to make a complaint." The pastor was growing jealous. "Why should my Bible Training class be slighted?" (Laughter.)

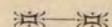
"Oh, no, our class will not be slighted, I will stand by them as a rewarder," Bro. Borner quickly replied. "But the reward will surely be to myself for I am going to work hard for it." "I shall see to that," another brother contested.

Bang! Bang! All was over. The amusing class was dismissed. A few Missionary Findings and C. W. B. M. tracts were passed around to the ladies and all sat down to listen to a most delightful sermon; after this the collection and the administering of the Lord's supper and then all went home feeling better than ever before.

Yours truly,

"Delighted Eye-witness."

Gay Street Christian church.



Certainly, we enjoy hearing about the doings of young people everywhere. We hope this Sunday school may have every success. Other Sunday schools ought to get a great deal of help from the above account.

Reports from the Field.

Texas.

There is much work, yes, real work, done by an evangelist that can't be reported on paper. At best our reports are not complete. There is much that is not wise to report, nevertheless this unwise matter to report is often the real hard work of the evangelist. It is true that the unwise things to spread in reports contain the real trials and often the success of the evangelist. What evangelist that is true to his calling and "sticks to his bush" hasn't found it this way? Often when we have carefully told of our efforts and endeavors the half has not been told of the work that has placed upon us the greatest responsibility and caused the greatest anxiety. However it is helpful to them for whom and with whom we labor and for the work, to as much as make a partial report.

Some times our reports are undervalued because the reader assumes that the evangelist is boosting or advertising himself. As we evangelists are yet human it is possible for us to be guilty in some cases; but in too many cases the reader's assumption is the result of partiality, prejudice and judging others by their standard of action. We should have more of the work among us and done by us reported. We should make the GOSPEL PLEA of greater service to us. We are abusing a great privilege by not making the PLEA count for more in our work. Now suppose I should report some conversations I have had when asking members of the church to subscribe for the PLEA and some excuses they offer. What do you think they would think and say about the evangelist for publishing such a thing? **WE ARE CERTAINLY SLEEPING ON OUR RIGHTS IF WE DON'T REPORT OUR WORK TO AND SUBSCRIBE, PAY FOR AND READ THE PLEA.**

After spending Christmas Day with my family, in attending service at the church and hearing Eld. J. H. E. Thomas, who came to us from the A. M. Es., preach an appropriate, scriptural and practi-

cal sermon, stripping a few turkey bones and making a few calls, we left on the 26th of December for Taylor, Texas. Eld. Mack Hunter who had been recently called to serve the Taylor church, met us at the depot and assigned our stopping place with Bro. W. F. Hatcher, the President of the State convention and the Superintendent of the Taylor Bible school. We were with them in Bible school, taught the Bible class, made some remarks at close. The attendance was good, interest fine, but teachers largely out of place. They are in line for the good work and planning for great things this year. The church there omits the 11 o'clock service and has services at 3 and 8 p. m. This has been their custom for years. We spoke for them at 3 and 8 p. m. The attendance was small at both services and the pastor thought it was because many "had both religion and Christmas in their heels." We spoke also Wednesday night and Thursday night at "watch meeting." Rain and mud were against these services but the interest was good and the watch meeting was a strong one. The young people led by the Misses Rolla and Hendricks added much to all these services. The Y. P. S. C. E. is the best in many respects we have in the state. Bro. Mack Hunter is slowly but surely getting a grip on things, which indicates he is the right man in the right place. As a whole he has a fine class of men to carry out his plans. The women are not active as a whole, but are slowly getting in line for the work. The church is building a parsonage and Bro. Hunter is hopeful of greater things farther on. We spent one week in Taylor and I don't think I ever spent a week in such mud. However we don't think there was one member whose home we did not visit and talk about the great work. There is only one family of the Taylor congregation who do not own their home. And their homes are paid for. They ought and they have promised to do more for the mis-

sion work. They are able and they must take better care of the local work. The Y. P. S. C. E. and Bible school have raised something for Educational Day but the church has not. The officers and pastor said they would soon. Our congregations must rush this collection and make their report before something else demands our attention. We are getting busy now brethren and should act at once. Our stay with Bro. and Sister Hatcher, W. F. Jr., and baby Ethel was pleasant and the tep cake was fine. The brethren gave \$5.50 on our work and promised to stand by the work.

Eld. I. Crayton came for us on Saturday. As Bro. Crayton's buggy was weak and loaded, Bro. John Rolla carried us out. Bro. Rolla was driving two young horses, perfect match and raised by himself, that he is offered \$350 for. A drive of eight miles and we were at the comfortable country home of Eld. I. Crayton. Sunday morning we were with the Circleville church. Again we taught the Bible class and made "some remarks." Bro. T. H. Crayton is their faithful superintendent and thirteen new pupils were added to the school. They have a good attendance but not as many adults as there should be. Why is it that our elders, deacons and adult members don't attend the Bible school? Is it because they know so much or not enough? We spoke to the church after Bible school. On the account of the weather we did not have service at night, and made an appointment for the women Wednesday at 4 p. m. and services Wednesday night. Again the weather defeated us and we were not able to meet. During the week Eld. Crayton carried me through the community and we were able to meet in their homes and at their work most of his members. We are always thankful to speak to men and women in their homes face to face about the great work and its needs. The Circleville church is now out of debt and much honor is due Eld. I. Cray-

ton for this heroic deed. He is supported by Bros. P. Robinson John Rolla, J. M. Jones, T. H. Crayton and others, all of whom can be counted for something. Both Bible school and church observed Educational Day and have reported. They promised their support to the work, gave me \$2.75 on the work. We made our home with Eld. Crayton and wife and were well cared for. He killed hogs while I was there, and they were fine ones. They were so kind as to send Mrs. Alphin and the baby large samples of the ribs, backbones and sausage.

Sunday at 7:60 a. m. Eld. Crayton and I left for Davilla.

A drive of fifteen miles through a fine country, at one time cultivated by Negroes but now largely owned and cultivated by Mexicans, Germans and Bohemians, and we were at Davilla. Bro. Crayton was driving a good roadster, and as we passed on he pointed out the Old Dyke place, also Hockey, Beard, Ellison and Young places and we drove through the noted Young pasture. All of this is fine land and these plantations up to a few years ago were cultivated by Negroes but most of them, we are told, left the farms for the cities. In other cases the farms were sold to those able to buy, and rented to those who could best cultivate them. The Negroes who remained are seemingly doing well. Coming in contact with his neighbor farmer he is "catching on" and in many places we saw bales of cotton in his yard waiting for a better price and signs of up-to-date farming in his implements.

We found the congregation at Davilla occupying their beautiful and complete new house of worship. No Bible school that day for some cause. We spoke to them at 3 and 8 p. m. This congregation heretofore has taken no part as a church in missions, Bro. Cov Bowser, the Elder, having helped the state mission work individually. They gave us good attendance and hearing and \$2.85 for the state work. Prof. J. M. Evans, of Holland, Texas, has been their pastor, but they are without a pastor now. These brethren are anxious to help the work and said they will attend

the convention this year.

While in service Sunday night the norther came without any warning whatever and in fifteen or twenty minutes it was freezing cold. It continued all night and Monday morning sleet and snow greeted us, such as southern Texas has not seen for years. Bro. Blair and his wife cared for us snugly and Monday morning, with temperature ten above zero, in the hard blowing snow, Bro. Crayton and I started and went to Granger, Texas, thirteen miles northeast, where I got a train for Waco and Bro. Crayton drove home six miles from Granger. We were home Monday night and found Mrs. Alphin, mother and boy hovered around the stove.

In these visits we are pleading with the brethren and congregations to co-operate in the state work, our women to help in the C. W. B. M., and all departments of the church to pull together for state missions and the Texas school. Every church, so far, has received us gladly and helped us with the promise to do, and do more for the work. Texas must hold her place in general work and go beyond all previous years in our state work, and our convention in Palestine in August, must be the greatest in our history. Our brethren in Texas are able to do it and they are fast concluding they must do it. I believe all they want is business, a fair deal, something doing, and to know the real situation and they will come up with the "whop-down" to do the work.

WILLIAM ALPHIN,
State Evangelist.

Waco.

Texas.

Dear Editor:—

It was my good fortune to take dinner on Christmas Day a few miles out from the little station of Waskom, Texas, which is located on two railroads, twenty miles west of Shreveport, Louisiana, and twenty miles north of Marshall, Texas. When the table was prepared the guests marched in by couples. I saw one dish that attracted my attention more than all the rest. It was a large

glass pitcher, filled to the brim with wine. I watched the wine glasses as they were passed around, being curious to see who would accept them and who would refuse. There were about twenty-five present at the table, among the number being a school-teacher, who without doubt, drank more than anybody else there. One lady that had been attending school refused the proffered drink and let the glass pass by. I also refused and the school-teacher asked if I were temperate. I told him that I was a total abstainer. After dinner we went into the sitting room, where we found two young ladies who had not been served. When they have been given cake and wine, I was pointed out as one who did not approve of drinking liquor and they poked considerable fun at me on account of my unusual belief. However I explained to them briefly the dangers that accompany the drinking of intoxicating liquor as best I could, and when I had finished talking, one of the young ladies put her glass down and said, "I shall never touch another drop of alcoholic drink." And this I consider as my greatest Christmas present.

I left Waskom a few days after that, going to Ferris, Texas, where I arrived at 9 o'clock one morning. There I took the "Take Pains and Walk" railroad, and walked to my brother's home, twelve miles from Ferris. I went on a mile and a half further and found my brother at church. After preaching was over I gave short talk on living for others, after which the members gave me a hearty handshake. I secured the promise of one of the members to send for the Standard Teacher's quarterly and "Training for Service." That was another great Christmas present.

I will soon leave Ferris and go to Ft. Worth, where I will stay till I return to my home in Oklahoma.

Yours for Christ,

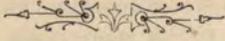
HENRY CAMPBELL.

Ft. Worth.

Christian Woman's Board of Missions.

All C. W. B. M. dues; that is, the ten cents amonth paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. E. Harlan, 152 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.



NOTES.

It is with sorrow that we learn that the home of Sister L. G. Bantz, secretary of the C. W. B. M. of Missouri, was destroyed by fire January 3rd, while she and her mother were at church. Mrs. Bantz was among the first to send sympathy in our recent loss of Allison Hall. She and her aged parents have our sincerest sympathy at this time.

* * * *

The Mt. Beulah Auxiliary will make an effort to raise their pledge of \$10.00 for the Tennessee Centennial school.

Mississippi.

Dear Editor:

Please allow me space to say a few words to the readers of the GOSPEL PLEA. The writer visited the Edwards Christian church January 2nd and was successful in organizing an Auxiliary to the Christian Woman's Board of Missions. We organized with eleven members. The following are the officers: Cynthia Yarber, President; Mrs. Z. H. Howard, Secretary; Mrs. Murphy Jones, Treasurer. The members seem to be very much in earnest. I hope they will continue to do well.

Yours in Christ,

MRS. J. M. BAKER,

District Organizer.

Port Gibson.

* * * *

Our lives are songs;
God writes the words,
And we set them to music at leisure;
And the song is sad, or the song is glad,
As we choose to fashion the measure.

We must write the song,
Whatever the rhyme or meter,
And if it is sad we must make it glad
And if sweet we must make it sweet.

—Gibson.

Helps for February Topic.

A Christian lady and her three children were out walking along a country road one day. They called at the humble cottage of a colored woman whom they knew. "Anybody at home today?" For answer there came the bark of a little puppy, and the small faces of two children appeared at the doorway. One child was a baby not more than two years old; the other child was not more than four years old. No one else was at home. Mother had gone to market, five miles away, carrying on her head a heavy load of fruit for sale. Sam, a boy of twelve years, had accompanied the mother. He, too, carried a load on his head. Mary, the daughter, had been sent off to the potato patch, some two miles away, to bring home some potatoes. Mary was fourteen years of age. There were two other children—one sixteen years of age, the other eighteen years of age. They had been put out into service. Not one of these children could read or write, nor would any one learn any kind of trade, profession or skilled labor. When the mother, on her return home, was reproved by the Christian lady for leaving her babies at home without any oversight or care, she replied: "What am I to do, Missus? I must see what I can catch!" What are the burdens of such a family as this? Poverty, want, ignorance, lack of proper responsibility. We need in such cases to arouse ambition and desires to rise higher, and in the mother consciousness of responsibility and proper care for her children.

What would our Circle girls say are the needs of Catherine, a girl of whom I shall now tell?

Catherine was met by one of our workers. Her hair stood up on end in matted locks. The natural ebony color of her face was hidden by huge smears of the juice of the

mango and traces of other kinds of food. Her clothing was scant, ragged, dirty and unsightly. Her bare feet had never made the acquaintance of stockings or shoes. Our missionary asked: "Well, Catherine, where do you come from?" And from between two rows of pearly white teeth she smilingly replied: "Over de gulley." "Well, I will come and see." So our missionary goes. A walk along a narrow foot path, over the "gulley" (or the rough watercourse along which our storm water runs away when the rain fall heavily), to a wretched little cabin, perhaps ten feet square. The floor is the bare earth, the sides are made of mud plastered over lathes, the roof is thatched with palm leaves or grass. Here Catherine lives with her mother and three other children. They do not know where father is; he never comes there. But the mother is now trying to "live decently," and is struggling upon an income of a dollar and a half a week to house, clothe and feed herself and four children.

Our missionary soon finds that Catherine does not hesitate to lie or steal. She does not appear to know that lying and stealing are wrong and sinful. She cannot read or write. Now, Circle girls, what are the needs of Catherine? Does she need to be punished for lying and stealing? She needs to learn what home is; she needs to be taught habits of cleanliness; she needs to learn the teachings of the Bible; she needs to be taught to read and write, and cook, and sew, and keep a place tidy.

The work of the Christian Woman's Board of Missions in Jamaica lies among hundreds of such cases, and our missionaries have come to feel that the many needs of some of these cases can best be met by an industrial school.

Himself He cannot Save.

CHAPTER III.

The twentieth day of May, Paul stepped off the train at Cramer onto the half-covered platform that answered for a station and looked eagerly around for his sister. She had not arrived yet so he set his suit case down on the spot where there seemed at least a small amount of tobacco juice and walked to the end of the platform.

The town, if such it might be called, seemed to Paul little changed from what he remembered it six years before. There was the same ramshackled building that contained the one store and post office. The dozen or so houses which stood on either side of the railroad had not increased in number, and he wondered if during these six years one tree had been cut from the big woods that stretched back of the houses and up and down the track as far as he could see.

As he stood gazing around and half wishing himself back at Mt. Hermon a girl came out of the store, looked up and down the road and seeing no one, evidently decided to wait. Something about her seemed familiar and he watched her for a few moments, noticing the fine physique and strong, intelligent face. He noted also that while her dress was somewhat crude, there was a degree of neatness about her personal appearance which he hardly looked for in Cramer girls. The sound of a horse and buggy made her look toward the station and seeing him she looked straight into his face with big eager eyes. Where had he seen those eyes before?

"Paul." The buggy had stopped and his sister was calling to him. For a time, the girl was forgotten.

"I'm sorry I kept you waiting," Mrs. Langford said as he kissed her. "But I just couldn't get away sooner. I'm so glad you have come for I don't know whatever I should have done." And the little woman's eyes filled with tears.

"What's the trouble?" Paul asked as he whipped up the poor old horse.

"Everything," she said. "I don't know a thing about the farm hardly,

and the help I get are lazy and they cheat and steal and break up things so. Then the children have been sick nearly ever since Raymond died, and last week the last payment was due on the farm and I didn't have a cent to pay it and Mr. Rainey says he is going to foreclose the mortgage tomorrow unless I get the money and I don't know where on earth to get it." And the poor woman broke down completely.

By the time they reached home Paul had lightened her heart of many of its burdens by his cheery, encouraging words and presence but how heavily they were weighing upon his own he gave no sign.

After he had eaten his dinner and gotten a little acquainted with the children, none of which he had seen before, he put on his work clothes and made a survey of the little farm. Things were in even a worse shape than his sister knew and by the time he returned to the house he had braced his shoulders for a long, hard pull.

The next morning he went to Mr. Rainey and after some difficulty persuaded him to wait a few more days for the money, then he wrote to President Hale asking him if he could arrange with some of his business friends for a temporary loan.

When he reached home at noon, his sister met him with a troubled face. The man whom she had hired had resented Paul's interference in the management of the farm and had taken his leave.

Paul laughed, "I suppose he thought it would not be so profitable for him here now," he said. And he told her of some very plain instructions he had given the worthless young fellow that morning. "Never mind, I can do most of the work, and I will look some one else up in a day or so. But who is this fellow? I thought his eyes looked familiar."

"Don't you remember that old drunken Eph Ellington who lives in that shack by the river?" she answered. "He is his son."

"I remember him, but I don't remember ever seeing the boy before."

"I suppose he was not here when you were. He ran away from home

when he was just a little fellow and has only been back in the last year or so."

Paul did not hear this last remark. In memory he was back in the school room at Mt. Hermon watching a small shapely hand idly writing its owner's name on her tablet—Edith Ellington Maynard. Feeling the intensity of his gaze she looked up—those eyes—he almost dropped the biscuit he was eating—he knew now why the boy's face looked familiar. Strange—same eyes, same name—could it be possible? Nonsense! And he snapped the top the molasses pitcher down with a bang that made baby Ray look at him in mild surprise.

Paul had little chance during the next few weeks to get homesick—or rather school-sick. As soon as his sister felt the load lifted from her shoulders she began to droop and the fourth morning after Paul came she called to him and told him she was too sick to get up. With the help of the neighbors he got along with the housework as best he could that day and when she was no better the next he called a doctor. A nervous breakdown, he pronounced it, and advised Paul to get help for several weeks to do the housework and care for her and the children. "I think you can get Ruth Ellington," a neighbor suggested. "She came home a few days ago and is good help."

"Is she a sister to the boy who worked for us?" Paul asked. "Yes." "Well he went away angry when I came. Maybe his sister will sympathize with him."

"Not much," one of the women replied emphatically. "She has no use for Bob's laziness. I have an idea he got a good scolding when he got home for leaving such a good place."

After talking the matter over with Mrs. Langford it was agreed to try to get her and one of the women volunteered to attend to the matter. Paul then hurried out to his many waiting tasks about the farm.

(Continued in next issue.)

Bible School Department.

For Ministers, Teachers, Scholars and other Christians

Geneva F. Burgess, Editor.

Lesson 6.

Lesson for February 7.

Edited From Standard Bible

Lessons.

THE APOSTLES IMPRISONED.

Acts 5:17:32. Study Acts 5:17:42.

GOLDEN TEXT:—"Blessed are they that have been persecuted for righteousness' sake; for theirs is the kingdom of heaven." Matt. 5:10.

TIME:—Immediately after the last lesson, probably between A. D. 30 and 33. **PLACE:**—Jerusalem. The preaching was done in one of the porches of the outer court of the temple. The trial was in the hall of the Sanhedrin in the city. **PERSONS:**—Peter, other apostles, Gamaliel, and the Sanhedrin. **DIVISION OF NEW TESTAMENT HISTORY:**—Beginning of the church.

INTRODUCTION.

By the death of Ananias an effectual stop was put to hypocrisy for a time. The Apostles continued to work signs and wonders in the name of Christ, and the number of believers increased so rapidly that soon they were compelled to meet in Solomon's porch. The fame of the miracles spread far and wide, and, from suburban towns and the country all about, sick people were brought in numbers, glad if the mere shadow of Peter might touch them. But the Sadducean high priest and his friends could not bear this growing popularity. They made another attempt to crush Christianity by arresting the leaders of the Christians, and putting them in prison. An angel of the Lord by night opened the prison doors, and ordered the apostles to go back to the temple and preach. The Sanhedrin was called together early the next morning, and the officers were sent to the prison for Peter and his companions. They returned with the astonishing statement, "The prison truly found we shut with all safety, and the keepers standing without before the doors; but when we had opened, we found no man within." The Sanhedrin was thrown into con-

sternation. The Captain of the temple with his officers went and brought them however without violence, as they feared the people would rise up against them if they abused these wonderful men. When they were brought before the council, the high priest said: "We strictly charged you not to teach in this name, and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us." But Peter, speaking for himself and other apostles, answered and said, "We must obey God, rather than men." At this point a noted doctor of the law, named Gamaliel, interjected some wise advice which was followed. The apostles were beaten and charged not to speak in the name of Jesus, and were permitted to go free. As they went out from the presence of the council, they rejoiced that they were counted worthy to suffer for the name of Christ; and every day in the temple or at home they ceased not to speak Jesus as the Christ. This brings us up to and through to day's lesson.

EXPLANATORY.

17. BUT THE HIGH PRIEST ROSE UP, AND THEY THAT WERE WITH HIM.—Here are the same Sadducees that arrested and threatened Peter and John. They are furious with jealousy toward them because the people are almost worshipping them **AND WERE FILLED WITH JEALOUSY.**—As religious teachers they were being supplanted.

19. BUT.—This is a divine "but" which disarranges all their plans. **AN ANGEL OF THE LORD.**—In this Book of Acts the word "angel" appears twenty times. **OPENED THE PRISON DOORS.**—This was done silently, without the knowledge of the guard.

20. GO AND STAND AND SPEAK IN THE TEMPLE.—They were not to conceal their escape by running off secretly to some other city. They were simply to go about their mission of teaching as though nothing had happened. Dr. Arnot rightly suggests that the Lord's will was

"that his servants should neither flee nor fight; that they should teach the cross, and bear it; that they should overcome, as he had overcome by enduring."

21. ABOUT DAY BREAK.—The temple had already opened its gates to the worshippers and traffickers accustomed to resort thither. The people of the East commence the day much earlier than is customary with us. During a great part of the year in Palestine, the heat becomes oppressive soon after sunrise, and the inhabitants therefore assign their most important duties and labors to the early hours of the day. Worship is often performed in the synagogue at Jerusalem before the sun appears above Olivet. **BUT THE HIGH PRIEST CAME.**—No angel had visited the Sanhedrin during the night. Solemn and dignified body of men gathered together were now meeting to call the apostles to account for disregarding their commands.

22-23. THE OFFICERS THAT CAME FOUND THEM IN PRISON.—There was a great mystery as to how the apostles escaped. The door had been securely locked, and the guards were all in their places. How they escaped could not be explained by anyone. But when they opened the door where the apostles had been securely left the evening before, it was empty. They could tell no more.

24. THEY WERE MUCH PERPLEXED CONCERNING THEM WHEREUNTO THIS WOULD GROW.—They were "at their wit's end." They could see no way of stopping such men with such a cause.

25. BEHOLD THE MEN WHOM YE SHUT IN PRISON ARE IN THE TEMPLE.—Here was another wonder. The prisoners had not fled, they did not hide; they stood right in their places and repeated the very words for which they had been imprisoned. They were standing and teaching the people as though nothing had happened. Could indifference to the will of the rulers go further than this?

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol XIV.

Edwards, Mississipp

Saturday,

February 13, 1909. No. 7

Helpful to All.

Salvation in No other Name.

WHEN Peter was before the Sanhedrin he boldly told them that there is no other name given under heaven whereby men could be saved except the name of Jesus. Peter did not have in mind that they could not go to heaven when they died unless they would come into the name of Christ (though this would certainly be the result) but he had in mind the idea that Christianity is the only system or scheme that has the power to save the world from its sin and degradation. The Sanhedrin was the most perfect example of a nation fallen into intrigue and mockery of all that is pure and righteous, and Peter held out to them a last hope of escape from their awful degradation.

When we look upon the condition of the world as we see it to-day we feel that it would be well if Peter's words would ring out at us to-day with the force they came to the Sanhedrin nearly nineteen hundred years ago. We call ourselves a Christian nation and we are doing an immense amount of good Christian service, but we are far from the state where we trust our all to the influence of Christianity. We have permitted our sectarian jealousy, our Literalism and Rationalism and our wordliness to prevent us from a full trust in it.

SECTARIAN JEALOUSY. When Catholicism in the Middle Ages had succeeded in converting the Church into a political hierarchy, a great many men saw the awful

wrong and rebelled, and out of the rebellion grew Protestantism. These men saw clearly the wrong in the old system, but they were not as competent to build up the right as they were to destroy the wrong. Consequently, Protestantism soon went into confusion and divided into hundreds of sects, which became so jealous of one another that all influence of the Bible was driven out of our public schools, and the theory of the separation of Church and State has been stretched so far as to teach that we have no right to inquire into the private life of our public officials. When we look at our nation as a nation we can plainly see that we are yet far from trusting our case to the one Name.

LITERALISM AND RATIONALISM. Another reason why we do not trust our case wholly to the one Name is that that we are in a transition period from extreme literalism to something, we know not just what, but most fear we tending towards extreme rationalism. The Roman Church of the middle ages saw everything in its most literal sense. When Jesus said, "Except ye drink of my blood," they said it must be literally true and therefore the wine in communion was miraculously changed to blood. Protestantism has gotten far away from this but still many cling to literalisms that are probably as figurative or spiritual as the declaration that the disciples must drink Christ's blood and eat his flesh. On the other hand, the rationalists have fled from the literalism with-

out discovering the spiritual significance. While Christianity is in this transition it is probably not possible for us to give it the prominence in our social uplift it deserves. The great day is yet in the future when the word of God shall have the prominence depicted by the prophet in the following: "And I saw the heaven opened and behold a white horse, and he that sat thereon called, Faithful and True; and in righteousness he doth judge and make war. And his eyes are as a flame of fire, and upon his head are many diadems, and he hath a name written which no one knoweth but he himself. And he is arrayed in a garment sprinkled with blood; and his name is called The Word of God."

THE WORLDLINESS IN US. There is yet a great amount of wickedness in us. The long struggles of war through which we have come have left their imprint on us. We did not want to flee from Militarism because of cowardice, for a nation of cravens is an abomination to God and man; and we have not yet discovered the higher courage in attacking the strongholds of sin with the sword of the spirit. But war is a relic of barbarism and in its wake follow all the monsters Hatred, Jealousy, Licentiousness, Blasphemy and Murder, and it is this influence that has kept us from a full trust in the name of Christ. The time will come not many years from now when this great red dragon will be chained and the nations of the earth will have made their greatest advancement since the founding of the church.

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

Issued every Saturday from
the press of

THE SOUTHERN CHRISTIAN
INSTITUTE.

Published in the interests of the
cause of Primitive Christianity
and the general interests
of the Negro race.

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MISS.

NOTES FROM OUR SCHOOLS

Lum Graded School.

We have been having some cold
weather for the last few days.

Our attendance at the Lord's day
and Christian Endeavor was small
yesterday, owing to the weather.

The dear sisters at Big Union
Church of Christ have invited the
Auxiliary of Lum, together with
the state Organizer, over to organize
an Auxiliary in which they can
work for the Master. May God
bless these dear sisters. The day
set is the second Lord's day in
February. Pray that we may have
success.

Rev. J. E. Powie is still on the
sick list. It has been quite a while
since he has been able to do any
pastoral work.

We are in deep sympathy for our
Primary teacher, Miss Tyson. Her
mother and father are on the sick
list. Her mother has been sick quite
a while and now her father is in the
hospital. He is very sick, he has
been operated on. She is now in
Montgomery attending her father.
We pray that she will not murmur
under her trials, nor be discontented
with her lot, but raise her affec-
tion to things above that she may
even now behold thy presence
which is in Christ Jesus.

Our enrollment has already ex-
ceeded last year's enrollment.

The farmers made good use of the
past pleasant weather. They have
plowed many acres of land.

We have sown and plowed some

oats. They may come up if the
chickens will leave any.

The Mercer Literary society ren-
dered a good program Saturday
evening. They have edited a pa-
per, "The Mercer Herald." The
Smiths will perform next Saturday
evening. Their paper is the "Smiths
Beacon." If the "Herald" fails to
get to you, students, for language
the "Beacon" will get you.

Both societies are busy getting
ready for contest. They have plan-
ned to render a good program.

We had a hog in a lot made of
rails and she would get out. So we
made a pasture of netting wire
thinking she would stay there, but
to our surprise she got out. At
last we decided to put her in a bar-
rel, and now she is getting out. It
seems that her shortest stay is in
the barrel. We ask the readers of
the PLEA for a remedy to keep a bad
in one place.

Southern Christian Institute.

English V is taking a teachers'
examination in Grammar every Sat-
urday afternoon. Those who
average 90 or above each week till
commencement will be given credit
for English VIII. Nancy Jennings
and Louvenia Davis made 89, the
highest made in Set 1; Nancy Jen-
nings made 86, the highest grade
made in Set 2; Maggie Campbell
made 92, the highest grade in Set 3.

The following students give the
weekly Sunday school talks for
February: Feb. 7, Cynthia Yar-
ber; Feb. 14, Presley Burroughs.;
Feb. 21, Annie Walker; Feb. 28,
Virginia Broomer.

The small boys are going bare-
footed on the streets. The writer
has never experienced finer Jan-
uary weather. At this writing the
violets and jonquils are blooming,
and the rose bushes are about
ready to give forth their sweet
aroma to make happy the hearts
of men.

The first year Preparatory Class
is the largest in school and as it
passes through the shell from one
class to another, some dub it "the
through freight."

Miss Hunt is rejoicing on account
of the fine new gong that has been
installed in her hall.

Alumni Notes.

The time is fast coming for our
annual meeting. We want to know
something of you since last year.

Since we organized we have been
trying to make ready a constitution.
Once it was formed but unfortu-
nately burned. This year we hope
to get it in good shape and send to
every loyal member of the Reunion.
It will be printed by the S. C. I.
Printing company.

We are very anxious to see a large
number of your faces here. Those
of you who can not come will do well
to write us. The program will be
made soon; send your conditions
that we may well know how to ar-
range everything and notify you
what will be done. We want to
make this meeting the very best,
and to do this we must get to real
work now.

Please write us at once.

Wishing you the blessings of the
season, I am,

Yours for the work,

CYNTHIA T. YARBRO,
Sec'y.

Edwards.

Picked UP.

Report of Wm. Alphin, Evange-
list of Texas, for Quarter ending
December 31st: Number of days
in the field, 83; public addresses
and sermons, 41; personal visits,
58; number of places visited, 12,
namely, Cason, Dangerfield, Union
Hill, Waco, Bay City, Vine Grove
(2), Cedar Lake, Taylor, Circleville,
Danville and Granger, Texas.
Auxiliaries to C. W. B. M. organ-
ized, 1.

This is a splendid report, certain-
ly, for one quarter.

We learn that the new educational
work at Jonesboro, Tenn., is going
forward splendidly. They are now
doing some much needed repairing
to the building.

Jas. H. Thomas writes of the
Martinsville Institute that the en-
rollment has broken all previous re-
cords. This certainly is splendid
in the face of the rather stringent
"times."

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

NONE of my young folks in Kentucky complains to me that he does not get his GOSPEL PLEA regularly, and so he is not sure that he wants to take it any longer. I know a woman who lives eight hundred miles away from Edwards, Miss., who has been taking the PLEA for a long time, and not long ago we heard from her that she had never missed a copy and that it arrived in her town either Saturday or Monday. This woman says she enjoys reading it better than any paper she takes. The school notes are just like a letter to her. She delights to read every thing Jacob Kenoly writes. In fact she is interested in everything she reads in the PLEA. Uncle Isaac takes a number of daily, weekly and monthly papers but not one of them looks neater in "make up" and workmanship than the last issue of the PLEA. If the superintendent of printing at the S. C. I. keeps things humming that way, we won't know what good things to look for next. My young friend, if the PLEA does not reach you every week, I am pretty sure it is the fault of the post-master, or some one else outside of the GOSPEL PLEA office. Just drop a card to the GOSPEL PLEA, Edwards, Miss., and I am sure they will send you a copy of every one you miss.

* * * * *

I have received answers to the grammar questions from Mattie F. Brock, Kerrs, Arkansas, and Miss Greene, Burdette, Miss. I must hear from at least five before I shall print another set of questions.

* * * * *

I have the following letter from a little girl in Kerrs, Ark. I suppose a large brother or sister wrote it for her, but nevertheless Uncle Isaac was glad to get it.

Kerrs, Arkansas.

Dear Uncle Isaac,

I feel myself little but I am going to try to write a short note to your

paper. I am well and having a jolly time. School has not yet opened, and I haven't anything to do at the present but when school opens, I will have to work hard to get my lessons. I am seven years old.

Your little friend,
Bessie B. Brock.

* * * * *

Himself He cannot Save.

CHAPTER III.

(CONTINUED.)

An hour or so before noon he thought he had better go to the house and see how every thing was doing there. His heart was very heavy and even his splendid courage was being sorely tried. A thousand things seemed waiting to be done—many that would mean actual money loss unless attended to at once, and help on the farm seemed out of the question at this busy season. And now this additional burden at the house—what was he to do? Passing the wood house just then he went in, thinking he would carry a load of wood to the kitchen. But before he stooped for the wood he rested his elbow on a sill, leaned his head upon his hand and sent this petition to the great Source of help. "Father, I have tried to do the right. Wilt thou give me the help I need?"

When he stepped into the kitchen he almost dropped the wood in surprise. This part of the house he had left in a state of dreadful disorder. Now it was all put to rights, the table neatly set and dinner steaming and bubbling upon the stove. But if the transformation in the room caused him surprise, he was even more surprised to see who it was that had brought about this change, for it was none other than the girl he had seen in front of the store the day he arrived. She was mixing some dough not far from the door and two of the children, neatly washed and dressed were playing beside her. When he came in he was looking again into Edith Maynard's eyes.

"Good morning," he said, recovering himself, "I suppose you are Miss Ellington?"

"Yes," she replied.

"I am glad you can come and help us," she went on politely.

"You sure need it," he said turning again to her dough.

Just then his sister called him and putting down the wood he went to her room.

"How are you?" He asked gently as he bent over and kissed her.

"I think I am better already," she said. "Ruth fixed my bed up so nicely. I hope she stays till I get well; I'm afraid this makes it very hard for you," she went on anxiously, nervously clasping her hands around his.

He cheered her as best he could and after all it was not so hard, for he felt with a thrill of thankfulness that God was already answering his prayer.

CHAPTER IV.

Paul had abundant opportunity during the next six weeks to become acquainted with his capable helper. Ignorant and crude she was in many ways, but intelligent, observing and possessed of longings and ideals beyond the ordinary woman of Cramer. It was this last fact that brought about in a short time a warm friendship between the two. In the educated, cultured, sympathetic young man, Ruth found a partial satisfaction for a soul hunger that before she had hardly realized she had, and her companionship supplied in a measure to Paul the social lack he felt so keenly at Cramer; for she not only interested him and appealed to his sympathies, but in spite of the culture gulf between them they had many things in common.

For the first few days after she came she was very reserved but more than once he found the big hungry eyes following his every movement or looking thoughtfully at him when she thought she was not observed. One evening as he was singing and accompanying himself on the guitar she came out, sat

(Continued on 7th page.)

Reports from the Field.

Kansas.

"The Harvest Truly is Great but the Laborers are Few."

WE fully realized the significance of these words when we were endeavoring to find a suitable man to take the Evangelistic work in Kansas. After talking and praying over the matter, the lot fell on our dearly beloved brother, S. R. Cotter, of Hopkinsville, Kentucky. We began to correspond with Brother Cotter something like three months ago. After exchanging several letters he consented to come to Kansas and take up the work as an evangelist. He arrived in the State on the 11th inst. and after resting through the remainder of the week, he entered upon his evangelistic work on third Lord's day. In justice to him I must say that he is doing the work of an Evangelist fully. He does not fail to declare the whole council of God.

We realize that in securing Bro. Cotter we have a man that we need to be proud of. He will probably be with the Topeka church until the fifth of February.

His next place for a meeting will be at Kansas City, Kansas, at the Eighth Street church.

The brethren at Kansas City are planning for a four weeks' meeting. We have meetings arranged for Kansas City, Parsons, Watbena, Emporia, and Maple Hill.

The Eighth Street church at Kansas City and the church at Parsons are pastorless. I go to Kansas City next Lord's day and will preach for them morning and evening.

As I came from the city about four o'clock this afternoon, the sun shone bright and warm, the thermometer was about sixty degrees, but by night the wind had changed to the north. It is now 10:30 and we are in the midst of a blizzard.

We are anticipating greater things this year and are getting in a position to manifest our determination by our works.

Respectfully,

B. C. DUKE.

Topeka Kansas.

Alabama.

Dear Editor of the GOSPEL PLEA:—

"Helpful to All" in the issue of January 30th, is timely and to the point. And I hereby endorse the article as it appears. I know of no other name so appropriate as Negro, in which we may do that part of the world's work that God has assigned to us. I object to the term "nigger," but to Negro I do not. It looks like evading the issue when we clamor for a fictitious name. Since there is no evasion in the term Negro, let us adopt it, and exalt it to the glory of our God.

If there is any admiration or praise attached to my feeble efforts, on the part of other races, I attribute it to the fact that I am a Negro. It is the life and work that exalts or degrades a name. The significance and greatness of the name "Christ" is the life that exalted and glorified that name. The same may be truly said of all God's ancient heroes beginning with Abel.

Should I succeed in permanently establishing the cause of Christ in this city, it will well nigh immortalize my name, and because I am a Negro, it will contribute to Negro achievements in the betterment of the world. I hope to be able to attend the Workers' Conference at the S. C. I. in May next. I regard this meeting as a great opportunity for Negro advancement. And if all our preachers and church workers could be induced to meet annually, and thereby know and understand each other better, untold good would result.

When the Methodist Conferences are over, it is hard to find a leading man among them who has not attended the meeting, by which they are strengthened and inspired in their work. Why can the Christian ministers not meet as other people? Have we too much of the spirit of do as I please? Our Lord said, the children of this world are more wise in their questions than the children of light. Does that apply

to you? If I can raise my railroad fare I will be there.

Our church work is moving harmoniously, but slow. We hope to do more in the future than we have in the past. We have had one addition since last report, (I mean to the Board).

Yours in His service,
H. J. BRAYBOY.

Montgomery.

✻—✻

Texas.

Dear Editor of the GOSPEL PLEA:—

Please allow space in your valuable paper for this letter concerning my dear old mother and sister in the Lord, who departed this life Monday morning, five minutes to five o'clock, January 18th, 1909. All her children were present, standing around her dying bed side, but three, one son and one daughter being out of the state of Texas. She joined the Christian church in the year 1885, was baptized July same year by Eld. Woodard. Sister Jane Brown lived to get a ripe old age, sixty-one years.

She was a member of the C. W. B. M. and believed in missions. A few days before she died Eld. Woodard and two of his officers went to see her. She told them that heaven was her home, that she wanted the Lord to come and take her out of her misery.

Sister Jane has left three sons four daughters, husband and a host of friends to mourn her loss, but she is heaven's gain.

Sister Brown was loved by both white and colored. Bro. Troy Taylor preached her memorial.

I am so thankful to God that she led my three sisters and one brother and I to the Christian church years ago. The Lord let me live with her forty years, then took her home. I hope every Christian that reads his testimony will make a new start for heaven.

Yours to meet in heaven,

ELD. W. M. R. BROWN.
Cedar Lake.

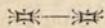
North Carolina.

Dear Editor of the GOSPEL PLEA:—

Please allow me space in your wonderful paper for a few words with which to begin the new year of 1909 and to give you our text which was before us for our first Sunday. We met at Alum Springs on that day and certainly enjoyed a fine meeting. Our pastor, Rev. C. R. D. Whitfield, took for his text Matthew 13:47, which reads, "Again the kingdom of heaven is like unto a net cast into the sea and gathered of every kind." From this he preached a wonderful sermon. Prayer was offered by S. I. Chatman and every body seemed to be benefitted by the service. I am also glad to say that the Disciples are having a nice Sunday school at Alum Springs every Sunday morning at 9 o'clock. Our teacher is Mrs. Nancy Brock and the superintendent is Mr. George Fisher. We hope to be especially successful in our work for this year 1909. I pray that God will bless us and teach us that we may be successful for I know that there is work for our hands to do. To please the Lord we must be up and doing, as thus we know that we are his disciples.

Yours in Christ,
ELLA FISHER.

Dover.



Mississippi.

Dear Readers:—

This comes to inform you that I am busy trying to plant the primitive Gospel in Della.

The month of December was spent laboring with the churches in Claiborne and Jefferson counties.

Pine Grove, Antioch, Rose Hill, are in good shape for work. Each of the congregations gave collections for Educational Rally. Grand Gulf and Fayette are without a pastor; we trust that a progressive minister will be called to each congregation. Men who have the Master's work at heart. The Gospel should be preached to the perishing world.

Quite a number have passed from labor to reward during this winter. Sisters Mary Cummings and Lizzie

Brown, both were old members of Union Hill. Bro. Frank Humphrey, a member of Christian Chapel; Sydney Green, son of Sister Laura Green, and the baby of Bro. and Sister Carry Murray, and Bro. Robert Moore of Grand Gulf Christian church funerals were attended by the writer.

Bro. John Holms, one of the oldest members of Pine Grove, passed from labor to reward.

I am now at the home of Bro. Carter where Sister Carter is doing her best to make it pleasant for me.

Sunday night we preached to a good audience, the best attention was given. This week the scriptures are being searched to find out if things said are true.

Monday we visited a number of homes of Disciples not long moved out from Claiborne county. We arranged to preach at a Baptist church on Wednesday night. Quite a number of Disciples were out. There are enough Disciples situated near Leland to build up a strong church.

The world needs to be one in Christ, for in union there is strength.

Sunday and Sunday night the minister preached near Burdette where Bro. Carter has a small band of Disciples. Bros. Vanzhn Cosey, Coiman and Ward are expected to be with us, also Bro. Hart. From there we go to Indianola with a hope of preaching at three points that we may be able to have the people see Christ and not man.

The District meeting in No. 1 will convene at Antioch, Sunday before the 2nd Lord's day; at Christian Chapel, Saturday before the 3rd Lord's day; District meeting at Mound Bayou, Sunday before the 4th Lord's day in February. The writer will be present at each meeting if the Lord is willing.

We trust that each church will send in a good report, also send fifty cents for the Jackson church. The Sunday school convention has been appointed to meet there in July. As soon as the spring opens much effort must be put forth to organize the work at Jackson.

Yours,
K. R. BROWN.

Burdetto.

Arkansas.

Editor of GOSPEL PLEA:—Please find space in your worthy columns to tell of the death of my father, Abraham Peyton, who died at my house, near Carlisle, Arkansas, after three years illness, of general debility and old age.

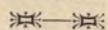
Father died at 3:00 o'clock a. m. on the 10th of inst., at the age of 74 years, after having lived more than 50 year a consistent Christian, most of which time he served as deacon and as Elder respectively; keeping up family prayer till the last two weeks of his life, which found him too feeble to get out of bed - his last audible words being "Lord have mercy."

His membership was at the Military Height at Little Rock, Arkansas, where his body rested the night of the 11th inst. and was buried on the 11th by our State Evangelist, Moses Powell, his remains being taken to the country and entered in our family graveyard. No flowers adorned his tomb, but nature at once bedecked it with snow flakes. Only two of his children (sons) witnessed his death and burial; though he leaves an aged widow, and two sons, and three daughters so far as we know to mourn his death.

I am yours in the faith,
WILLIAM W. PEYTON.

Carlisle.

P. S. His widow and sons wish to express thanks to friends who assisted them in their bereavement.



Virginia.

Dear Editor:—

You will find enclosed \$1.00 for the PLEA another year as I cannot be contented without it.

We are going to begin building the church here this year if the Lord is willing. We are very weak numerically and that makes us so financially, yet by the help of our dear heavenly Father we mean to try. We want your sincere prayers for our success in our work for the Master.

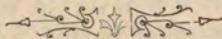
I am yours for his cause,
MRS. SAMUEL MOYER.

PULASKI CITY.

Christian Woman's Board of Missions.

All C. W. B. M. dues; that is, the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. E. Harlan, 152 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.



Arkansas.

Dear Editor:—Please give me space in your paper to say a few words to our dear sister workers. Another year has passed and now we are looking forward for a good gathering and good reports at our Workers' Conference at the S. C. I. in May. From what I can see in the PLEA, Mississippi and Texas are taking on new life. I am glad to say that the sisters in Arkansas are making better success in reporting quarterly than ever before. It makes my heart rejoice to see the colored Auxiliaries everywhere giving more money and reading of the work. Dear sisters let our report in March be as good as the December report. Let each one get busy in the Auxiliary work. Dear sisters remember when you come to the sisters' conference at the S. C. I. in May that each Auxiliary is to send in seventy-five cents and each delegate is to bring in one dollar. I believe that our Arkansas sisters will do their part along that line.

Again, I am asked to give every Negro preacher's name who is in favor of this work and also those who are opposed to it. I also ask that the other states do likewise, as I can report to the leading (white) Christians. We want to know how this work stands among the colored preachers.

At this writing your humble servant is ill and has been for fourteen days. The Doctor thinks I will be up again in about ten days. This is Job's year at our house. Troubles must come at times to every one. Husband is getting on fairly well. I can only lie in bed and read of the good work and and good reports that are made in the last Missionary Tidings concerning the C. W. B. M. Day in every state. Some sisters raised over \$200.00. I also have read that grand letter on the first page of the

GOSPEL PLEA in the January 23rd. issue. It contains good news from first to the last. This is enough to push missions to the front by every sister and brother.

Last Saturday was our S. S. Board meeting with Bro. G. W. McFarlin as chairman. The meeting was held in my home and was a success. Our State Evangelist, M. Powell, has visited about eight points and seems to be encouraged over the work so far. He is now on his way home to bring his family here.

Now I wish to express our thanks to our dear Methodist and Baptist friends who helped so much during my husband's illness. I thank you for your money and presence, also the dear sisters for the chicken, eggs, milk, and butter. We shall never forget your kindness. Some of my warm friends, among whom were Bro. C. C. Smith, Bro. Lehman, Bro. Matlock, Bro. Mark Webb, wrote us such good sympathetic letters.

May we ever be faithful in God's Cause.

Your sister in Christ,

MRS. SARAH L. BOSTICK.

Argentina.



AUXILIARY PROGRAM FOR MARCH.

Topic: *The Young People's Work—An Investment; Does It Bring Results: Mother's Symposium.*

Hymn: "Savior, Teach Me Day by Day."

Prayer.

Bible Lesson: David's prayer for his son Solomon, I Chron. 29:19; David's charge to Solomon, I Chron. 22:11-13; I Kings 2:1,4. Follow the reading of these selections with a short talk on the best desires and plans that parents can have for their children. When is it wise to direct the child toward the ideals held for it, Isaiah 28:9; Prov. 22:6. "All animal life is sensitive to environment, but of all living things the child is the most sensitive.

Surroundings act upon it as the outside world acts upon the plate of the camera. Every possible influence will leave its impress upon the child, and the traits which it inherited will be overcome to a certain extent, in many cases being more apparent than heredity. The child is like cut diamond, its many facets receiving sharp, clear impressions not possible to a pebble; with this difference, however, that the change wrought in the child from the influences without becomes constitutional and ingrained. A child absorbs environment. It is the most susceptible thing in the world to influence, and if that force be applied rightly and constantly when the child is in its most receptive condition, the effect will be pronounced, immediate and permanent,"—*Luther Burbank*, in "The Training of the Human Plant." Hymn: "He That Goeth Forth With Weeping, Bearing Precious Seed in Love."

Business period.

Roll-call. Answer to roll-call by giving the name of a child who is a member of either the Mission Band or Junior and Intermediate Societies in your church.

Where there is no society for the children, answer to roll-call by giving the name of a child you would like to have a member of such a society. From these names make up a list to be the basis for the beginning of a society. Pray for guidance in selecting the right persons to lead the work.

Offering:

"We give thee but thine own,

Whate'er thee gift may be;

All that we have is thine alone,

A trust, O Lord, from thee."

PROGRAM.

THE YOUNG PEOPLE'S WORK.—As a help for the preparation of a paper on this subject send to Miss Pounds, 152 East Market Street, Indianapolis, for a "Historical Sketch of the Young People's Department," price, three cents. The annual report of

the Superintendent of the Young People's Work, pages 324-328 in the November (1908) TIDINGS, will also be helpful. This paper should not include the future plans for the work, but give a brief sketch of the past.

AN INVESTMENT; DOES IT BRING RESULTS?—Since 1884, the beginning year of the Young People's Work, the missionary offerings to the Christian Woman's Board of Missions from this source amounts to three hundred and fourteen thousand, fifty-six dollars and sixty-seven cents. Write these figures on a blackboard or large sheet of paper, placing it where all can see and study it. This fine financial exhibit is not the greatest result from the investment.

Appoint some one to lead in a discussion as to some of the results in spiritual development, in providing trained workers for the Woman's Missionary Societies, in helping to find recruits for the ministry and mission fields, in imparting missionary knowledge, in teaching systematic giving for missions. Ask those present who were members of a children's society in their childhood days to tell of the help they received.



HIMSELF HE CANNOT SAVE.

(Continued from 3rd page.)

down on the steps above him and after listening a few moments began in a low voice to sing with him. His trained ear recognized at once a voice of excellent quality and he sang several songs that he knew were familiar to her. After this evening she felt sufficiently acquainted with him to throw off her timidity and she chatted and sang with perfect freedom when he was about the house.

Her presence at the house brought several other young people of the community there and Paul made some very pleasant acquaintances from among them. They stood rather in awe of him it is true but they liked his manner and enjoyed the music.

When Paul had been at Cramer about a month he and Ruth were in-

vited to a social at the home of Ruth's nearest friend, Daisy Steele, and Paul was especially requested to bring his guitar. He accepted the invitation very gladly at first, but the more he learned of the usual forms of amusement at Cramer the less he cared about going. His training at Mt. Hermon had given him a very tender conscience on the question of proper amusements, and made him care very little for those which were not refined. However there seemed no good excuse for remaining at home so he decided to make the best of it. He began by getting the buggy out the evening before and giving it as good a dusting, washing, and mending as it ever had. That done he spent the rest of the evening practicing songs that were familiar to Ruth and talking with her about the games usually played at their social gatherings.

All the next day when Ruth had time to think of it she wondered what she would wear. Daisy had suggested a red waist and Alice-blue skirt but Ruth had enough native good taste to feel that the two colors were not a pleasing combination. Moreover she felt quite sure Paul would not approve of it, and she at last decided upon a pretty white. How to arrange her hair was another question. She was tempted to put it up in a certain exaggerated fashion very popular with Cramer girls, but again a fear of an unspoken criticism from Paul restrained her and she arranged it in a simpler and more becoming style. Her indecision kept her a little longer time dressing than she meant to be and Paul and the buggy were waiting for her when she was at last ready.

"Why, how nice the horse and buggy looks," she exclaimed as he helped her in. "It will be the best looking rig out tonight. I'm glad it is moonlight so it can be seen."

"It is not nearly so nice looking as the girl in it," he replied gallantly.

"Thank you," she said and came near adding "nor the man either,"

for Paul had taken the painstaking care of his dress as he did with everything else.

During the two mile drive to their destination the young man entertained Ruth with accounts of some of their college socials and other forms of recreation, but before they reached the house he suddenly grew so silent that she asked him what he was thinking about.

"I was just wishing they wouldn't dance tonight, and wondering what I would do if they did," he said.

Just then some friends of Ruth's drove up and she had no chance to reply.

The guests had all arrived when Paul and Ruth reached Daisy's modest little home, and Paul had to stand several minutes before a sea could be found for him. As he looked around at the strangers before him, stolid girls and stolid boys, silly girls and swaggering boys, with one here and there really attractive, and all bearing the stamp of ignorance, his heart grew sick for a moment and he wished he could just get a glimpse of the bright, intelligent, familiar faces of Hermon.

His thoughts were brought back by a boisterous laugh beside him and he looked around in time to see a timid little girl sprawling on the floor. In the readjustment of the seating made necessary by his and Ruth's entrance, she had tripped over the foot of a big awkward fellow who was occupying much more space than even his size allowed. With a quick movement Paul stepped over to the girl, assisted her up and gave her the chair intended for him.

"I can sit here," he said dropping easily to the floor. "Then I am sure I won't fall off my chair. You see I'm so long I might mash several folks if I were to fall," he went on, trying to cover her embarrassment.

"Don't have to fall to mash some people," a giggling girl behind him remarked in what she intended for an undertone. She didn't see Paul's frown of disgust as her words reached his ear.

(CONTINUED IN NEXT ISSUE.)

Bible School Department.

For Ministers, Teachers, Scholars and other Christians

Geneva F. Burgess, Editor.

Lesson 7.

Lesson for February 14.

Edited From Standard Bible

Lessons.

STEPHEN, THE FIRST CHRISTIAN MARTYR.

Acts 6:8-15; 7:54-8:3. Study 6:1-8:3.

GOLDEN TEXT.—"They stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit."—Acts 7:59.

TIME.—The exact date of the events of this lesson is unknown. They occurred sometime between A. D. 30 and 37. The martyrdom of Stephen is thought by some to have taken place at the Feast of Pentecost, May, A. D. 37. **PLACE.**—City of Jerusalem. **PERSONS.**—Stephen, Saul, the elders, the scribes and the cruel mob. **PERIOD OF THE NEW TESTAMENT HISTORY.**—The beginning of the church.

INTRODUCTION.

The stoning of Stephen has been locally commemorated by the name of the eastern gate of the city, which has been known as St. Stephen's gate. Just when it received this name is now unknown, but it certainly was at a time when it was thought that through this gate Stephen was rushed by his enemies when they stoned him to death. If we could determine where the council before which Stephen was arraigned, held their meeting, we could decide whether the name was given to the right gate for when the counselors rushed upon him and cast him out of the city to stone him, they undoubtedly rushed to the gate nearest them. If their meeting was held in some apartment of the temple, which is highly probable, this is the gate to which they naturally rushed; for it is much nearer the temple than any other. Just outside of this gate, the ground rapidly descends into the Kedron valley, but right to the north of this, the ground is level, and it is a good place for the people to assemble at. It is

highly probable, then, that the gate is rightly named, and it is equally probable then, notwithstanding some recent conjectures to the contrary, that the crucifixion of Jesus took place on the same piece of ground; for Pilate's palace almost certainly stood at the northern end of the temple, only a few steps from this gate.

Our last lesson closed with the wise advice given by Gamaliel, and the release of the scourged apostles by the council. Just as soon as they were released, the disciples resumed their evangelistic work. Very soon though, a difficulty arose in the church in regard to the distribution of food to the destitute, between the two classes, one who used the Greek and Hebrew language. To meet this difficulty, seven men were chosen and ordained as deacons. The church then enjoyed a wonderful season of prosperity, inasmuch that the disciples multiplied exceedingly rapidly and a great company of priests were obedient to the faith. This brings us up to the beginning of our lesson today.

EXPLANATORY.

8. AND STEPHEN.—One of the men just chosen as assistant to the twelve at once attracted public attention by his fearlessness, his splendid oratory, his intense faith. The great wonders and signs of power done in this faith threw into the shade their words and works. Stephen was probably a Hellenistic Jew. **FULL OF GRACE AND POWER.**—Grace and power do not always go together. Some things are beautiful, but not strong. Some things are strong and not beautiful. **CYRENIANS, . . . ALEXANDRIANS, . . . OF CILICIA AND OF ASIA.**—The Cyrenians and Alexandrians were from the north of Africa; the Asians and Cilicians from the peninsula of Asia, the last named being from the native country of Saul of Tarsus.

11. THEY SUBORNED MEN.—Procured false witnesses and induced them to swear falsely. The Greek

word means no more than that the accuser brought forth witnesses to support a charge which was substantially unfounded.

12-13. THEY STIRRED UP THE PEOPLE.—Here is the first notice of opposition from the people. **THE ELDERS AND SCRIBES. . . . SEIZED HIM.**—As they now no longer feared the people as they did in our last lesson, they grasped him roughly and hurried him off. The Greek word here used expresses an act of violence. **COUNCIL.**—The Sanhedrin.

14. JESUS OF NAZARETH SHALL DESTROY THIS PLACE.—Jesus did not say that he would destroy it; it was a Gentile power of which he warned his followers. The Romans destroyed Jerusalem and the temple.

15. FASTENING THEIR EYES ON HIM.—As they would naturally in expectation of what he was about to say in his defense. **SAW HIS FACE AS IT HAD BEEN THE FACE OF AN ANGEL.**—The countenance of Stephen, like that of Moses, on his descent from the mount, shone probably with a preternatural luster proclaiming him a true witness, a servant of Him whose glory was so fitly symbolized by such a token. The occasion was worthy of the miracle. His godly life shone through his face.

54. NOW WHEN THEY HEARD THESE THINGS.—Before studying this part of the lesson the student should read Acts. 7:1-53. **CUT TO THE HEART.**—Literally they were sawn through or assunder, a figure of expression for being greatly enraged. **GNASHED**—Like an enraged dog, as if they would at once devour him in their rage. Throughout this lesson, we should note the fierceness of the Sanhedrin and the calmness of Stephen.

55. BEING FULL OF THE HOLY SPIRIT.—The Greek being full implies, not a sudden inspiration, but a permanent state. **SAW THE GLORY OF GOD, AND JESUS.**—He saw Jesus standing as if ready to help him, and as if saying, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol XIV.

Edwards, Missis

Pres J B Lehman

pi,

Saturday,

February 27, 1909. No. 9.

Helpful to All.



John Ruskin says, "It is a hard, bare, commercial fact that if two people deal together who do not try to cheat each other, they will, in a given time, make more money out of each other than if they do." Christ expressed the same truth when he told his disciples "With what measure ye mete, it shall be measured to you again."

Being dishonest in business transactions is the outgrowth of a diseased moral nature. It is one of those things that men do because of promptings from their baser nature and not because their reason tells them it is wise, for it is never wise but always unwise. The man who takes advantage in a business transaction cheats himself two dollars for every dollar he cheats the other man. If you want to verify this statement, go into your town and count the merchants over. Those that are successful are fair with the people. Those that have almost nothing, have not been fair with the people. Or you can make a test close at home. Count your farmer neighbors over and note those that have taken advantage of the men they worked for, or the merchant they dealt with, or the hand they hired, and you will see men who have nothing. Their families are destitute. But take those who guard carefully their reputation for honest dealing and you generally find men who have a competence of this world's goods.

On one occasion when the writer was a boy in school he had to wait six hours in a depot for a train. There was one other passenger waiting, a nervous, wiry looking elderly man. In a conversation he said he bought wheat for the big

flouring mills of Minneapolis. He said he bought about one hundred thousand bushels a month. He named one town where he never goes to buy wheat. He said the buyers there mix their wheat. He then turned to me and said, "Young man, learn this lesson while you are young. It never pays to be dishonest. A man may have no concern for religion or the moral laws, but if he wants to succeed as a business man, he must be honest. As a business proposition he can not afford to be dishonest." The lesson made a deep impression and often we have seen it verified. We have seen men start out well and business seemed to come their way and they seemed to be on the straight road to fortune and then they tried to take advantage of some technicality in the law to avoid meeting some of their just obligations and suddenly all opportunity to do business seemed to take wings and fly away. Some good men suffered by misplaced confidence but they themselves suffered everything. The good men survived their loss but the advantage-takers never did.

It then stands to reason that no man ever takes to cheating because he has calculated it a wise business proposition. It is a sin like lying, stealing, adultery and murder. It is the revival of the barbarian nature in man. In the old barbarian society from whence we came, the man most cunning in taking advantage of his fellows was the greatest. He cultivated this cunning because he was not told that it was wrong. When Christianity came we were told it is wrong and we began to crucify the passions for cunning; and we have so far succeeded in destroying it that the great host of men and women composing society do honest business. Occasionally we find a man who has relapsed to the old barbarian type and we

eliminate him from business as much as we can. He becomes an outcast in the business world.

But what a pity that all men do not know these things and avoid the catastrophe that is sure to overtake them when they violate the true principles of business. They themselves could live happy and many good men would be spared the misfortune of loss on them.

It would be a big step in advance if we would put in our course of instruction a subject on moral science that would be written up in a simple style suited to boys and girls between the ages of 12 and 14. If they were taught the true character of cunning in business, they would avoid it. On other lines we easily teach the children to avoid errors. In grammar we give erroneous sentences for the pupils to correct and they remember them as long as they live. A simple little book on the principles of honesty in business would do wonders in the business world. Nearly all the corruption recently exposed in the big corporations was due to our lack of having taught these fundamental moral principles. We are reaping the thistle because we did not plant the fig. In fact, most of our school courses were constructed as though we did not have a moral nature at all. Of course the primary place to teach moral principles is the home. The mother is the primary teacher, but the school must come to the rescue and teach fundamental moral principles that the mother can not teach. The past century was a great one in physical inventions. This century must be made a great one in perfecting our educational systems so as to make a finer specimen of men.

THE GOSPEL PLEA

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NOTES FROM OUR SCHOOLS Louisville Christian Bible School

For the last few days we have had the pleasure of having some visitors with us, one of whom I will mention, who filled our hearts with many powerful thoughts.

Mrs. E. H. Hagerman, a member of the First Christian church (white), also a C. W. B. M. worker, was very gratified over the work of the L. C. B. S. and insisted that we use well the opportunities and privileges we are enjoying. She said we are enjoying what thousands are deprived of, and that the pure and unadulterated Word of God should make us useful and fit subjects for this great cause, that Christ died to establish.

Mrs. Hagerman in her closing remarks told us how to become ideal, beautiful: that beautiful thoughts make beautiful words, beautiful words make beautiful deeds, beautiful deeds make a beautiful life, and a beautiful life makes a beautiful face.

This was quite a short sermon, but yet it is the care of Christianity.

In addition I must say that the L. C. B. S. will nourish the thoughts of it, imitate the beautiful words, and they can not but become wholesome in our spiritual nature, give us a longing desire to better the condition of the human family and make us realize that our lives not for ourselves, but for others.

Yours in His cause,

MOSES F. MITCHELL.

Lum Graded School.

In one corner of our Normal room is placed a neatly made paper-drawer, which contains many of the best papers and magazines.

Each boy and girl is asked to spend at least one half hour each day in reading some of these papers.

This will be done during their vacant periods, when they do not have any class to recite.

I am indeed proud to see the interest they are taking in trying to learn more about the world, and what is doing. We are beginning to learn that it is not the man that can work the hardest problem in mathematics, who is the one that is educated, but the man that is well read. This is the method we must take to make our vocabulary what it ought to be.

At first the students of the higher grades were only asked to do reading, but on last Tuesday it was asked that if any of the students of other grades would like to do reading, they were permitted to do so. You would be surprised to know how many gladly accepted this invitation.

We are thankful to Mrs. Ross, of Eureka, Illinois, for sending us two copies of the Sunday Record Herald. It will be placed in the drawer Tuesday morning, and will be read to the boys and girls that Mrs. Ross was the giver. We are also glad to have a subscription to The Woman's National Daily; given by Miss Mary De Broom of Indiana.

Who will be the next to make us a present of some good paper or magazine? It will be highly appreciated by both boys and girls.

I shall try to keep you posted each week, as to how much progress we are making in our reading.

Yours in Christ,

LUTHER BROOKS.

Southern Christian Institute.

The foundation of the new Allison Hall will be completed before long if all goes well. It is certainly a good start for an endurable building. That foundation made of cement looks as if it would last for centuries.

Don't forget the Annual Inter-society contest next Saturday night, March 6. Everybody is cordially invited to attend.

The winter term of school ends next week. How fast time flies!

Commencement and Workers' Conference will be here in a few weeks. Are you planning to be here?

Principal Burgess is busy planning for the Summer Night School. We usually have forty or fifty young people here during the summer. These work during the day and attend Night School several nights during the week. Many advantages are offered to our students during the summer term.

We planted our Irish potatoes last Monday.

We call the class each Sunday in our Sunday school the "Banner Class" which has the highest average collection. Suppose there are ten in a class and the collection of that class was thirty cents. The average would be three. Mr. Ross' class has received the banner every Sunday but one since Christmas.

The following students will give the weekly Sunday school talks for March: March 7, Gentry Robinson; March 14, Onedia Powell; March 21, Arthur Williams; March 28, Maggie Campbell.

Last Monday morning, it was the good fortune of the School Notes reporter to be around when President Lehman was giving directions to forty-one boys for the work of the day. One was assigned to cutting potatoes ready for planting, one to plowing the ground ready for planting the potatoes. Several were assigned to Mr. Howard who sent three teams to the gravel pit, several to look after the hogs, two to haul manure, two to split wood, some to work at the engine and saw, some to chop in the woods. Some were assigned to Mr. Frost who soon got them busy screening gravel and mixing cement, and building molds for the foundation of the new Allison Hall. Some were assigned to Mr. Berry in the printing office, who soon will have these notes in type. The electric battery will soon start the gasoline engine and the press will be clicking of the GOSPEL PLEA and job work in right merry fashion. Some are under the immediate direction of President Lehman in putting a tile across the road in front of the campus

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

Did you ever see a young man who was hired to do a day's work, who would rest or loaf much of the time when his employer was not around? Show me a young man of that kind and I shall show you one who will pay five dollars for every one dollar he receives. If you can't figure this out, write to me and I shall tell you more about it.

Himself He cannot Save.

CHAPTER VI.

It is human nature or, more properly divine nature, to have an affection for those who lean upon us for help and to whom we give the needed assistance, and it was this fact more than any other that awakened in Paul, before the summer was over, quite a little interest in the people of Cramer.

The farmers soon found the young fellow had some very practical ideas on the matter of farming and they came to ask questions and to listen to him with respect when he joined them at the store or they chanced to drop in for a neighborly chat at Mrs. Langford's which "dropping in," by the way, became more and more frequent as the summer advanced. Paul never met them in the spirit of a superior. It was not his nature to do that and moreover he realized he had much yet to learn from experienced, older men in spite of his excellent training at the school. He eagerly welcomed every helpful suggestion, for he was particularly anxious to make the farm pay. He felt he must replace the loan President Hale had secured for him and leave his sister with means to take her comfortably through the winter, even though he did not get what was due him. He did not lose hope that he could secure at least a part of this, but the expenses of his sister's illness made it look doubtful. However he worked early and late, planned wisely as he knew how to use the closest economy and left the future to his God.

Among the better class of young men he in time became quite popular

and was asked more than once to join them in their social gatherings. These invitations he often had to refuse for he felt that he needed his strength and time for more serious things. His disapproval of dancing and drinking was well known in spite of the fact that he rarely spoke of it, altho he lived it in a quiet way that was more effective. For this reason that part of the evening's entertainment was either omitted altogether when he attended, or left until after he had gone. And indeed this omission was scarcely felt for he seemed to have a never-ending supply of suggestions for fun and aid with the music, which he either supplied himself or led others in, and his own hearty way of entering into the spirit of it all, the evenings passed too quickly.

But although he refused to enter heartily into the social life of Cramer he threw himself into the church life as earnestly as his other duties made it possible for him to do so. Ruth and several of the young people had been members of an Endeavor Society elsewhere and when they found he was an active member at Hermon, Ruth suggested he assist in the organization of one at Shiloh, and to this he gladly consented. The effort met with a hearty response and the society soon became one of the most alive departments of the church.

But while Paul was rapidly making a place for himself in the affections of the best people of the community he was as rapidly "losing out" with the rougher element. Ruth's suggestion that Dick Williams was jealous the night of Daisy Steele's party seemed to have more of truth in it than either Paul or Ruth guessed. It might, however, never have grown to harmful proportions had not his sweetheart shown a decided liking for Paul after that evening, a liking which he, because he rather liked the quiet, pleasant girl, unconsciously encouraged. And when, one evening, she preferred going with the girls to an Endeavor Social, at which of course Paul would be, rath-

er than to a dance with him, Dick's hatred grew to an insane intensity. The next day he had a conference with several of his cronies, among whom was young Ellington who had left Mrs. Langford's so unceremoniously when Paul came. The result of this conference, Paul was destined to find out a week later.

The cotton crop that year was especially good and the season such that Paul found he could begin gathering the last week in July. This would give him a chance to get more of the farm work done before he went back to school if the way should open. He had just begun, one favorable day, when a series of what seemed to him mishaps, occurred. One of his helpers sent word at the last moment he could not come, another got sick soon after coming and Mrs. Langford found at the last moment she could not assist. So with one picker Paul did what he could all the morning. At noon his sister said to him:

"Frank Wilson was arrested this morning for stealing a mule from Grant White."

"I don't believe he did it," Paul exclaimed with an impulsive show of feelings unusual for him.

"I don't either, but the evidence is strong against him, they say," Mrs. Langford replied. "Dick Williams saw him around Grant's barn about midnight night before last, and this morning they found the mule had been sold with that lot that went from Hillsboro yesterday and they are pretty sure he sold it to the trader."

Paul asked a few more questions, then finished his dinner in silence. Through Fanny he had been aroused to take quite an interest in Frank, her twin brother. He was not a bad fellow at heart, only weak, and had unfortunately been brought under bad influences during his boyhood. But this summer he had been making a brave effort to do

(Continued on 7th page.)

Reports from the Field.

Texas.

"Easter" The Day.

THE Centennial Committee of the C. W. B. M. asks the colored Disciples of the church to raise three thousand dollars as a Centennial offering. The Texas state convention accepted the request and named Easter Sunday as the day for all the Bible schools, Y. P. S. C. E.'s; Auxiliaries to the C. W. B. M. and the churches in the state to raise their Centennial collection. It is urged that every church and all of its departments at least collect a part if not all they hope to give on this day. We are working and pleading for a united action by all the churches on this day. As we go we are urging the churches to get ready now for this collection. We are encouraged with expressions of co-operation. We would be glad if the other states would join us in observing Easter or make it at least a beginning day to raise the Three Thousand. It must be raised or should be raised by the first of October and reported.

It will give strength if the campaign is made to begin in earnest in all the states at the same time. We ought to be able to report in the Workers' Conference in May at the S. C. I., one thousand dollars raised Educational Rally Day, and a good beginning on our Centennial Aim—Three Thousand dollars. We can if we will. To fully discharge our duty we must.

WILLIAM AHPHIN,
STATE EVANGELIST.

Waco.

Virginia.

Dear Editor:—

It has been so long since you have had an item of news from any part of Southwest Virginia, perhaps a few lines from Tazewell would be of interest to your readers.

Our work moves on fairly well. On the fourth Lord's in January we had our "Roll Call" service. Every member was requested to be present to answer to their names, those who for any cause could not

be present were asked to send in, in writing, a line or a word of cheer, a greeting or a reason, just some word to let the members know that the absent one thought of the occasion and those present. A good number answered when their names were called, some sent in words of cheer or greeting or perhaps stated why they were absent, some of course payed no attention to the request so far as we know. Still others didn't know it—"never heard a word about it" and some few heard about it, "I would to come but clear forgot it and was sorry." Nevertheless, the "Roll Call" service was a very successful one. Any minister may have one once a year to great advantage.

This was our second "Roll Call" service here, and the second was better than the first. Here are some of the benefits we derived from it.

First, those who had been regular attendants were there on this occasion of course. Second, many who were often absent from other regular service could not afford to be absent on "Roll Call Day". Third, and fourth, we heard names called of persons who had been absent so long that some of us hardly knew they were members. Fifth, some came and enjoyed the meeting who had not been to church for more than two years and six months, it caused me to prepare a special sermon which was much enjoyed by those present, so some of them said. The collection was larger. But if nothing else of note had happened the impressive service enjoyed that day was sufficient reward for all our efforts.

It is with deep sorrow that we here mention the death of our beloved brother and fellow laborer in the ministry, Eld. C. A. Banks. He died at Bluefield, West Virginia, after a lingering illness. He died February the 2nd. He was fifty three years old and had been a Christian for twenty-three years, eleven years of which he was more or less actively engaged in the ministry, having been ordained at the same time as the writer. He

was a good man, was secretary of Tazewell District Convention and treasurer of the ministers' fund at the time of his death.

Family health caused him to give up the work at Graham, Virginia. Tazewell District, and another Soldier of the Cross has put down his implements of war and gone to his reward. But in the midst of our sorrowings come the consoling thoughts, that the world is better because he lived, and he does not go before God empty handed, as some who were led to Christ by him now live in Tazewell. Some have preceded him to the other shore. Our loss is heaven's gain.

His remains were brought here to Tazewell for interment. The funeral service was conducted by the writer, assisted by Eld. J. Z. Thompson of Bluefield, West Virginia. He leaves a wife and three children. They have our prayers and our deepest sympathy.

Yours in the cause,

G. M. DICKERSON.

North Tazewell.

Mississippi.

Dear readers:—

This is in my judgment one of the years that the Disciples should put forth their best efforts to advance the Master's cause.

The Disciples are moving out of Jefferson and Claiborne counties and settling in the Delta counties. Through them a good work can be done if they would only work together for the advancement of the Master's kingdom, instead of trying to advance the idea of some man or party.

A union of God's people should be the earnest desire of every Christian.

There are quite a number of Disciples moved near Leland. If they are not led by the spirit of division there can be a noble work done for the Master.

Near Leland lives Bro. John Coter, an old citizen, a man of sterling qualities, a Christian gentleman, well read, has made a study of the Bible. He is reading more than ever. His careful study of

the Word of God lead him to the Church of Christ. He is now reading some of the very best Christian lectures in connection with the Word of God, that he may fully understand the doctrine of the Church of Christ. If the Disciples who have just moved to that part of the state fall in line with Bro. Coter the church will take on new life. The Lord's Day school will flourish like a rose.

If the Negro Disciples will for one moment look the circumstances square in the face with an unselfish eye and with the view of building up the Master's cause here on earth, having in them the mind of Christ, they will realize their real condition.

The last and greatest commission that was ever given to the world was: "Go ye into all the world and preach the gospel."

There are quite a number of Disciples in the State of Mississippi, and in several other states. Still, we have but a very few churches in large towns and cities. That means that much Evangelistic work should be done in the state before any religious body can do much to operate and advance a work with many features. Church houses should be built in the towns and cities, then you can reach the workers and solicit their aid for the advancement of the enterprise being operated.

Now since the Disciples in Mississippi are as they are, Jesus Christ being their great leader, let us accept friendly aid and work together for the up-building of the Master's cause.

The wise man will count the cost before he commences to build. It's better never to start than to stop and fail, especially when the money could have been put where it would have been used for the Master's cause.

The Christian Woman's Board of Missions comes as a sunbeam to help the Disciples out where they are weak. With a willing hand they give of their means to do evangelistic work in the different states. They are operating schools both in home and foreign fields, likewise doing a mission work. Now if the Negro Disciples want to do the

work as the Lord would have them do it, they will contribute to the fund of the C. W. B. M., then they can truthfully say that the Master's work is being done without a selfish motive since the dollar or dime paid into the treasury of the C. W. B. M. has been used to educate and evangelize regardless of race or condition.

May God help us to see our mistake and profit by it.

On Educational Rally Day every Church of Christ should take a collection and forward it to Bro. C. C. Smith, and in so doing seed will be sown that will bring forth much fruit to the glory and honor of our Heavenly Father.

The time is drawing near for the Workers' Conference. Every minister of the gospel of the Church of Christ should be present; each convention should be represented with their proportionment. If the proper interest is taken in the Conference a great national work will be formed that will mean much for the Disciples of Christ.

In unity there is strength. Therefore let us cultivate the spirit of union.

The GOSPEL PLEA is an excellent paper, and should be found in the home of every Disciple. It will help to tell the story, as from time to time letters from different states appear that are indeed helpful to all. No one can read the first page of the GOSPEL PLEA without being inspired to do more for the advancement of the cause of Christ.

There is one mistake we make when we fail to take the paper through which we get in touch with the real work that is going on in the different states.

Every Lord's Day School that has an advanced class should form a club and take the paper. It comes weekly and has the Sunday school lesson for each Lord's Day. The paper is sent out in time enough to have the lesson for Lord's Day. There are many reasons why we should take the paper. 1. You will be helping to support an enterprise that furnishes employment for students to help them through school. 2. You will be getting a first class religious paper free from trash—read

good literature and you will have pure thoughts. 3. You will get the general church and Sunday school news, besides you will get the school news. 4. Last but not least, you will keep posted on Bro. Kenoly's work in Africa, which should inspire any Christian to do more for the spreading of the Master's cause in this sinful world.

If we hope for great things then great efforts must be put forth. If we would see Jesus we must "present our bodies a living sacrifice, holy and acceptable unto God, which is our reasonable service."

Now is the harvest for the Church of Christ: the Bible is being read as never before; the question of the union of God's people is being discussed with more faithfulness now than ever before is the history of the church. Let us speak where the Bible speaks, and be silent where it is silent. Call Bible things by Bible names.

One of the devil's strongest agents has been chased out of the state and every real Christian is rejoicing over the victory gained. Then let's take the part.

K. R. BROWN.

Port Gibson.

In Memoriam.

The officers of the church of which Crissie Fadrell was a member have drawn up the following resolutions:

Whereas, the great supreme ruler of the universe has in His infinite wisdom permitted death to remove from among us one of our worthy and esteemed co-workers, Crissie Fadrell, and

Whereas, she met her death by wounds inflicted by a revolver held in the hands of her husband and used by him on the fifth day of February, 1909, during a mad fit caused by family troubles; in this brutish manner she was murdered; and

Whereas, she was a woman of many Christian virtues and always found in the best societies, at her death being a full member of the Household of Ruth, an auxiliary to the G. V. O. O. F. A., and faithful member of High Maple Street Christian church

(CONTINUED ON 7TH PAGE.)

Christian Woman's Board of Missions.

All C. W. B. M. dues: that is, the ten cents amonth paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. E. Harlan, 152 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.



Alabama.

PROGRAM.

Program for the second quarterly meeting of the C. W. B. M. in the state of Alabama, to be held with Union Point Christian church March, 13-14, 1909. 10:00 House called to order by President.

Praise service conducted by Sister Kitty Gresham and Sister Sallie Brayboy.

Remarks by President.

Song, "Stand up for Jesus."

Remarks by delegates and visitors.

Appointment of committees.

Report of auxiliaries. Roll called and responded to with Bible verse, by president, followed with written report by secretary.

11:00. Discussion, Our Object, by Miss Virginia Patterson and Sister Nancy Patton.

Report of State Organizer.

Address, Eld. D. C. Brayboy.

Prayer offered by Bro. A. E. Edwards.

1:30. House called to order by President.

Praise service conducted by Sister Julia Waters and Sister Warren.

Recitation by Miss Cora Bowie. Song.

Quiz conducted by Mr. C. C. Smith, Cincinnati, Ohio.

Prayer offered by Bro. E. D. Waters.

Collection and adjournment.

SUNDAY MORNING.

10:00. Sunday school taught by Mr. I. C. Franklin. Reviewed by Mr. W. T. Brayboy.

11:00. Praise service conducted by Miss Mary Jackson and Mrs. Amanda Haygood, Oxmoor. Song.

Prayer by Mr. E. J. Smith.

Paper, Mrs. Lenor Edward.

Address, Miss Annie Guss, Oxmoor.

Paper, Mrs. D. C. Brayboy.

Collection.

Noon, 40 minutes recess.

1:00. House called to order by President.

Song and prayer.

Solo, Mr. L. B. Brooks.

Address, Mr. C. C. Smith, Cincinnati, Ohio.

Report of committees.

Collection and adjournment.

Each sister come prepared to take an active part.

Committee { Mrs. D. C. Brayboy,
Roxie C. Sneed.

Mississippi.

Dear Editor:—

We, the members of the Christian Chapel Auxiliary, are doing well but hope to do better in the work. We sent Mrs. M. E. Harlan \$2.00 for last quarter. On the fourth Sunday in last month the writer visited Magolia church where Bro. Henry Smith is their leader. Bro. Smith had recently visited our home and in talking to him about the great work the C. W. B. M. is doing for world-wide missions and by reading literature that was given him he became greatly interested. We found that he had interested several sisters in the work and when Sister Baker and I went there we had no trouble to organize an Auxiliary in that place. The organization consisted of six members and the following are the officers: Mrs. Julia Grace, President; Mrs. Mary Smith, Secretary; Mrs. Julia Trevillian, Treasurer. I also spoke to them about taking the PLEA and the Missionary Tidings. Bro. Smith and Mrs. Trevillian promised to take them both. We hope these sisters will not lose any of the enthusiasm that they have started off with. If every leader would encourage their people as Bro. Smith and some others do, we would have an Auxiliary in every church. May the Lord bless those who are laboring at this place.

Dear sisters, let us not forget the date of our next Quarterly Meeting which is the first Saturday and

Sunday in March. The program will be out in a few days. Let us make this the best one.

Yours in the work,

SARAH L. BLACKBURN.

Port Gibson.

Arkansas.

Dear Editor:—

My silence does not mean that I have lost interest in this great work that we are engaged in. It is always a source of pleasure to me to have something to write. I am glad to say that we had a very interesting program January 24th. Our minister, Bro. George Thompson, preached a stirring sermon. Bro. Paul Williams also gave an interesting address on the Women's work. We gained three new members to the Auxiliary and hope that better work will be done than ever before. My prayer is that we may not be unfaithful in this great day of opportunity. Sisters, we are members and workers in the Christian Woman's Board of Missions and it affords us a great opportunity to do good for our own race and generation. Just think, sisters, if the seven hundred thousand women of the Christian churches would come up to help the Lord, what a great change the world would witness. But how shall we and where shall we take hold? The key-note is co-operation. Christ committed His work to all His disciples, the christian woman as well as the brethren. We all are servants if we follow His leading. The trouble with some of us is that we try to do His work by considering self only. Consider whose work it is and you will see that it is God's work, so let us carry it out in His own plan, in meekness and the Christ-like spirit and pure christian love that envies never.

Dear sisters in Christ, we must go on with renewed hope and strength to better things for the future. How we faithful few long for the time when all women of all

Churches of Christ shall be interested in mission work. Today there is need of steadfast purpose and effort toward the work of the church. Why quibble about it? Why doubt and hesitate? Why ask, does it pay? Why hold up the immensity of the heathen world in comparison to the Christian force? God and Christ are on our side. Do we ever forget that? The work to be done is a mighty work and demands our utmost endeavor. Dear sisters in the Auxiliary, there is a great work before us. Let us stand together. Let us all be true. Christ said "Go work," and he also said "Lo, I am with you." God grant that each member will feel that upon her alone rests the responsibility of keeping this banner from trailing in the dust.

Yours in the work,
MRS. GUST MITCHELL.

Argenta.

Himself He cannot Save.

(CONTINUED FROM 3rd PAGE)

right and Paul had tried to help him. He felt he ought to go at once to Hillsboro, the county seat, ten miles away, to see him but he did not like to spare the time from his cotton picking. It would mean the whole afternoon lost, for he would have to take a train at one thirty and not get back until six. But after a little battle with self-interest he decided to go, leaving his helper to get out as much cotton as he could that afternoon.

(Continued in next issue.)

In Memoriam.

(Continued from 5th Page.)

and its societies and will prove a serious loss to the church, be it

Resolved that the sudden removal of such a life from among us leaves a vacancy and a shadow that will be deeply realized, and will prove a serious loss to the community and the public; and be it further

Resolved that with deep sympathy for the bereaved and relatives of the deceased, we hope that even so great a loss to us as a race may be overruled for good by Him who doeth all things well; and be it also,

Resolved that a copy of these resolutions be spread upon the records

of this church, and a copy be printed in our church paper, THE GOSPEL PLEA, and in the Winston Press, and copy forwarded to the bereaved family.

Nathaniel Penn,
S. H. Preston,
F. D. Steward,
S. O. Peters,
(Elders.)

R. L. PETERS, Pastor.
T. F. SPENCER, Sec'y.

The New Year's Message to the Negro.

(Continued from last issue.)

It is at home that the lesson of the heart must be learned. As I have intimated above, it is here that the first impressions, those which we cannot "rub out"—are written on our children's hearts. I would, then, impress upon them a genuine love and reverence for virtue and innocence. A hearty disdain for lying and theft. Show them the unprofitableness of gossiping and strife making; how habitual idleness surely makes criminals. Fire them with an ambition to do just a little more than is their due every day. Teach them that rewards come to them whose faithfulness in little things—little jobs, little chores—have been proved.

Unless we shall exalt virtue and have genuine love for it we cannot ascend the ladder of civilization. Our women cannot be degraded without her offspring suffering the same degradation.

I have before me the following which is not inappropriate here: "Show me your home and I can tell you of the future of your country. You may build all the costly churches you desire, and fill your land with well appointed school houses, but if you leave your homes as huts your course must be downward. The home life is the centre from which springs our civilization. Refinement does not grow in the midst of squalor. The humble house the neat yard, the hedge, the spreading tree, the bright flowers, the vines, the three-roomed cottage, these may be had by all prudent, industrious people who so desire, and where these are found they make a scene worth a man's while returning to at night."

Unless our children are so trained that they shall grow into men and women of integrity, men whose word is their bond, they shall have neither self-respect nor the respect of others.

With some the notion is that the election to office of our favorite candidate is the thing. With others the idea that fine and costly dress, and arrogant aggressiveness is the panacea. I would lose no time to teach them that both of these ideas are counter to the law of human progress, and result in humiliation and disaster to him who persists in living up to either of them. Teach them the right way whatever the cost. This belongs to them. I am simply asking you to give them what is their right. Let them understand that we are measured both here and here-after by our personal worth; that we add to our stock of personal worth from within and without.

Again, I would encourage the children to read a little every day. Have a penny daily come regularly to your home. Do not think that because a boy will till the soil or engage in a kindred occupation he does not, therefore, need to cultivate the mind. "There is no business so derogatory that culture is not compatible with it."

Take the time to talk with your children and learn more of their experiences. Remember your attitude toward them must be friendly, else they will go into their shells and you will be none the wiser for your interview. This is why many parents are so often surprised at something their boy has done. They thought him incapable of any such thing. Because of the wrong attitude, the boy had not revealed himself to his parents. He was afraid to. In the meanwhile development continued.

The way many of us have of putting off correcting our children until infractions have assumed enormous proportions and then going into them in the old cyclopic fashion is not training. Such a course permits the child to weaken his own powers by repeated and uncorrected violations of duty and our severe chastisement simply adds to this weakness by making him morbidly afraid of us, and more inclined to hide his real self from us.

JAS. E. BAKER,
Jonesboro, Tenn.

Bible School Department.

For Ministers, Teachers, Scholars and other Christians

Geneva F. Burgess, Editor.

Lesson 10.

Lesson for March 7.

Edited From Standard Bible

Lessons.

PHILIP AND THE ETHIOPIAN.

Acts 8:26-38.

Study also Acts 8:26-40.

GOLDEN TEXT.—"Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me."—John 5:39

TIME.—This lesson closely follows the last lesson. **PLACE.**—On the road from Jerusalem to Gaza. **PERSONS.**—Philip, Ethiopian eunuch. **PERIOD OF NEW TESTAMENT HISTORY.**—Beginning of the church.

INTRODUCTION.

The Book of Acts has rightly been called the Book of Conversions. The conversion of the Ethiopian eunuch, which we are studying about today, can probably be studied as a model conversion.

We are led to Christ today, just as this man was led to Christ.

There was an honest heart that was ignorant of Christ and his salvation. The work begins with the word of God. He loves that, because he is even reading it along the public road. He is anxious to learn. He wants to learn of the coming One, the Messiah. As Philip shows him the correspondence between Jesus and the prophet's ideal, implicit belief takes possession of him. As Philip unfolds the plan of salvation, an earnest desire and purpose to do the will of Christ by complying with it seizes his heart and will, which is repentance. This is so plain to him and strong, that he awaits the complete obedience with impatience. When, though, it is presented he confesses and is baptized. Now he goes on his way rejoicing. In just an hour, perhaps, he has passed from blank ignorance to rejoicing hope in Christ, by a path which, in all substance, all of us must travel. And that which has produced all this is summed up in a phrase preaching Jesus.

TOPICS FOR CLASS DISCUSSION.—

1. Philip as a type of true minister. 2. The results of good and bad reading. 3. Does God prompt people today to go and speak to others about Christ? 4. Define the steps in conversion. 5. What is Christian Baptism? 6. How do you know that the preaching of Jesus as the Christ includes the preaching of baptism? 7. Tell about the geographical part of the lesson.

EXPLANATORY.

26. **AN ANGEL OF THE LORD SPAKE UNTO PHILIP.**—In the midst of a responsive work in Samaria, Philip is summoned to go to another field. **ARISE, AND GO TOWARD THE SOUTH.** Read verse 26. **UNTO GAZA.**—A Philistine city. **A EUNUCH.**—He was a chamberlain and the custodian or treasurer of the queen. **UNDER CANDACE.**—The Ethiopian kingdom was at this time governed by a line of queens who wore the name "Candace," as the rulers did that of "Pharaoh," or the emperor of Rome did that of "Caesar." **WHO HAD COME TO JERUSALEM TO WORSHIP.**—This man was not, as some have suggested, a Jew who lived in Ethiopia, but was probably a heathen convert to Judaism, and now was returning home from the pilgrimage to the shrine of his adopted religion. We know that at this time there were many Jews in Ethiopia.

28. **HE WAS READING THE PROPHET ISAIAH.**—He was evidently reading aloud as this was common among Orientals and was the practice of the Jews. He may have obtained this expensive manuscript while at Jerusalem, and was now looking over his new-found treasure.

29. **THE SPIRIT SAID UNTO PHILIP, GO NEAR.**—The spirit has a direct part in this conversion. But he does not speak to the inquiring man; he does not directly and miraculously illuminate the text which

he is reading. Both angel and spirit have a part in this conversion; but they guide the preacher, and work through him.

30, 31. **UNDERSTANDEST THOU WHAT THOU READEST?**—Not knowing the eunuch, Philip asked a test question. If the eunuch understands this chapter, he was a Christian; if he did not, he was none. **HOW CAN I EXCEPT SOME ONE SHALL GUIDE ME?**—Observe the evidence of the eunuch's earnestness: he comes from Ethiopia to Jerusalem to worship—a long journey; his court duties do not detain him; returning, he studies the word of God on his journey; though he does not understand, he reads and ponders; when explanation is offered, he is quick to welcome it.

32. **THE PASSAGE OF THE SCRIPTURE WHICH HE WAS READING WAS THIS.**—He was reading from Isa. 53:7, 8, and likely from the Greek version—the Septuagint—which was in common use in Egypt. **AS A SHEEP TO THE SLAUGHTER: AS A LAMB BEFORE HIS SHEARER.**—The essential truth taught here by the figures of the sheep and the lamb, is the quiet, non-resistance with which Christ submitted to all the indignities put upon him. But the sacrificial element is also included.

32. **IN HIS HUMILIATION HIS JUDGMENT WAS TAKEN AWAY.**—In his main situation Pilate deprived him of his judgment and let him be crucified.

34. **OF WHOM SPEAKETH THE PROPHET THIS?**—There was a tradition current that described the persecution of Isaiah and his death by being sawn assunder.

35. **AND PHILIP OPENED HIS MOUTH, AND BEGINNING FROM THE SCRIPTURE, PREACHED UNTO HIM JESUS.**—That prophecy sets forth the prominent features of the life, character and sacrificial death of Jesus, the Christ.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol XIV.

Edwards, Missippi, Saturday, March 6, 1909. No. 10.

Helpful to All.

WASHINGTON AND LINCOLN.

WASHINGTON and Lincoln, two national heroes, were both born in the month of February. This was the hundredth anniversary of Lincoln's birth and a general celebration was held all over the land. It will therefore be of interest to show their services and, if possible, draw a lesson from them.

The national heroes of a people are the product of the national thought. Had Washington been born in Spain or Italy he would have remained in obscurity. Had Lincoln lived in Russia he would have found his way to the Siberian prisons early in life. In America alone these two men could grow to their full stature. But it is a mistake to think that America produced them. They are the product of a thousand years of reform work in England. Washington was a descendant of English nobility and Lincoln came from English Quakers, who in turn were of the most conscientious English nobility. They had the heart of English reformers and lived in a land where such could flourish.

The predominant trait of both these men was the possession of an almost limitless amount of fortitude and patience and an all-pervading desire for the good of every one, even their enemies. Never before, except in one instance, did another nation produce

such political heroes. It is true, the Jews produced Abraham, Jacob, Joseph, Solomon and David, who surpassed them in faith and spiritual hope. Abraham was a master in his way, but he made no effort to formulate a political system for the nation. Moses was the Washington of Israel and is the greatest of all the world's heroes. His private life was pure, his education and culture were perfect, and his political system was founded on justice, but we somehow class him above the class of political heroes. David and Solomon were men of faith but in their own lives they came far short of America's models.

Lincoln came on the stage of action at a time when the country was sadly disrupted and the temptation was great to become a partizan of one of these factions. This he studiously avoided. At one time when an anti-slavery meeting was arranged for at Youngfield he arranged to have some urgent business away so that he might avoid the necessity of either participating or refusing. The Abolitionists looked upon this as contemptible and cowardly, but Lincoln looked upon slavery as the outgrowth of the sins of other generations and he felt he must be just to all. When the time came he reluctantly issued his emancipation proclamation. When the war was over he at once set himself work to reconstruct the South that had just experienced the most mighty revolution ever experienced by a nation, but an assassin's bullet laid him low. The result is he is now the hero of all factions. The old South freely accepts him as their hero. All parties of the North freely claim him. The Negro feelingly refers to him as his emancipator.

But the good men of all nations

are laying hold on these two men, Washington and Lincoln, and are claiming them as their own. Italy has made Washington's birthday a national holiday. Abraham Lincoln's life is made a primary text book among the socialists in Russia. China and Japan are drinking deep from our political fountain. For aforesaid Tibet has opened her door to the missionary and soon their effate political machinery will feel the touch of these two lives.

And this is as it should be. Of all men we would be the most stupid if we should arrogate to ourselves any special virtue for producing these men. At just about the same time that the spirit of Europe was revolting against the old systems of tyranny, Columbus discovered America which became an asylum of all the advanced thinkers of the Old World. From England came the Quakers and Puritans, from France came the Huguenots, from Germany, Holland and Switzerland came the persecuted Protestant peasants, who together laid the foundation of a mighty republic. If this nation does not produce greater men than any other nation it will be a miserable failure, for it is the heir of all the spiritual reforms of Europe for a thousand years, and our belief in the Bible makes us the heir of the great things the Jews did. In fact it is our candid judgment that we have not yet produced our greatest hero. Washington and Lincoln are being appreciated by the other nations because they are beginning to dream of the liberty which these two heroes impersonated; but when the nations begin to think more of the "parliament of man" of which Tennyson sang, we will need to produce a newer and greater man than either of these.

THE GOSPEL PLEA

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and the general interests
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TER AT THE POST OFFICE AT EDWARDS
MISS.

NOTES FROM OUR SCHOOLS

Louisville Christian Bible School

The L. C. B. S. is worthy of the
name it bears. The unadulterated
Word of God is taught in its sim-
plicity. The students all seem to
be interested and are showing signs
of a continuation.

We have the benefit of being in
Church services each Lord's day.

Friday night is debating society
which is quite helpful to all who
are engaged in it.

Some of the students are doing
pastoral work and report that
they are doing an efficient work.
All of the students are preparing
themselves for the ministry with
the exception of two. After we
all shall have gone through the
course of studies here we will be
thoroughly prepared for the vocation
to which we have been called.

We are indeed grateful to the C.
W. B. M. for the exalted privilege of
attending the Christian Institution
of learning they have planted for
the purpose of educating the Negro
youth, that we may be better pre-
pared to do missionary work among
our people or any work that our
hands find to do that will be uplift-
ing to the human family.

Yours in His cause,

MOSES F. MITCHELL.

Southern Christian Institute.

SUNDAY SERVICE.

10:00 a. m. Sunday-school.

11:00 a. m. Church Service.

4:00 p. m. Y. W. and Y. M. C. A.

7:00 p. m. C. E. Meeting.

OTHER SERVICE.

Literary Societies, Philos, 2:45,
alternate Saturdays.

Franklins, 2:45, alternate Satur-
days.

Library Hours, Girls—4:00 p. m.
Fridays.

Boys—4:00 p. m. Wednesdays.

CONTEST SATURDAY NIGHT!

All friends are cordially invited
to be present.

March came in like a lamb; won-
der what the rest of it will be?

The Current Events class was
organized into five teams for the
purpose of contesting with one an-
other. They call each contest a
game. The following are the names
of the teams and the captain of
each: The Stars, Belle West, cap-
tain; The Humming Quintette, Eli-
za Willis, captain; The Faithful Few,
Onedia Powell, captain; The S. C.
I. Giants, Louvenia Davis, captain;
The Hustlers, Frank Coleman, cap-
tain. There are to be a total of forty
games before Commencement.
Last Saturday was the opening game,
which was between the Humming
Quintette and the S. C. I. Giants;
the contest resulted in a tie. The
class in Current Events studies the
latest news from the world, especi-
ally religious and moral reforms.
The topic of chief interest in the
first game was women working
against cigarettes. It was shown
that the supreme court has said
that the cigarette has not one re-
deeming feature about it. Many
states are prohibiting the manufac-
ture and sale of cigarettes. One
feature of the opening contest was
that Mrs. Burgess was present and
made the selection of the teams that
should contest. Miss Carrie Hunt
was also present to witness the
outcome.

It is only a few weeks now till
Commencement. We should all be
working hard to round out the year's
work in fine shape.

Following we give an original

poem, written for the Rhetoric
class by one of our students, Eric
Hunt, of Jamaica:

I dearly loved my cottage home
'Mong father, mother, brother dear,
I never thought that I could part
From those I so esteemed.

But now from home and friends
My lot of life is cast,
With uncomplaining patience I
Must bear my change severe.

I think of home, it's like a dream.
'Mong friends sincere, and sham;
I banish fear, I banish doubt,
My present home is dear.

Hope then, my soul, and quiet be
For though this earth may go
In heaven we shall surely meet,
And there, to part no more.

The Approved Preacher.

Would I describe a preacher such
as Paul,

Were he on earth, would hear,
approve and own,

Paul himself should direct me, I
would trace

His Master's stroke, and draw
from His design,

I would express Him simple,
grave and sincere.

In doctrine uncorrupt, in lan-
guage plain,

And in manner decent, solemn,
chaste,

And natural in gesture. Much
impressed himself,

As conscious of his awful charge.

And mainly anxious that the flock
he feeds

May feel it too; affectionate in
look and tender in address as well
becomes

A messenger of grace to guilty
men.

He that negotiates between God
and man,

As God's ambassador, the great
concerns

Of judgment and mercy, should
beware of lightness in his speech.

'Tis pitiful to court a grin, when
you should win a soul;

To break a jest when pity should
inspire pathetic exhilaration.

--COWPER.

Christian Courier.

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

Did you ever see a boy or girl who broke a lamp chimney and then would come and tell that he or she did it? Uncle Isaac has. Washington told that he cut down his father's cherry tree. The children in all the schools recently have been studying the lives of Lincoln and Washington. I am writing this on Washington's birthday. I am glad that once a year our minds are brought to think upon these great lives.

MY LETTER BOX.

Cedar Lake, Texas

Dear Uncle Isaac:

I guess you think I come very seldom, but anyhow I think of you all the time. Papa has been taking the PLEA but I don't think he takes it now, as I haven't seen it come in our mail. I read the letters that different people write and I must say they are of great benefit to me. I hope the scholars and teachers had a nice time during Christmas at the S. C. I. Two of my school-mates left last year for the Southern Christian Institute. They write that it is an awful nice place. I certainly would like to attend school at the S. C. I. The names of my two schoolmates who went to the S. C. I. are Misses Bettie and Adelen Woodard. I intended to go to school there too last year, but my mother died on the second of October. I remain

Yours as ever,

Ivory M. Stratton.

Ivory, I hope you may not give up the notion entirely of going away to school. Bright and earnest young men and young women are needed everywhere. Prepare well, and God may use you in some great and lasting service.

* * * * *

Himself He cannot Save

CHAPTER VII.

When Paul was ready to go to the train he found he had plenty of time and he decided to go around by the Wilsons and comfort Fanny a little if he could. He accordingly stopped at the gate and called her. When she came out he saw

she had been crying, and it was with difficulty she controlled her tears while talking to him. She knew very little more than Paul but she was confident that Frank had not stolen the mule.

"I am sure Dick is at the bottom of it all," she said. "He sent me a dreadful letter yesterday. I'm so glad you are going to see Frank. It will do him good to see you and know you are interested even if you cannot do any thing. But I do hope you can find some way out."

Paul promised to do his best and left her with a lighter heart than she had had since Frank's arrest.

Reaching Hillsboro he went at once to the jail and had no trouble in getting to see the prisoner. He found him stretched full length on the cot, his face buried in his arms, and he did not move until Paul placed his hand on his shoulder and called him. Then he raised his head, leaned upon his elbow and turned a haggard face to his visitor.

"O Paul," he said piteously. "I didn't do it, I didn't do it." And dropping his face down upon his arms again, he sobbed like a child.

Paul sat down on the cot beside him, put his arm caressingly around the boy's quivering shoulders and talked to him soothingly until he was quiet. He then urged him to tell him the truth about it.

"There isn't much to tell," Frank replied, raising again on his elbow. "I did go by the barn that night and Dick saw me, but I was taking the short cut home as I often do. You remember I have gone with you to our house several times that way."

"What was Dick doing around here that time of night?" Paul interrupted.

The two young men looked steadily into each others eyes a moment.

"That's right!" Frank exclaimed sitting upright. "What was he doing there?"

Springing from the cot he sat down, astride, on the one chair in

the cell and leaned his arms on the back of it.

"I was talking to the trader," he went on, "day before yesterday about one of our mules and I brought it here yesterday and sold it to him. But it was ours and I can prove it. And that's the truth, Paul, if ever I told it and all I know about it. Whatever else they say is a lie. I tell you I believe Dick Williams stole that mule."

Paul was of very much the same opinion and for an hour the boys talked the matter over. He then bid him goodbye, promising to do his best for him and went to consult a lawyer.

When he reached home he hurriedly did the evening's work and went to bed, for he was very tired and he wanted to go out to the field early the next morning. It seemed to him as if he had hardly closed his eyes when he awoke so suddenly he thought he must have been awakened. But after listening a little and hearing nothing he decided he was mistaken, and was dropping off to sleep again when he remembered he had forgotten to lock the cotten house. Getting out of bed he put on his bathrobe and slippers and let himself quietly out of the house. There was no moon but the star light made objects painfully discernible. Taking a short cut through the yard, and vaulting a low fence he came to the back of the small frame building in which about five hundred pounds of his cotton was stored, without making the slightest noise. As he went around the corner he was suddenly stopped by a very unexpected sight. Kneeling beside the house just in the act of applying a match to a pile of trash that lay under it, was a man, and that man none other than Dick Williams.

For one of the few times since he was a child Paul lost self-control. Springing upon the kneeling man he took him by the collar, shook him like a dog would a rat, till the poor wretch begged for mercy, then he dragged him to the road and with the single word "Go," flung him as far as he could send him.

(CONTINUED IN NEXT ISSUE.)

Reports from the Field.

Our New School at Jonesboro, Tennessee.

JAMES E. BAKER.

"Warner Institute" is the name of the new school that has recently come into our family of schools. This school was purchased by the Negro Disciples of this district—the East Tennessee district—and deeded to the C. W. B. M. who will conduct a school for the Christian-industrial education of colored boys and girls.

The Negroes of this section are justly proud of the opportunity to train their children in a Christian school under the guidance of Christian teachers.

The school opened October the 26th, with 70 pupils. Enrollment to date is 90. We hope to have 100 pupils before the term closes. Under the guidance of Miss Mary V. Thomas, of the Martinsville Christian Institute, our girls are doing very nice sewing and embroidery work. We shall begin the next term with broom making, and perhaps the canning industry also.

This school has borne the name, "Warner Institute," for more than thirty years. It is beautifully located on a fine crest in the hill country of East Tennessee. It occupies a little more than an acre of ground with plenty of shade trees. Under the lead of Yardley Warner, for whom the school was named, some Quakers first established this work, which was originally a college for white ladies. After running it for several years, Mr. Warner transferred it to the American Missionary Association, under whose auspices it was run as a colored school from the fall of 1883 to 1907.

Aside from being a very healthful town, Jonesboro is of much historic interest. It is the oldest town and the first capital of Tennessee. It was the home of President Jackson, "Stonewall" Jackson, the Brownlows and many other distinguished names. It is the county seat of Washington county, which includes Johnson City, a town more than

three times the size of Jonesboro both in area and population. Like most other towns in the state, no intoxicating drinks are sold. The relationship between the two races is most amicable. Friction of any sort seems to be unheard of here. Than this location, a fairer section for a Christian-industrial school would be extremely difficult to find.

At the suggestion of Bro. C. C. Smith, Sister Judson has just sent us \$200.00 for repairing the building. This work is very much needed.

Our library room is a beautiful, spacious room with high ceiling, lighted and located in front of the building. This room is now fixed off nicely and ready for the reception of any books or other literature which may be sent to us. I herewith call especial attention to this feature of our work. Here are nearly 100 boys and girls who have not formed the habit of reading. Indeed, they know nothing of the value of good books. Will you not help me properly surround these young folks with such books and periodicals as will help them upward? Already we have received Bro. A. McLean's new book. Brother C. C. Smith sent us this one. The ladies of the C. W. B. M. have just sent us a number of their publications. Mrs. Silas Cooper, of Jonesboro, has just given us more than a hundred first class magazines. In addition to books and we are needing tables, and chairs.

We shall publish the names of all donors, together with their gifts for this room, in the columns of the PLEA.

Kentucky.

"Build Your Own Monument," was one of the mottos we had in school at New Castle, Ky., some years ago, and I shall never forget the force of its meanings.

Paul says, Phil. 2:12, "Work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work for his good pleasure."

The above injunction may not be confined to individuals only, but may apply to churches as well.

Nearly every church wants the best preacher, the best of all that is required to make a good preacher; but it is one thing to WANT and quite a different to help PRODUCE what you want. If you want a MONUMENT, you must build it yourself, or help some else to build it. If the churches want BIG PREACHERS, they must make them or help to make them. Every BIG PREACHER today was at one time a LITTLE PREACHER, and some church, through patience, long suffering, and forbearance, made him, or helped to make him the "Big Gun" that he now is. All this was done by accepting and paying for his services when he was small in intellect, influence, in the knowledge of the true pulpit power. Church, who made the "Big Preacher" you now have? Have you, in the light of what has been said above, made or helped to make a good preacher? If you are now without a preacher, you have a splendid chance to make or help to make a "Big Gun." The kind you perhaps want.

Our lamented J. C. Graves once said to a certain church in the blue grass region, "You people can't always have broad axes, big preachers, all ready made, but you must take some hatchets, little preachers, and make broad axes of them." Bro. Graves sent the hatchet and that church accepted it. I am that hatchet and Millersburg is the church, my first pastorate. I have done but little for the Master, yet that little could have been less, but for the patience of some churches that have accepted and paid for my imperfect service in pastoral work and evangelistic meetings in Kentucky, Arkansas, Maryland, Virginia, West Virginia, Indiana and Ohio.

Now I suggest that the young preacher exercise reasonable patience, and if he wants a big church and a large salary, let him go to work and help produce what he wants. Do something worth while in a little church and some big Church will seek your service.

"Be faithful over a few things and you may be made ruler over many

things." See Matt. 25: 14-30.

Our brother undertaker, Jas. H. Hathaway, of this city, has given a nice set of walnut furniture consisting of bed, box mattress, marble top dresser and washstand, for a room in our Bible School building. Lawyer D. J. Bonner is furnishing the "Literary Digest" for the reading room. Sister Cora B. Roberts, of Wyoming, Ohio, has given two good books for the Library. "The American" will be furnished by the C. W. B. M. For all of these gifts the students and teachers tender thanks.

Since Xmas we have enrolled three new students: M. F. Mitchell of Kerrs, Arkansas, F. P. Cowan and A. W. Davis of Georgetown, Kentucky.

Our young men are studious and apparently happy.

Yours at work,

W. H. DICKERSON.

Louisville.

South Carolina.

Dear Editor of the GOSPEL PLEA:—

Please allow me space to say to the Disciples everywhere that I do believe that the Lord is with us this year. It seems too that we here in South Carolina are doing more than we have been doing for sometime. I can hear good news from every side. I am glad to say that Eld. C. C. McCray, who is our splendid pastor, is doing much good work for Christ. On Sunday, January 17th, he had an invitation up to Brownhill, where there is only one disciple, the churches being either Methodist or Baptist. Eld. McCray did not get there until Sunday night and when he went out to the house of meeting they insisted on him preaching to them. He was introduced to the congregation and he selected as a text the sixth verse of the 53rd chapter of Isaiah, his subject being the "Lost Sheep." Eld. McCray preached about thirty-five minutes, after which he extended the invitation into the Church of Christ; seven people from the Baptist church came forward and were received into the church of Christ. Eld. McCray was then requested to stay over until Tuesday night and preach again, which he did. That night one more was added to the church after the congrega-

tion had listened to a stirring sermon. I was with him last Sunday at the same place. He preached a wonderful sermon from the 5th chapter of Isaiah, and six more souls were added to the fold.

We had a communion service at which the members of the Brownhill congregation, (fourteen in number,) participated. Eld. McCray will have some other minister of the Gospel with him there in March and we ask the prayers of the whole brotherhood for our success.

I am yours in the work,

THOMAS GIVENS.

Ellington.

Kentucky.

Editor of the PLEA:—

We are glad to welcome each issue of the PLEA to our desk. I like to see what the boys are doing. I have been wondering how the faces of some of your correspondents looked. Some of them I imagine are "big yaller" men. Others I've put down as stubby or small, kind of cut after the Paul pattern. Some of them, I presume, at every half a chance, Peter-like point the condemnatory finger at the audience and say "your're guilty."

Seems like, for fear we never see each other before we "Cross the bar" (and in all probability not even then) that an illustrated PLEA would be in order. I don't think this smacks off gaudiness. We must not lose sight of the spectacular. "We are separated upon the wall, one far from another." Brother, I want to see your "mug." What say you? Our work trots along at a lively gate.

Yours at work,

C. H. DICKERSON.

Nicholasville.

Texas.

Dear Editor:—

Please allow me space to report the following in the columns of your paper. We had the privilege of being with the Bethlehem church, Cedar Lake, Texas, from the 11th to the 19th of this month in the interests of the M. D. C. M. C., and were nicely cared for at that place. We had a successful meeting on the 13th, but

were rained out for Sunday school. The weather was freezing cold at this time but we had a good time after all by talking over the District and State work.

Bro. William R. Brown and myself sat by the cheerful blaze of a roaring oak fire on the night of the 14th until three o'clock in the morning, at which time we started out on foot across gullies and hills and over frozen ground to catch my train for Bay City. We reached the station about an hour and a half before train time, and we kindled a fire on the frozen ground, and stood around in the cutting winds until the time for my leaving arrived. I reached home at 8:30 a. m. and found my oldest boy very sick, but Mrs. Young and the rest of the children well.

The Matagorda District C. M. C. will meet with the Vine Grove church at Caney, Texas, April 9th to 11th, and we are hoping to accomplish much good in the work of enlarging the Kingdom of our Lord in this section. We invite every brother to join us in this work. We hope to have the program published in the PLEA a few weeks prior to the time of meeting. We can frankly say that our beloved State Evangelist, William Alpher, has made and is yet making a great impression upon the brotherhood of this section of the state, both by visits here and by his letters to the PLEA.

I remain yours in the work,

JAMES YOUNG.

Bay City.

Tennessee.

Bible Training Classes Among our Colored Churches.

This wave of "Bible Training" has taken the spiritual world as a wild fire. Nearly all of our churches among our white brethren have caught the spirit and like a champion, take a start in the great race for the "millennial" goal, even though some of these are comparatively small in membership. Illinois and Ohio are the two leading champions; which shall gain the goal is a matter of conjecture.

(CONTINUED ON 7TH PAGE.)

Christian Woman's Board of Missions.

All C. W. B. M. dues; that is, the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. E. Harlan, 152 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.



Helps For Auxiliary Program For March.

THE WORK FOR THIS YEAR.—Our boys' and girls' societies will have a double celebration this year. Nineteen hundred and nine is the Quarter-Centennial of our Young People's Work, as well as the one hundredth anniversary of the Restoration Movement. As an expression of appreciation of this great occasion, the boys and girls are asked to give this year into the treasury of the Christian Woman's Board of Missions fifty thousand dollars. Part of this amount has already been given, but the local Superintendents will need the advice and help of the Auxiliary societies in securing the remainder. This is the time to help the children get ready for their Easter offering. Plan with the Superintendent for ordering the Easter egg envelopes, the Easter exercise, and for the joint observance of Easter for the Young People's Work of the Christian Woman's Board of Missions and the National Benevolent Association. Encourage all the children of the Sunday school and of the Junior and Intermediate Societies to be in the Easter entertainment and to have their Easter egg envelopes full of money to be brought in at the time of the entertainment. This Easter offering from the children of the church, together with the offering taken at the entertainment, is to be equally divided. Immediately after Easter one-half is to be sent to the National Benevolent Association, 903 Aubert Avenue, St. Louis, Mo., and one-half to the young people's department of the Christian Woman's Board of Missions, 152 East Market Street, Indianapolis, Ind. As soon as the Easter entertainment is over, see that the children, whether they are members of the boys' and girls' so-

cieties or not, all have the big Centennial dollar cards (to be ordered from Miss Mattie Pounds). There are one hundred rings on one side of this dollar card. Each ring is marked with a year, beginning with 1810 and continuing to 1909. A penny is to be placed on each one of these years. This will make an offering of at least one cent for every one of our Centennial years. All making this offering will be members of the Centennial brigade.

Some other plans for this year are as follows:—

One hundred societies with one hundred members each. One hundred societies giving one hundred dollars each. All societies giving less than twenty-five dollars last year to give at least twenty-five dollars this year. All societies giving as much as twenty-five dollars or more last year to give something above the amount contributed last year.

MISSIONARY TIDINGS.

Program

of the fifth Quarterly Meeting of the Mississippi C. W. B. M. to be held at Hermanville, March 6, 7, 9:00 A. M. House called to order by President.

Devotional services led by Sister Julia Flowers.

Remarks by delegates.

Discussion: Why should We Support the C. W. B. M.? Led by Bro. C. Wilson, and Sister Jennings and Sister Lura Jackson and others.

Collection and adjournment.

1:30 p. m. Devotional service led by Bro. Saul Lampkins and Sister Hattie Griffin.

Reports of Auxiliaries, Mission sisters, and District Organizer.

2:30 p. m. Sermon by Rev. K. R. Brown.

Collection and adjournment.

9:00 a. m. Sunday school lesson

taught by Bro. H. G. Smith, reviewed by Bro. R. R. Brown.

10:00 a. m. Devotional services led by Sister Wilson and Sister M. J. Brown.

Short talks by Sister Ophelia Baker, Sister Fanny Clark, Sister Cora Green and others.

11:00 a. m. Sermon by Bro. Harry Smith.

Collection and adjournment.

1:30 p. m. Devotional services led by Sister Nannie Baker and Sister Julia Foster.

Short talks led by Bros. S. D. Yarber, E. A. Phelps, W. S. Murray, J. M. Baker and others.

Sermon by Rev. John Lomax.

Collection and adjournment.

SARAH L. BLACKBURN.

Mississippi.

Dear readers of the PLEA:— I am glad to say the Lord has blessed us to start the new year with a new Auxiliary at Providence church. It was organized the third Lord's Day in February with six members. The following are the officers: President, Mrs. Caroline Alfred; Vice President, Mrs. Susan Chambless; Secretary, Mrs. M. J. Walker. Treasurer, Mrs. Nancy Taylor. May the Lord bless this work and help them to grow stronger and stronger. Bro. Orange is a great strength to this work. It made my heart leap for joy to hear him express the good thoughts he had about this work. I hope that every Christian will work with a renewed desire to do better work at home and abroad. May we carry peace and love everywhere we go.

Yours for His service,

HATTIE J. GRIFFIN,

Organizer.

TILLMAN.

BIBLE TRAINING CLASS AMONG OUR COLORED CHURCHES.

(Continued from 5th page.)

In looking on this great movement as far as we can perceive, we cannot but have great anticipations of a glorious future and a marked progress of our Master's cause. That men have undertaken to diligently study God's word is of great meaning to the establishment of His truth. Our greatest failure has been, in the past, a lack of studying God's word. All the disseminations that have inoculated our spiritual body have come from a hurried scanning of God's word. Search the scripture was a command and not an entreaty; that the Bible should be a text book is not a surprising thing. God's ways and works are deep and for one to understand them he must diligently devote his time without prejudice and prayerfully enter into this hour of sacred study which cannot but give divine revelations. The greatest danger is that we are always having some thoughts of our own or selfish sins, and only search the scriptures to bear out our arguments. But in order that we should receive God's aid in studying, we must become as little children with no thoughts or suggestions of our own, but be ready to start on neutral ground, ready to learn.

The apostle Paul in his writing to Timothy, said "From a child thou hast known the scriptures which are able to make thee wise unto salvation." In the past we have considered the Bible as too sacred a book to study. We regarded it as a book of mystery. But we are fast being released from these mystic notions. God's word is a written apostle to us, his children, which we may individually read, mark, learn and inwardly digest and eventually become wise unto salvation. Of course I may mention here that many, because of insufficient intellectual ability, are exempted.

"Thy Word is a lamp unto my

feet" is an expression too slightly looked upon. The study of the Bible does not only impart to our spiritual path a shining light, but also in every avenue of life we may enter, from the throne to the hovel. We are apt to think that the Bible has been given to us for special use in the churches only. This would be a sad mistake.

There is nothing that this nation needs more than the study of God's word. It is befitting to the statesman or to the farmer. Each will find their part rightly adjusted. The Book of Proverbs, for instance, does not give unto us a knowledge of spiritual truths. It is the business man's or the would-be-successful man's compendium. The simple studying of this book will save him from bankruptcy or the many pitfalls of business life. Too much emphasis cannot be placed on the earnest study of God's word. Reading it through is not studying it; committing it is not studying it. Study one word or verse at a time. This will help you to solve the rest.

I have earnestly viewed the situation, not from theory or hearsay but from personal and practical experiences. I have concluded that if any race of people needs the study of God's word it is the Negro. We are too superficial in our worship. We make Christianity a religion of Emotionalism rather than Rationalism. Men are rational beings. This quality alone separates him from the lower beings which are emotional. But we have attempted to reduce man to the lower nature-feeling rather than reason which God desires: "Come let us reason together." I perform an act; I must have a full conception of the why and wherefore. I must not do it because I saw brother John do it this way. This has been one of our greatest drawbacks in the past. Because my mother was a member of a certain

church I must, without reason or scrutiny, be a member of the same church. What my master does, I must also do. This does not show knowledge. It is Emotionalism rather than Christianity. God is a rational Being, dealing with a rational people. This form of Emotionalism has enslaved our churches for years, from the preachers to the congregation—like father like son, like priest like people. Especially in our country churches our preachers appeal to the lower nature—feeling—rather than to their higher nature—reason or sentiment. We have accustomed ourselves to move our people by sound rather than by truth. This is why we are so unstable for as soon as we are out of this spell, which was only superficial, we return like a hog to its mire. We will just as soon follow a Judas as a Peter, so long as there is a conglomeration of boisterous noises. The reason for this is because they are in need of truth fully grounded in their hearts. There was no premeditation in their action.

God now calls all men from all places to higher ideals. What we need today is more truth. We need to have more teachers in our pulpits. We want our people to be more versed in God's word. If I do an act I must know why I do it, or have authority to back me. Go ask some of our members today, even elders of our churches, why do they observe the Lord's Day Sacrament, or what authority they are given to baptize, and they will fail to reply. Brethren, this is why our people must fall a victim to ensnarers. We take the Seventh Day Adventists for instance. They are always ready to put in a strong fight for the faith. Why? because it is a part of their religion to study the Bible.

(Continued in next issue.)

SAMUEL COTTERELL.

Nashvill

Bible School Department.

For Ministers Teachers, Scholars and other Christians

Geneva F. Burgess, Editor.

Lesson 11.

Lesson for March 14.

Edited From Standard Bible

Lessons.

AENEAS AND DORCAS.

Acts. 9:31-43.

GOLDEN TEXT.—"And Peter said unto him, Aeneas, Jesus Christ healeth thee; arise and make thy bed. And straightway he arose."

TIME.—A. D. 40, probably about three years after the conversion of Saul. **PLACES.**—Lydda, a town in the plain of Sharon, about twenty-five miles northwest of Jerusalem, and Joppa, now called Jaffa, a seaport on the Mediterranean, ten miles northwest of Lydda. **PERSONS.**—Peter, Aeneas, Tabitha, and Simon a tanner. **PERIOD OF NEW TESTAMENT HISTORY.**—Life of Paul. We divide New Testament History into three parts: 1. The Life of Christ; 2. Beginnings of the Church; 3. Life of Paul. As this lesson comes after the conversion of Paul, it naturally comes in the third division of New Testament history.

INTRODUCTION.

Joppa is the name of the place where Dorcas was raised from the dead. The natives now call this place Gaffa. It is the most important sea port of Palestine, and has a population of fifteen or twenty thousand, mostly Mohammedans. A railroad was built there a few years ago, and connects it with Jerusalem. Back of the city lies the famous plain of Sharon, which is here some twelve or fourteen miles wide, and is terminated on the east by the mountain range which extends through the whole country north and south. From the seacoast this mountain range appears like a high wall bounding the eastern horizon. Joppa exports a quantity of wheat, olive oil, oranges.

The road from Joppa to Jerusalem runs in a southeast direction, and Lydda, where Aeneas was healed by Peter, and whence he was

called to Joppa on the death of Dorcas, is distant from Joppa about eleven miles in that direction. It is now an insignificant village almost hidden by the luxuriant grove of olive trees. An old and dilapidated stone church built by the Causaders is the most important building left standing. The village stands near the northern end of an olive grove which extends for several miles to the south.

Between the last lesson and this one we have an account of the bitter persecution and the radical conversion of Saul of Tarsus. He was changed from a pitiless persecuter to a chosen saint. He was the greatest defender and the most successful missionary of the early church; and a man who has most undoubtedly impressed his name upon the history of Christianity, even beyond that of any of the twelve. After Paul's conversion he likely spent there years in Arabia. He then returns to Damascus, where the Jews tried to kill him. The disciples took him by night, however, and let him down through the wall and he escaped to Jerusalem. Here the apostles were slow to believe that he was a disciple, but Barnabas took him and introduced him, and for several years was possibly his closest friend. He preached the name of the Lord in Jerusalem and was bold about it, so they knew he was not afraid. The Greeks and Jews wanted to kill him. He went to Caesarea and then back to his home in Tarsus. This brings us up to the history of our lesson for to-day.

EXPLANATORY.

31. SO THE CHURCH . . . HAD PEACE.—Verses 29 and 30 just previous to our lesson, tell of the attempt of the Grecians Jews to kill Paul; because of this, Paul went to Caesarea and Tarsus. This explains the "so" in this verse.

32. TO THE SAINTS THAT DWELT AT LYDDA.—For the location of this town see place in the begin-

ning of the lesson, which comes right after the time.

33. THERE HE FOUND AENEAS.—This Aeneas was a Jew, with his name translated by Luke, in Hebrew, "Hillil," both words signified "praise." Aeneas was likely a disciple of Christ. WHO HAD KEPT HIS BED EIGHT YEARS.—There could, therefore be no doubt cast upon the miraculous nature of his cure. FOR HE WAS PALSIED.—Palsy is a contraction of the word "paralysis." This term is used by the ancient physicians in a much wider sense than by our modern men of science.

34. JESUS CHRIST HEALETH THEE.—The apostles are solicitously careful to say that the act was that of Christ as really as though he had been visibly present. The Disciples must do something to prove their faith, and must keep on doing to maintain this faith. Faith without works is dead. MAKE THY BED.—A strange command to give one who had lain helpless for eight long years. But he was called to exercise himself and to act in an obedient faith. He might still have lain helpless, we may suppose; but he tried to rise, and lo, it was easily done; his body was unlocked, and the disease was gone. He folded up the mattress whereupon he had lain so long, and laid it away, and walked forth a man renewed. The bed, even in wealthy houses, is simply a mat, or a Persian rug, or a sheepskin, or goat-skins sewed together, or a quilted coverlet stuffed with wool.

35. AND ALL THAT DWELT AT LYDDA AND IN SHARON.—Sharon was a beautiful plain in which Lydda was situated. SAW HIM AND THEY TURNED TO THE LORD.—It is not meant that literally all the inhabitants were spiritually converted to Christ, but that there was a general and popular recognition of Jesus founded on his miracle.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol XIV.

Edwards, Mississippi

Saturday, March 13, 1909. No. 11.

Helpful to All.

WORKERS' CONFERENCE.

THE coming Workers' Conference is promising to be one of the best yet held. Sec. C. C. Smith expects to be present and will have an address or two. Mrs. Blount of Water Valley, state secretary of the white auxiliaries, will also be present and give an address at the Women's Conference. We hope to be able to announce the names of other prominent persons of the south and north in a few weeks. Among those belonging to the Conference whom we may confidently expect are Prof. Isom Franklin or his wife, Roxie C. Sneed, H. J. Brayboy, Prof. Jas. E. Baker, Eld. K. R. Brown, Eld. Wm. Alphin, Eld. H. Martin, Mrs. Sarah L. Bostick and Eld. M. M. Bostick, if his health will permit, and others whom we hope to hear of soon. It is more than probable that all of the state officers of the C. W. B. M. will be present.

According to the resolutions last year each delegate is to bring one dollar for the Men's Conference. In addition to this each delegate should bring a dollar for the Women's Conference and some for a few other collections that will be taken up that week. However it should be understood that they are not limited to one dollar at these collections. If any are able to bring five dollars, they should do so. According to resolution this money is to be used as decided by the Conference and the representatives of the C. W. B. M.

We have made no effort to get rates on the railroad as this would do but little good. To those living close it would not be much benefit, and those living at a distance can

buy a one-thousand mile ticket at their home office for \$20. Take for example Bro. Alphin. He can buy a thousand mile ticket at Waco for \$20 which will be good to Vicksburg. Going and coming he will use about seven hundred miles. He will then have three hundred miles left for traveling at home. Prof. James H. Thomas of Martinsville, Va., could get on in the Southeastern Association which would be good clean to Edwards. It would take nearly this to go around once. Thus he would come and go for ten dollars each trip. Bro. H. Martin could get one at Little Rock which would be good to Vicksburg by way of Monroe. He would have probably four hundred miles left when he got home to use at some other time of the year.

To this Conference we invite workers, that is those who are already doing something at home and are anxious to join their brethren in a larger work. The S. C. I. will entertain these delegates, but to make it possible for any one to avail himself of this he must write first and have a place assigned.

At this Conference there should be conscientious work done to meet the conditions confronting us. There are no places of honor, or opportunities for getting the chief seat in the synagogue. It is the coming together of brethren in Christ in which he that is servant of all shall be the greatest. The Church is confronted with certain problems which are new in the history of church work and it will take the prayerful deliberation of Christian people to solve them. Or rather, they will solve themselves if good Christian people go to work in dead earnest to do for the Master what is to be done. Christian work alone is our anchor of hope.

A very small percent of the Christian people have a true con-

ception of what was contemplated when Christ said, "Go ye therefore and teach all nations." All these nations with the exception of the Jews had lived under barbarism or paganism which is simply refined barbarism, and had cultivated the barbarian instincts of anger, malice, envy, lust, and hatred until they were a part of the mental make-up of these people. Christianity undertook to dispossess these (Paul calls it Crucify) and develop in their stead love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness and self-control. To teach the people it is to be presupposed that in the transition there will be many men who will be enlightened intellectually but who will not catch the idea of crucifying the old and developing the new. These become cunning barbarians and some people who have no true understanding of the real meaning of Christian education see them and say education ruined them. When the writer was a boy in northern Ohio he often heard illiterate farmers express the thought that education ruins men, fits them for penitentiary; and since coming South he has often heard it in connection with Negro Education. A few white boys in northern Ohio, who went to school, developed the cunning of the intellect without displacing the barbarian passions and superficial observers thought it was education that did it. In like manner, a few Negro boys in the South who went to school developed the cunning of the intellect without displacing the barbarian passions and superficial observers thought it was education that did it. The truth is the Church must make all these people Christians with the Christian virtues well developed or this people will ruin the Church. The command to us is "Go teach all nations."

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER
Issued every Saturday from
the press of

THE SOUTHERN CHRISTIAN
INSTITUTE.

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and the general interests
of the Negro race.

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MISS.

SUNDAY SERVICE

10:00 a. m. Sunday-school.

11:00 a. m. Church Service.

4:00 p. m. Y. W. and Y. M. C. A.

7:00 p. m. C. E. Meeting.

OTHER SERVICE.

Literary Societies, Philos, 2:45,
alternate Saturdays

Franklins, 2:45, alternate Satur-
days.

Library Hours, Girls—4:00 p. m.
Fridays.

Boys—4:00 p. m. Wednesdays.

Personals

We are in receipt of the news that Ell. and Mrs. J. C. Counts, of Fairfax, S. C., are the happy parents of a little girl, born Saturday, February 27th. We rejoice with them in this, the last addition to their family.

Eld. M. Knight, of Cason, Texas, sends in the name of Mrs. Lucy Towels, of Mt. Vernon, Texas, as a six-month's subscriber to the PLEA. He writes, "We are moving along slowly with our work here. It is now near Spring and we are hoping that our churches will wake up again. I will write a letter respecting the work soon."

An anonymous communication was received last week from Kansas City, Missouri, giving some news of the churches at that place. We would be very glad to publish the warning it contained had the writer signed his name to the letter. It is not always necessary to publish the names of contributors, should they desire to have their names left out, but for our own protection we must know

the source from which our information comes. We trust our Missouri brother will send us his name.

Southern Christian Institute.

The Inter-society Contest has come and gone. It was probably the best program ever rendered on a similar occasion. The attendance was large; the Chapel was crowded, and a number were compelled to sit or stand in the hall. The only break in the program was caused by the absence of Hudson Miller who was kept in his room on account of a severely sprained ankle. At the point on the program where his oration was to come. Mr. Foster Smith, secretary of the Utica Institute, rendered a very beautiful vocal solo. These annual contests are becoming more popular in the community, year by year. A number of the Utica Institute students and teachers came over and in the afternoon the Utica boys defeated our boys 11 to 5 in a game of ball.

The spring term starts off with the loss of only one or two in the boarding department.

The Institution was glad to welcome the following teachers from the Utica Institute, Utica, Mississippi, last Saturday: Misses Holtzclaw and McMillan, and Messrs. Wooden, Davis, Smith, Matthews, (S. C. I.'08) and Principal Jones, of the Academic Department.

The Seniors are ransacking the books and magazines in the library, and their "store-house of knowledge" for ideas. If all goes well there will be ten in the class of '09, six young ladies and four young men.

The girls have planted some umbrella china berry seeds from which they hope to raise some shade trees of the lawn about Smith Hall.

Whichever way the wind doth
blow,

Some heart is glad to have it so;
Then blow it East, or blow it
West.

The wind that blows—that wind
is best!

My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas,
And what for me were favoring
breeze

Might dash another with the
shock

Of doom, upon some hidden rock.
And so do not dare to pray

For winds to waft me on my way;
Put leave it to a Higher Will,
To stay or speed me—trusting still
That all is well, and sore that He
Who launched my bark, will sail
with me

Through storm and calm, and will
not fail,

Whatever breezes may prevail,
To land me, every peril past,
Within His sheltering haven at
last.

Th, whatsoever wind doth
blow,

My heart is glad to have it so;
And blow it East, or blow it West,
The wind that blows—that wind is
best!

CAROLINE A. MASON

in "Good Fellowship."

The Grumblers and the Smilers.

Oh, there never was yet
Such a lard used set!

They have to study or have to sew
When every one knows they hate
it so,

And mamma is always saying "No";
While grandamma is getting the
dreadfullest way

Of asking for something most every
day

At dinner there's nothing that's
fit to eat,

And somebody else has the brown-
est meat,

Or the soup's too hot or the bread's
too dry;

And they never did like that kind
of pie.

So they're grumbly and growly,
And sulky and scowly

Till every one thinks we could
get on without them.

Poor Grumblers I feel so sorry
about them!

But who can be glum

When the smilers come?

They are always polite; and er-
rands, they say,

Are never too hard or too far away.
And whether they work or whether
they play,

Their faces are bright as a new-
coined dime

And they have just the jolliest
kind of a time,

And every one's happy to have
them nigh;

For if ever a bit of a cloud comes
by,

They are whisking it inside out in
a minute,

And finding the silver lining that's
in it.

They're funny and sunny,
And sweeter than honey,
And always scattering sunshine
about them.

Dear Smilers! Why, how could we
live without them!

—Our Little Men and Women

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

The rose is sweet;
Let our lives be, too,
Shedding their fragrance
For me and for you.

The stars shine bright:
Let our lives shine, too,
A beacon light
For me and for you.

The snow is spotless;
Let our lives be, too.
Ever and always
To Jesus true.

And Uncle Isaac is almost in the humor to write a classic on "Spring." Be we forebear; the spring poet will be abroad in the land 'ere long and we shall be filled!

A recent number of "The Olio," published by the students of Straight University, New Orleans, came to my table the other day. It is well edited and well printed. More than two pages are given up to the Y. W. C. A. The last reports the visit of Miss Elizabeth Ross to their organization.

MY LETTER BOX.

Pasadena, Cal.,

Feb. 16, 1909.

Dear Uncle Isaac:—I thought I would write a letter to the PLEA. I am living in Pasadena, California, and for nearly a year. I used to be a Junior member in Topeka, Kansas. Mrs. Sharp was my Superintendent, but since I have been in California, have not had the pleasure to attend the Junior society, as there is none here, at least I have not heard of any. I always enjoyed being with Juniors. I miss them so much. Mrs. Sharp was a dear Superintendent. All the children liked her. I will tell you a little about California. We are having ideal weather; the flowers are in full bloom as if in spring. Everything is beautiful. People go in bathing in winter as in summer. I have enjoyed myself immensely ever since I have been here. Mrs. Sharp often sends me the PLEA. I enjoy it so very much. I would take a part in the Grammar questions but I have not been very

well and I fear I could not take an active part. Wishing the Juniors and the PLEA a prosperous year, I am as ever a Junior.

RAYMOND SMALL.

Himself He cannot Save.

CHAPTER VIII.

"Pres. Hale wants to see you a moment, sir."

Prof. Ratcliffe laid down the book he was reading and crossed the campus to the office.

"I have a letter here from Paul Randolph," the president said, when he entered. "I will read it to you and I want to know if something cannot be done about getting him in all year." And he read,

"Pres. Hale,
Mt. Hermon College,
Dear Sir:—

Please find enclosed a check for one hundred dollars in payment for the loan which you so kindly secured for me.

I am afraid I will not have the money to enter this year except, perhaps, for the winter term.

Thanking you again for your kindness, I am sincerely,
Paul Randolph."

"Why couldn't he take that place as assistant in the science department?" Prof. Ratcliffe suggested after some thought.

Pres. Hale considered the matter a little.

"I should think he could," he said at last. "I will bring the matter up in Faculty meeting tonight."

The following Sunday evening Paul sought Ruth immediately after the Endeavor service.

"What do you think?" he said. "I am going to get to go back to Mt. Hermon after all."

Ruth's face lit up. "I'm so glad," she said, "for your sake and mine, too. You don't know how I dreaded going there a perfect stranger."

"Then you will go?" Paul asked eagerly, for while she had been saving her money and talking about it all summer, she never would say definitely she would go.

"Yes, I think I will," she replied after a little hesitation. "But

tell me about your going."

"I had a letter from Pres. Hale last night offering me the position of assistant in the science department. It only takes two hours of my time and I can carry most of my work and do it too."

Just then the church service began, but Paul walked home with her after church and as a result of the long talk which they then had, he sent to Pres. Hale the next morning a letter, which enclosed his acceptance of the position offered him and Ruth's application as a work student.

The next three weeks were busy ones for both himself and Ruth, for her application was promptly accepted. Paul was anxious to leave the farm work and his sister's business in the best possible condition and enter college the first day. To this end he worked early and late. There was another matter also that took quite a little of his time and attention. Lawyer Harney's investigation into Frank Wilson's case brought to light some rather startling revelations and it was found that Dick and his gang were responsible for a number of petty misdemeanors which the community had suspected them of but had never been able to prove. With his usual fearlessness Paul ably assisted the attorney in ferreting out their evil doings and before Frank's trial six of the young fellows, including Dick, were under arrest.

The affair created no small amount of interest in the community, and every day the court room was crowded. As Paul had suspected, the "gang" had secured the services of a very skilled and unscrupulous lawyer and it seemed for a little while as if the case were going against Frank; but Paul and Lawyer Harney had left no stone unturned, and when, after three days of fierce contesting, the jury brought in the verdict, it was "not guilty."

When Frank was cleared Paul felt he could spend no more time, unless called as a witness, in assisting in the punishment of Cramer offenders, and a week later found himself and Ruth hurrying as fast as steam could carry them to Mt. Hermon.

(CONTINUED IN NEXT ISSUE)

Reports from the Field.

Mississippi.

The Public School System and its Needs

Looking at the conditions of the various establishments or industries, it seems that there should be more of a creed for education than there is.

In most public school districts in this part of the country we can see from eight to ten boys roaming through the old fields killing time, that should be in the school room. Others are found on the streets blacking shoes and disturbing the public. Should their parents be asked why they are not sending those children to school, the answer will be "they are not ready." Others will say, "we haven't the kind of a teacher we need." The later answer is applicable to the class of teachers that does not care for the good he or she is doing, but for the salary. This depends entirely upon the patrons. It is in their power to instruct the trustees about what kind of man or woman they want, and then see that he or she is gotten. The former statement can be easily remedied by the parents. If the boy's character is good enough to hunt rabbit in the rain, snow and sleet, if his clothes are good enough to be on the streets, then they are good enough to be in school.

The teachers are *loco parentis* (in place of the parents)

The public schools in Mississippi need to undergo a change. When I say public schools, I mean Negro schools. In many schools we can find the poorest material that the community can afford. Can the great problem that is awaiting a solution be solved with such leaders? Can we afford to continue with the worse when we have better? We need more consecrated teachers; we need more who are going to teach by example as well as by precept. We need men who will not cheat, men who live above the fog in private duty and public conversation; men who stand upon the true principles of civilization.

Among other things, we need

better school-houses, better conveniences for teachers, and better recognition for all concerned. When all of these needs are supplied, then we can see plainly whether the public school system can be raised or not.

In many cases the minds of the people become perplexed over the selection of a doctor to attend a patient, others over the selection of a preacher to administer their spiritual needs, and last of all comes the teacher. In many cases he is the least prepared; yet he should stand shoulder to shoulder with the preacher who administers their spiritual needs. The preacher should be first, because he has to do with the spiritual affairs of man; the teacher should be second because he has to do with the training of the mind which is second only to the soul, or, psychologically speaking, it is the soul. His preparation should be as full and complete as possible.

The community does not only need spiritual and intellectual leaders, but it needs moral leaders. Who is one of those persons to be? If I am to give answer, I would answer in the positive: it should be the "teacher." He should be an inspiration to all who have an aspiration. He should instill into the minds of all with whom he comes in contact the necessity of thorough preparation.

In an age of specialities like this, we need men and woman who are skilled artisans. They must be civilization builders. As the poet says, "Out of each moment of our lives, we are planting seed."

We are living under one of the greatest civilizations on the face of the globe. It is one that we should be proud of. It is a Christian civilization. And any people who fail to reserve the attainments of this civilization must fail. On the other hand, the people who adhere to the principles of this civilization must succeed. We are under the very best environments and we must show our recognition.

We should not only work to build up good colleges, but we must work

to build up good public schools; for it is in them that the boys and girls must get their first training; and if this training is properly directed, they can go through their college course much easier. It is from the public school and college that we get what we need.

Oliver Wendell Holmes spoke in pleasantry when he said, "The university is the place where we get every thing but what we need." Our aim is to make a full man or woman, because nothing is more important to a young man of today than the specialization in the training and practice adapted to the requirements of the modern business man. The business of to day is becoming more complicated and the requirements more exacting.

Man in a great measure is a creature of education is often much more important in its effects on the human mind.

D. A. COOK.

Edwards.

Virginia.

Dear Editor:—

Please allow space in your paper for a few items from this part of the "Old Dominion."

Our work moves on fairly well. There are more regular workers actively engaged now than at any time since I've been laboring here.

From January 1st our average attendance at prayer meeting has been 18, and our number has not fallen below 12, but has reached as high as 25, Feb. 11th.

A larger amount is not being contributed by each individual, but a larger number of individuals are contributing to the work. And therefore a larger amount is being contributed. We shall not need so many rallies, entertainments, and fairs. Most of our money is raised by our faithful deacons, who collect the small amounts that have been pledged monthly. These officers are so faithful to duty that they even collect pledges from the pastor and three members of the family. They are greatly assisted in these collections by the faithful brothers and sisters, who also have the

work at heart. And while the pledges may range from 25 cents per month to 5 cents per month as the givers wish, yet if collected regularly they are easily paid and in time they "amount up". Bros. Joseph Morris, Oscar Hedrick and William Floyd don't forget to call on you if your name is on their list.

Our young people help in every good work. We tell them about our school, and hope they will go and see for themselves in the near future.

We have just organized a literary society for the young people. We call it The Loyal Sons' and Daughters' League. Its object is the improvement of our young people along moral, musical, business and literary lines.

The young people are highly pleased, so much so that they came to the parsonage last Friday night without notice or warning, with song and laughter and placed on the table in my dining-room more provisions than it ever had on it at any one time before. It was a joyful surprise. Looking over the table I could see they had brought us meat, flour, meal, sugar, coffee, beans, rice, tea, salt, peaches, apples, soda, lard, soap and canned goods of 8 different kinds. I thanked them the best I could at the time and will thank them again at our meeting tomorrow night if the Lord wills it.

We may tell you more of The Loyal Sons' and Daughters' League later.

Our quarterly convention will convene at Mt. Olive Christian church on Mud Fork, the 19th of March.

After this I am to plan for other things, among them to establish a new work in West Virginia.

Pray for us.

Yours in Him,

G. M. DICKERSON.

North Tazewell.

North Carolina.

Dear Editor:—

Please allow me space in your most interesting paper which presents itself at our home every week and brings some of the richest food, through its messages, for the development of mankind that I have ever seen in any paper.

Furthermore, there is food for the soul, as well. I have become greatly interested in it and I must flatly confess that it is always laden with the most wholesome reading. We are very thankful to God for allowing us to begin this new year, having been blessed with these things we stand most in need of. We had a very enjoyable Christmas. Our Christmas tree we had on Christmas eve and it was loaded down with many good and valuable gifts. The program preceded the presentation of presents, and there were many solos, duets, quartettes, and a very nice time generally. The pastor of High Maple St. church, Eld. R. L. Peters, was especially fortunate in receiving presents, one of them being a silk handkerchief from Miss Maggie Tatum.

Then on watch night everybody seemed to be aroused, praying and renewing their covenant with God. This led up to the Rally on the fifth Sunday in January, when we were right in the midst of a cold wave that sent the thermometer to 10 degrees below zero on that day. The attendance was good in spite of the weather. At 11 o'clock we had with us the Rev. Dr. Whittie, pastor of the First Baptist church here, who preached an excellent sermon; subject, Will a man be as profitable unto God as a rich man unto himself? His thoughts were rich and numerous. At 3 o'clock p. m. Rev. Pope of the Mt. Pleasant A. M. E. church, this place, preached a very awakening sermon, his argument being principally on Giving. After the address a very good collection was raised and everybody seemed in high spirits. Last but not least we had another sermon at night by a brother of our own faith, Eld. O. D. King, pastor of the North Main Christian church here. He had spoken to our congregation several times before and we felt that his coming was a God-sent blessing to us in our time of need. The collection totaled \$62.55, in which nearly all the members participated liberally.

The work of the church is moving along better now than it ever has before in its history, both financially and spiritually. The col-

lections for January in all amount to \$107.84. We are aiming to do more this year than ever before and to that end we ask the assistance of the entire Christian brotherhood.

S. O. PETERS.

Winston.

Arkansas.

To the readers of the GOSPEL PLEA:—

It has been quite a while since you have heard from me through the columns of our most valuable paper. My principal reason is that I have been confined to the sick room for nearly four months. I made my first visit to the little Rustic church, Pearidge, (for which I have been ministering for six or seven years) last Lord's day. Notwithstanding the threatening rain in the early part of the morning, I spoke to a splendid crowd. I saw many faces and clasped the hands of many who said they never expected to see me any more at Pearidge. Some two hours were spent in the service, after which a collection of \$26.40 was taken.

In company with Mrs. Bostick, I spent Friday night at Mother Bostick's home, which was quite a treat to the silverhaired couple that dwell in that humble cottage.

Bro. and Sister John Mitchell have a large family of children who always make it pleasant for preachers and missionaries.

After the service on Lord's Day we were invited to Bro. and Sister John Williams, who gave us a welcome reception. From there we drove to the home of Bro. and Sister A. F. Cunningham, where we passed the night joyfully and comfortably. From there, enroute home, we called to see Mrs. Bostick's sister who was ill at the time, but appeared to be convalescent. But to our surprise the next morning at our humble home in Argenta, we received a telephone that she had passed away. She was buried in the Pearidge cemetery. Eld. H. Martin officiated.

Mrs. Bostick has been quite ill for several weeks. I am proud to say that she is convalescent.

I wish also to notify our brethren
(CONTINUED ON 7TH PAGE.)

Christian Woman's Board of Missions.

All C. W. B. M. dues; that is, ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. F. Harlan, 152 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.



Arkansas.

Dear Editor:—

Please allow me space in your paper of which I am a reader. It tells me of the various Auxiliaries, and the spirit they have for missionary work. We are doing all we can in helping to push the missionary work on. We held our State Board meeting on the 20th of last month. After our devotional exercises we had for our lesson 2 Tim. 2 chapter, which was taught by our beloved organizer, Sarah L. Bostick. Our meeting was not largely attended, but was interesting. All who were there seemed to take on new life.

The Auxiliaries of Arkansas are going to try hard to reach our apportionment which is \$100.00. Sisters, this is a great work we are doing for our Master in trying to prepare young men and young women to meet the emergencies of life. Our next meeting will convene at Sherrill, Saturday before the third Lord's Day in May.

Yours in His cause,

PENNIE HOLDEN.

Kerr.

Texas.

Dear Editor:—

Will you allow me space in your paper for a few words? I am a Christian and love to talk about the Lord's work, and do all in my power for His cause.

We have a good Bible School and Auxiliary to the C. W. B. M. in our church.

Elder C. H. Morris preached a good sermon for us at Bethlehem, the third Sunday in February. The weather was fine and the attendance large.

I have been taking the PLEA for some time and love to read the reports from the field, of the evangelists and others who are doing the

Master's work.

We are to let our light shine before men that they may see our good works, and glorify our Father which is in heaven. I am a missionary and expect to die a missionary. If I can't carry the gospel to different parts of the world I am going to give my means to those who can go, for I have faith in the words of the Lord.

Yours in the work,

ELNORANA L. BRYANT.

Cedar Lake.

Auxiliary Program For April.

TOPIC: The Appalachian Problem; Our Part in Its Solution. Easter Thoughts.

Hymn: "Mary to the Savior's Tomb."

Prayer.

Bible Lesson: The resurrection of Lazarus, John 11: 20-44.

Solo: "Beautiful Isle of Somewhere."

To be recited:

'Tis first the true and then the beautiful,

Not first the beautiful and then the true;

First the wild moor, with rock and reed and pool,

Then the gay garden, rich in scent and hue.

'Tis first the good and then the beautiful,

Not first the beautiful and then the good;

First the rough seed, sown in the rougher soil,

Then the flower-blossom, or the branching wood.

Not first the glad and then the sorrowful,—

But first the sorrowful, and then the glad;

Tears for a day,—for earth of tears is full,

Then we forgot that we were even sad.

Not first the bright, and after that the dark,—

But first the dark, and after that the bright;

First the thick cloud, and then the rainbow's arc,

First the dark grave, then resurrection—light.

'Tis first the night,—stern night of storm and war,—

Long nights of heavy clouds and veiled skies;

Then the sparkle of the morning-star,

That bids the saints awake and dawn arise.

HORATIUS BONAR.

Hymn: "It Must Be Told."

Business period.

Roll-call: Respond to roll-call by announcing the name of a visitor brought to the meeting.

Offering: "I gave My life for thee. * * * What hast thou given for me?"

HOW CHILDREN HELPED.

A fourteen-year-old lad was working in Nova Scotia when an explosion of blasting powder occurred. He was picked up torn and bleeding, his eyesight gone, and his legs broken. One day his pastor read him a letter which he had received from a missionary, telling how much a missionary vessel was needed to ply between Sydney, Australia, and the lonely mission fields on the South Sea Islands. "Why don't they build it?" asked the poor sufferer. "There is no money," was the answer. The next time the pastor came to see him, the lad was eager to tell about a plan he had thought of to raise the money for the ship. "There are twenty thousand Sunday-school children in Nova Scotia, New Brunswick, Cape Breton and Edward Island," he said, "and if every scholar had a collection card, enough money could be raised to build it." The plan was referred to the Board of Missions and approved, and at the end of a year, sums ranging from five cents to one or two dollars had been sent in sufficient number to pay for the "Dayspring," the first one of the many "missionary ships" in the southern seas.—SELECTED

Bible Training Classes Among Our Colored Churches.

(Continued from last issue.)

BY

SAMUEL COTTERELL.

The progress of our civilization is upward, and as it goes we go too. Men are continually crying out for higher truths. It is an inborn nature of man to be only contented to remain on the lower step until he can go to the higher. Let the church be a school; the Bible a text-book; the man of God a teacher. God sends us to both teach and preach. Let our religion be both a head and a heart religion. The age demands it; God requires it. There is only one timely suggestion I would make. Let us see who we place in the capacity of teacher. See that he himself has been taught by one who has been taught. No one can fully understand God's word until he has been well prepared. This theory

God calling men to preach without preparation is a fake. This theory of God filling men's mouth with words to speak is a fictitious dream. God calls men, I believe. He calls some men to go and prepare themselves. He calls some men who are prepared, to immediate work. In order that Moses should be able to lead his people he himself had to spend years in a preparatory school. Christ spent fully thirty years in preparing himself for three years' work. In order that his disciples would be able to teach, they had to spend three years under the greatest teacher, (Christ.) In order that Paul should teach his people rightly, even though he had classical knowledge, he had to spend months in preparing himself for the work. Many examples I could refer you to, but these I hope will prove to us that as the statesman, the surgeon, the doctor, the tradesman, prepare themselves so ought the man of God to prepare himself. God does help men in the study of his word, but we must be able to understand him as he leads. He may refer us to history, sacred or secular. He may give you problems to solve. He may call upon you to

draw your own logical conclusions. Then even though we are prepared, let us first cast aside our own ideas and mystical views and prejudice. Let us take the Bible as a plain, practical selection of pure truths. Let us kneel in childlike humility on neutral ground at the feet of our Master and there learn of him. I recommend this Bible Training to all of our churches because it is beneficial and uplifting. It upbuilds the teachers and pupils alike; it enables us to stand the test of criticism. Let us know whereof we speak, and as teachers, be careful what we teach. Let the church extend its influence to the community. As righteousness exalteth a nation so does it exalt a community or an individual. There is a civic righteousness as much as an individual righteousness. There is a public virtue characterizing a community as well as an individual virtue. Life's trend is towards a final fixed state. We grow better or worse. The tree lies where it falls. We meet death as we live life. We travel life's road but once. Time is but a fragment of eternity, an island of infinity; hence we either build our mansion or dig our dungeon. Heaven is a prepared place for a prepared people. God makes all things for their respective places: the fish to swim in the sea; the birds to fly in the air. Good and bad will also have their respective places by and by.

"How long we live, not years but action tells; that man lives twice who lives this life well." Time is a talent given to all sects or parties small or great. Let us improve it. We can rise on our dead, past selves to nobler things. Let us all be up and doing, worshiping faithfully for our Master's cause; let us teach and preach as God commands us to do. This bellowing in our pulpits does not build man's life. We can preach God's word with such force that even the walls of the church will quake, without that boisterous yelling.

God grant that the day will speedily come when we may be able to place men in our pulpits who are

able to humbly and modestly teach God's word. It is God's word which breaks the hearts of men, and not our voices. Our people need to be lead up to higher and more practical truths, that not only their souls may be saved but also their bodies, which are the temples of the living God. Let us do this and we shall see the leaps and bounds of our evangelistic work. God grant that we may be awakened to our duty. We cannot afford to let our white brethren leave us too far behind. Let us follow their example, join in the race, and in this draw men unto God. God bless you in his work; and as the sun rises and the whole world acknowledges its light to their pathway, so may you rise and be a living light to lighten the pathway of life, and when the time shall have come that you shall be called from life to reward may you be able to render a good account of your stewardship and receive the good "well done."

May the world look upon your life as one that has been well spent; a life rich in fulness of joy.

Arkansas.

(Continued from 5th page)

ren of the different states that the time for the Workers' Conference is near, and we hope to have it more largely attended this year than before. We hope to see every state represented with at least one delegate. Brethren, the work done at these meetings is indispensably necessary to our success. As a religious body let's meet together at the S. C. I. and discuss plans whereby one can better succeed. Shall I meet you there? What say you Alabama, Tennessee, Kentucky and Kansas? Shall we not also see a representative from Ohio? Trusting to meet a goodly number at said time.

I am yours for success,

M. M. FOULCK

ARGENTA.

Bible School Department.

For Ministers Teachers, Scholars and other Christians

Geneva F. Burgess, Editor.

Lesson 12.

Lesson for March 21.

Edited From Standard Bible Lessons.

REVIEW.

GOLDEN TEXT.—“They therefore that were scattered abroad went about preaching the word.”

Acts 8:4.

INTRODUCTION.

The lessons of this quarter are of special value because they show the experiences of the disciples of the early church. After the ascension of our Lord and the descent of the Holy Spirit, we have studied about the opening of the door of the church on the day of Pentecost, A. D. 30. For awhile then our lessons center around the two great apostles, Peter and John. Then followed the persecution of the church, which found its most cruel beginning in the martyrdom of Stephen. Lessons IX-XI have told us of the church outside of Jerusalem, hanging the events around Philip the deacon and Peter the apostle. It will be valuable to go back, in the preparation of the review, and read the introductions to the various lessons.

REVIEW SUMMARY.

Lesson I. The Ascension of our Lord.—Acts 1:1-11. TIME.—A. D. 30. PLACE.—Mount of Olives.

GOLDEN TEXT.—“And it came to pass, while he blessed them, he parted from them, and was carried up into heaven.” Luke 24:51.

Lesson II. The Descent of the Holy Spirit.—Acts 2:1-11. PLACE.—Jerusalem. TIME.—A. D. 30.

GOLDEN TEXT.—“I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth.” John 14:16, 17.

Lesson III. The Beginnings of the Christian Church. Acts 2:32-42.

PLACE.—Jerusalem. TIME.—May 28, A. D. 30.

GOLDEN TEXT.—“They continued steadfastly in the apostles’ teaching and fellowship, in the breaking of

bread and the prayers.” Acts 2:42.

Lesson IV. The Lame Man Healed.—Acts 3:1-16.

PLACE.—Jerusalem. TIME.—A. D. 30.

GOLDEN TEXT.—“And by faith in his name hath his name made this man strong, whom ye beheld and know.”

Lesson V. The Trial of Peter and John.—Acts 4:5-20.

PLACE.—Solomon’s Porch. TIME.—A. D. 30.

GOLDEN TEXT.—“They were all filled with the Holy Spirit, and they spake the word of God with boldness.”—Acts. 4:31.

Lesson VI. True and False Brotherhood.—Acts. 4:32-5:11. PLACE.—Jerusalem. TIME.—A. D. 30-33.

GOLDEN TEXT.—“Lying lips are an abomination to Jehovah; but they that deal truly are his delight.” Proverbs 12:22.

Lesson VII. The Apostles Imprisoned.—Acts 5:17-32.

PLACE.—Jerusalem. TIME.—A. D. 30 and 33.

GOLDEN TEXT.—“Blessed are they that have been persecuted for righteousness’ sake; for theirs is the kingdom of heaven.” Matt. 5:10.

Lesson VIII. Stephen the first Christian Martyr. Acts. 6:8-15, 7:54-8:3

PLACE.—Jerusalem. TIME.—A. D. 30 and 37.

GOLDEN TEXT.—“They stoned Stephen, calling upon the Lord and saying, Lord Jesus, receive my spirit.” Acts. 7:59.

Lesson IX. The Gospel in Samaria.—Acts 8:14-25.

PLACE.—Jerusalem and Samaria. TIME.—A. D. 33-37.

GOLDEN TEXT.—“The multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did.” Acts 8:1.

Lesson X. Philip and the Ethiopian.—Acts 8:26-38.

PLACE.—Jerusalem to Gaza. TIME.—A. D. 33-37.

GOLDEN TEXT.—“Ye search the scriptures, because ye think that in them ye have eternal life, and

these are they which bear witness of me.”—John 5:39.

Lesson XI. Aeneas and Dorcas.—Acts 9:31-43.

PLACE.—Lydda, Joppa. TIME.—A. D. 40.

GOLDEN TEXT.—“And Peter said unto him, Aeneas Jesus Christ heareth thee: arise and make thy bed, and straightway he arose.” Acts 9:34.

Below are the names of different men whom we have studied about in the different lessons. Learn what you can about each one.

They are as follows: Theophilus, Philip the Deacon, Sapphira, Paul, Aeneas, Sadducees, Peter, Barnabas, Gamaliel, Simon the tanner, Dorcas, Priests, John, Ananias, Stephen, The Ethiopian, Pharisees, Sanhedrin.

PRAYER THOUGHTS.

Teach us, O God, to know the path of life that will lead us where we shall be of larger service to our brethren. Make us as firm as thy truth and as broad as thy love. Help us to look upon the open page of truth, unprejudiced, and to speak fearlessly the message that truth speaks to us. Help me in this review lesson to gather the things that will be most helpful to me. Guide me that I may teach. In Jesus’ name. Amen.

AN IMPORTANT POINT IN EACH LESSON.

Lesson I. It is the power behind the message that gives the message power.

Lesson II. We marvel at the miraculous, but cease to marvel at the more marvelous.

Lesson III. A tactful, fearless preacher is a tangible, fruitful preacher.

Lesson IV. We sometimes shed tears over the heathen abroad, and shun the heathen at home.

Lesson V. Truth is tested, and not throttled by threats.

Lesson VI. Shun the simplest suggestion of Satan.

Lesson VII. Peter filled the city with his gospel because he was filled with it.

Lesson VIII. The Christian’s death is not his doom.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol XIV.

Edwards, Mississippi, Saturday, March 20, 1909. No. 11.

Helpful to All.

THE world has found a new way of making sacrifices. I have recently read a book called the Price of Africa and two or three other books on African Missions. In one of these the statement is made that the life of a missionary in Africa is on an average of eight years only. Many die the first year they go out, while others live as much as three decades. Former President Roosevelt is going to make a trip through Uganda and probably south as far as Lake Tanganyeka. The newspapers and magazines are full of descriptions of the region, telling of its deadly climate and fearful depravity and many wonder whether the ex-president will come out alive. And the thought comes up, "Why sacrifice all these missionaries and why shall Roosevelt too hazard the danger?" The truth of the matter is, the sacrifice is not as great as it looks. It shocks the world because it comes in a new form. Napoleon lost more soldiers in his Egyptian campaign a hundred years ago than the church will lose in a hundred years of missions in Africa. If Roosevelt should lose his life in Africa it would but add to our interest in the dark continent, whereas many prominent citizens in our state have lost their lives in street duels from which no good came, but much misery to the families on both sides. The whole world can be evangelized with less sacrifice of human lives than Amraphel, King of Shinar, sacrifices in capturing five cities of the Jordan plain, and who was afterwards routed by a military ruse of Abraham and lost all. More lives have been lost in saloon

brawls in Dallas, Texas, than have so far been given up in evangelizing Japan. The former were not only lost but they were wasted, while the latter have become pillars in the temple of God.

The truth is the world is just beginning to realize how it can sacrifice so as to count for the happiness of mankind. The former sacrifice was from a blind impulse, the old lust of battle we brought from our old barbarian ancestry, while the latter came from the great master teacher, Christ. "Whoever would save his life shall lose it, and whosoever shall lose his life for my sake, shall find it." That is, while nations were bent on battling to save themselves by beating down others they were losing out, but when they began to save others by losing themselves they found a richer life. Instead of covering the earth's surface with the graves of slain soldiers they are beginning to dot here and there on barbarian territory mounds containing the earthly sacrifice of missionaries.

Five hundred years ago the Albigenses, Waldenses, Puritans, Quakers and Huguenots saw what an awful curse the religious hierarchy of medieval catholicism was and they drew off, which made them the victims of most vicious onslaughts of that hierarchy. They could no longer believe it but they were not capable of coping with it. Probably two million martyrs gave up their lives before they won out and gave us modern church freedom. You ask why did not these people carry the gospel to Africa and China? Ah, they had a work at home which called for a greater sacrifice than the conversion of Africa will call for.

They had to drive the red dragon, militarism, from the church before the church could even know how to make this sacrifice in the field of missions. You who say the price of Africa is too great, do not know what a sacrifice our ancestors made to develop the world to where it could know that it could make this sacrifice. It is one of the great achievements of modern times that the idea of missions has pricked through our hard hearts. When we will have made half as much sacrifice in evangelizing the world as it took to free Europe from religious bigotry, the millennium will not be far off. The difference between heathenism and Christian civilization is not in the amount of sacrifice each makes, for heathenism has always made more than Christianity. The difference is in its nature. Heathenism sacrifices to its own hurt without any end in view, while Christianity sacrifices for its own good and with one of the sublimest purposes that ever entered the human heart.

In sitting in our state conventions when there was much wrangling I have often said, this is due to a lack of purpose. These men have not had the inspiration of the idea. If they had caught it they would have no time for the wrangling. But a great many are catching the idea. Last year the Negroes that are co-operating with the C. W. B. M. gave for their own work need for the great foreign work somewhere between \$1,200 and \$1500. This is not large but it is a beginning and will soon grow by leaps and bounds.

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

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SUNDAY SERVICE

10:00 a. m. Sunday-school.

11:00 a. m. Church Service.

4:00 p. m. Y. W. and Y. M. C. A.

7:00 p. m. C. E. Meeting.

OTHER SERVICE.

Literary Societies, Philos, 2:45,
alternate Saturdays

Franklins, 2:45, alternate Satur-
days.

Library Hours, Girls—4:00 . . . n.
Fridays.

Boys—4:00 p. m. Wednesdays.

Personals

N. S. Black of Crockettville,
South Carolina, writes of the death
of his father, James Black. He
was seventy two years old, and
had been a deacon for thirty-two
years. He proved himself a christ-
ian worker. He leaves a wife, six
children and a number of friends to
mourn their loss.

we are sure the church will miss
his services.

His funeral was preached the
fourth Sunday in February, by
the pastor, Eld. J. C. Counts. His
text was taken from the 27th chap-
ter of Job and 9 verse. "My right-
ousness I hold fast and will not let
it go. My heart shall not reproach
me so long as I live."

Sister Ella Fisher, of Dover, N.
C., writes as follows:—Please allow
me a small space in your paper to
say some words concerning our
quarterly meeting which was held
on the first Lord's day March 1909,
by our pastor, Rev. C. R. D. Whit-
field. He preached a noble sermon

to a large congregation and many
souls rejoiced. On Saturday night
we all partook of the Lord's supper.
After this we received three into
the church. Our speaker Satur-
day night was Rev. Winn, from
Newbern, N. C. He preached
from the 11th chapter St. John;
"Lazarus raised from the dead."
The meeting was closed by the
pastor, Rev. C. R. D. Whitfield.

NOTES FROM OUR SCHOOLS

Lum Graded School.

We have been absent a long time
from the columns of the PLEA but
have been very busy with our work.

The winter term of our school has
ended, and examination is over.
The result of the examination was
very good.

We have planted Irish potatoes
and onions. Our cabbages look fine
but need working.

We are having rainy weather
now.

Our Contest is over. A large
crowd witnessed the affair. A good
time was ours. Each society acted
well its part. I don't think it wise
to render the decision who won
through the columns of the PLEA,
but encourage each to do better.

Our quarterly meeting of the
Auxiliary will convene here on
March 13-14. Bro. C. C. Smith has
promised to be present with us.

Owing to bad weather we failed
to go over to Big Union to organize
an Auxiliary. Pray that we may
organize one there soon.

Rev. J. E. Bowie is still on the
sick list.

The school is now in possession
of another mule and wagon.

Mr. Franklin preached for the
congregation at Big Union Sunday,
March 7th. He preached a soul-
stirring sermon. He took his
wife and four of the girls (students)
along with him. They took an active
part in the Lord's Day School. May
the Lord bless all their efforts put
forth for good.

Southern Christian Institute.

Last Saturday evening at the
regular meeting of the Home De-
fender Success Club, three young
men were received into the mem-
bership. It was an imposing sight
to see these three sturdy young
men, with right hand uplifted,
pledge to their fellow defenders and
to their Heavenly Father that they
would henceforth have nothing to
do with alcoholic drinks, tobacco,
or profanity. Friends, you would
know something of what this means
if you could see the condition of
things in most of our towns and
cities. Very few of the young men,
white or colored, do not use ciga-
rettes, or tobacco in some form.
Say what you will, these schools
are raising up a class of young peo-
ple who will stand for better social
conditions everywhere. Every
home would be happier if the father
or son would not use liquor. The
H. D. S. C. is doing a noble work
and may every one of its members
be faithful to his pledge till the end
of life.

Sunday was indeed a rest day and
a "rain day" at the S. C. I. The
rain had been with us for several
days and everything was so damp
and disagreeable it was decided to
suspend services for the day,—the
first of which the writer can remem-
ber. Monday was a beautiful day,
which agrees with the savings of
the poet, "Behind the cloud the sun
is still shining."

The Promotion Class is hard at
work, getting their essays and ora-
tions ready for commencement.

The H. D. S. C. will give its an-
nual open meeting in the College
Chapel, the last Saturday night in
this month, March 27. A lively
program will be rendered, and all
friends are cordially invited. The
program will be somewhat as fol-
lows:—Welcome Address, by Chief
Defender, Alexander Martin; vocal
sole, Eric Hunt; recitation,
Samuel C. Devine; essay, Gentry
Robinson; Male quartette; reform
notes, Presley Burrough; oration,
Eric Hunt; chorus, all members of
the club.

Heart to Heart Talks

Conduced by Uncle Isaac for Young Folks.

Many of those who will read this page this week are still in school. Uncle Isaac hopes that each one of you may be able to stay in school till you graduate. The world is calling so long and loud for educated and trained men and women, it would seem that the young people in our schools would stop to listen. Does a life of great usefulness appeal to you? The world can't get along without leaders and it is honorable to aspire to be one. But one must pay the price of leadership. No one should dare to lead who is not thoroughly good. Who is a good man? Goodness is not only an attribute of woman and children; it is something to be desired by every person who would lift himself or herself above the "common herd." There will be enough people in the world who will be contented to drift with the tide. How about you? Are you willing to go against the current? Well, then, you are hoping to be a Senior some day in college. And what after graduation? Uncle Isaac has had a little experience with this "after graduation" business. To-day the members of his graduating class are scattered from one ocean to another. At our last class meeting before Commencement we decided to write a "class letter." It started and it is still making its rounds. In a few days Uncle Isaac hopes to receive that precious envelope again, which will contain messages of friendship and good will from all his class-mates, and then after writing one of his own and putting it in with the rest, he will send it on its mission of love, to lighten the burdens of men and women who are now encountering the realities of life. But "after graduation," this is not all. We begin then to solve some of the problems we only talked about in school. No teacher stands by us, to tell us whether the x and y are right or wrong. We cannot find the answer in the back of the book, it is life's book we are now studying.

Please remember that Uncle

Isaac is still living at the same place. Address him, "Uncle Isaac, care of GOSPEL PLEA, Edwards, Mississippi."

Himself He cannot Save.

CHAPTER IX.

A sacrifice made for the sake of others carries with it many incidental blessings. Thrown that summer entirely on his own responsibility, Paul's eyes were opened as never before to the advantages of a broader knowledge of farming than that possessed by the farmer who has had no scientific training, and he took a deeper interest in his science work than he would have taken without the summer's experience.

There was another fact that made him delve eagerly into the course which the school offered on scientific farming. A study of soils, climatic conditions and commercial advantages had proved to him that there was a possibility of truck farming being carried on to a very great advantage in the region in and around Cramer. That it would take several years of push to make it a success he realized. The farmers as a class were too ignorant and unambitious to change their old ways of farming readily, and for the complete success of the enterprise. It would be necessary to convince the railroad that truck farming in the district would be to their advantage and secure their co-operation. If he was right in his conclusions he saw an opportunity for a successful business venture for himself, as well as a means of helping the community in a material way at least. And he believed it would be a step toward better things in a social and educational way.

Early in the spring he wrote his sister something of what he had been thinking and suggested she assist him in some experiments. She readily agreed to this and, following his directions, put in some early vegetables.

One beautiful day soon after this arrangement was agreed upon, Paul and Stanley White lay on their el-

bows under a big oak discussing Paul's theory. The two boys had grown to be warm friends. Although the summer had done much for Stanley, all his weaknesses were not yet made strong and he clung unconsciously to the stronger nature he found in Paul. Paul on the other hand loved the affection.

Suddenly Stanley said, "Paul, why can't I go to Cramer with you this summer?"

"I don't see what you want to do that for," Paul said teasingly; "Ruth is going to stay here."

Stanley dropped his eyes, laughed a little and nervously plucked up a few hands full of grass.

"Well, suppose she is," he said.

"Then I suppose you would want to remain in the near vicinity," Paul went on in the same bantering way.

"I should think for a similiar reason you would want to stay close to Mt. Hermon," and with a merry teasing laugh Stanley threw a hand full of grass full in Paul's face.

Paul laughed as he brushed the grass away, then he quickly became sober.

"Stan," he said as he carefully picked some pieces from his coat sleeves, "I——"

He paused and taking a bit of grass he absently attempted to fit it on one still in the ground.

Stanley watched him with twinkling eyes. "I have a wonderful faith in your ability in the plant line old man, but you can't do that," he said, and he threw another hand full of grass at him.

"Can't do what? Oh! I wasn't thinking of that. I was thinking of something else I can't do."

"Out with it, brother! My time, my money, my life, my all, even to my shoe polish and shaving mug, are at your service." Stanley, exclaimed with the gusto of an orator.

Paul took the grass he was holding and pressed it firmly down into the ground.

"Edith hasn't been the same

(CONTINUED ON 7TH PAGE)

Reports from the Field.

Texas.

THE WORKERS' CONFERENCE.

Eld. K. R. Brown, State Evangelist of Mississippi, has well said, "This is, and should be a great year for the Colored Disciples." Elder C. H. Dickerson, of Nicholasville, Kentucky, writes, "I have been wondering how the faces of some of your correspondents look. Brother I want to see your 'Mug.'"

We fully agree with Bro. Brown. We are also in wonderland with Bro. Dickerson. We are wondering why we can't attend the "Workers' Conference" in May at the S. C. I. and then meet each other face to face and attempt great things for our Master and His cause. The greatest hindrance, possibly, is the financial expense. We must admit this, but is the financial expense one without profit or is it a good investment?

In view of our present unorganized condition, the greatness of the work at our hands, our future usefulness in the church, the help and co-operation that is coming to us as a race in the church—we say in view of these can we make a greater sacrifice and investment that will be more profitable to ourselves and the cause?

The attendance at the close of the S. C. I. and the Conference will strengthen us as workers, enlarge our visions of duty and the work, increase our faith in the final triumph of the Gospel and brighten our hopes for the crown when the battle is ended.

We can and will be of more service to our people and therefore be better supported in our various fields of labor.

I wonder can't all our state evangelists attend? I wonder can't our pastors of the larger congregations attend? Brethren, have you seriously thought of our unorganized condition as a church in these days of organizations? Have you prayerfully considered how much we are losing as workers, minis-

ters and a religious body by our lack of organization and a harmonious work? I wonder why we can't have a national center of actions among ourselves perfectly in harmony with the great spirit and action of the entire brotherhood. Would not such a center of action increase our usefulness as workers, enlarge our work, disseminate the spirit of system and union in our local works, enthuse and inspire those we serve and thereby increase our moral and financial support?

We don't think our workers can under any condition neglect this important share of our work longer. The crisis is too great. No financial sacrifice on our part will be too great for us to set ourselves in order for our great task.

A well attended Workers' Conference by our evangelists, pastors and laymen would in my judgment give new life to our entire work. It will inspire the church with all its departments among our people. It will increase the usefulness of our ministry, increase the relation and fellowship of ministers one to another, and one section of the country to another. It will help us to form and agree upon the wisest and best methods for the work. It will enable us to confer face to face with each other as brethren. It gives the great opportunity for us to talk face to face with those who are helping us and better understand them and their methods, and they better understand us and our needs, wishes and desires. It is the opportunity for us to so shape our work as to get the very best results for our own efforts given by others, so as to bring the very best possible results.

The Workers' Conference does not claim to be a long step, but a short step in the right direction towards the condition in which we can do, in honor to ourselves and His cause, better things.

In the S. C. I. there are more

boys and girls from our congregations than any other school on earth, as far as we know. At the S. C. I. we have our greatest promise, greatest hope and assurance for workers, educators and ministers for both race and church. At the S. C. I. there is more farm land being cultivated and used for the training of Negro children than by any other church known to me. At the S. C. I. there are girls and boys that will make any one's heart swell, who has a heart, with gratitude, hope and inspiration. At the S. C. I. we have a faculty both white and black, who has the "goods" and impartially and wisely delivers the same. It is true, that in many ways they have had to make "bricks without straw" but they have and are making the brick. I feel safe in saying the same can be truly said respecting the boys and girls and faculties of all our other schools helped by the C. W. B. M.

The S. C. I. invites the Workers' Conference and gives them a place on the Commencement program. This invitation is more than generous, when we consider their loss by fire last fall, and how little we gave for the work on Educational Rally Day.

We write this to again call the brethren's attention to the Conference and appeal to all the workers and especially our evangelists and faithful workers to attend the Conference.

We should have one or more representatives from each state.

May we work and pray to be there, and may His spirit guide us and His blessings rest upon us and all we attempt in His love and Name.

I am yours in His Service.

W. M. ALPHIN.

Waco.

PROGRAMME

The Quarterly Convention of
the Church of Christ in
Tazewell District,
Will Be Held in

Mt. Olive Christian Church on
Mud Fork March 19-21, 1909.

The house will be called to order at 10:00 a. m. and after the usual preliminaries and business, the following subjects will be discussed:

1. Should the immersed from the denominations be reimmersed by us? C. H. Beverly.
2. Training our young people for service, C. M. Dickerson.
3. The sermons that attract and hold the audiences of to day, Joseph Penn.
4. The qualifications of a Minister of the Gospel, J. O. Carter.
5. The value of reporting our work in the papers, G. M. Dickerson.
6. The importance of taking the Religious Journal, J. L. Wade.
7. Business in Christianity, C. F. Muse.
8. Punctuality, J. G. Garret.
9. Loyalty to the Cause, J. B. Hill.
10. Missions, J. Z. Thompson.

All are cordially invited to attend.

J. Z. Thompson; G. M. Dickerson,
Chairman Sec. Comm.

Africa.

Mr. C. C. Smith,
Cincinnati, Ohio,
Dear Brother Smith:—

You have, no doubt, been waiting to hear from Liberia. Since I received your last letter I have been waiting to receive the things of which your letter informed me as being on the way to Liberia. I am very proud to say I received them all yesterday at MarsLall; books, tools, sewing machine, gun and ammunition, and what was more pleasing to me was to find that nothing was damaged; every thing seemed to be well packed.

I am very thankful to you and to my Heavenly Father, for these articles will be of great value to this work. You will please accept my

thanks for the same,—though I can't express how thankful I feel toward you, but the Lord knows.

I would have been glad too if the dictionary had been in the lot of books. find in the machine drawers six papers of sewing needles. This is a very fine machine. The only one of the kind in this part.

I am well pleased with the gun. It is a very fine one and the very one for this country. I have learned the combination and have tried it once this morning and killed three [we cannot make out the word.] It would be well if we had a re-loader. I the n could use the same shell several times before it was thrown away.

My school closed about three weeks ago, when forty-eight pupils went home to wait the re-opening of school in April.

I took one week's vacation during which time I made a visit to Cariesburg, an old settlement of Americo-Liberians which was one days' walk towards the interior in what is known among the natives as Pessy country from the fact that a tribe of natives live there called the Pessys. This part is called the Bassa section from the same reason.

While at Cariesburg I met several native Kings who say they want to put a boy in my school next year. From what I can learn all the neighboring settlements will be represented here in school next year.

Yesterday was Christmas day. Judge Walker and his family spent the day at the beach with me. We had prayer-meeting in the early morning and a short talk on the purposes of Christmas. We did not have an American Christmas. In this part the people never have any thing which seems like Christmas on that day.

We had green corn on the table gathered out of my farm for dinner—on Christmas day.

I have quite a lot of dry corn but I did not get the little corn mill so we will use the same process of beating with pestle into meal.

We have all the timber out for our new building; have been cutting the frame, but now since the

tools have come we are able to devote all our time to this building which will soon be done.

I have my petition before the Legislature for the land referred to some time ago. In my next letter I will inform you of results.

Our Sunday-school work is moving along nicely but we now are short of supplies.

I hope your health will be good when this reaches you.

Remember me in prayer.

Very truly,
JACOB KENOLY.

P. S. I found in the machine drawers lead pencils, pens, crayon, thread and needles, just as your letter mentioned, for which I feel thankful. It was certainly thoughtful in you to remember that these articles were needed badly in this country. There are so many things we need, but I only speak of some we cannot very well do without.

Now I will be too glad if I can get the nails soon. I cannot put the frame together without them; they cost twelve cents a pound in this country.

JACOB KENOLY.

(One or two explanations in regard to the above letter:—Jacob Kenoly writes thanking me for the books and tools and sewing machine, etc, sent to him last September, but he knows that the books and tools etc., were sent by the C. W. B. M., and the sewing machine by Mrs. Holbrook of Iowa and the gun by friends in Milwaukee, Wisconsin, and that my only part was the buying and sending of all but the latter, which was sent direct from Milwaukee.

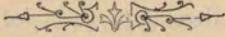
Another thing, he says that he finds no machine needles. This is too bad. The house that packed the machine had special directions from me to put in with the machine all the supplies necessary to it. I will make good this omission as soon as possible.

Jacob says it was thoughtful of me to remember that the pencils and crayon, etc., would be needed in that country. Here again he is giving me too much credit, for most of these things were sent through President Lehman's thoughtfulness.—C. C. SMITH

Christian Woman's Board of Missions.

All C. W. B. M. dues; that is, the ten cents amonth paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. E. Harlan, 152 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.



Helps for April Program.

MOREHEAD, KY., NORMAL SCHOOL.

OUR GREATEST NEEDS.

1. An Industrial building in which to house the industrial features already started.

2. A school building adequate to the needs of the student body. The enrollment the past year was 511. The Principal, Prof. F. C. Button, gave a large amount of his time last year to the school work that was being started at Beckley, W. Va.

Morehead has an adjunct school at Leadingham with Isaac Mabry as Principal. The enrollment was 73.

HAZEL GREEN, KY., ACADEMY.

THE SCHOOL EQUIPMENT.

We have four large buildings lighted by electricity. There are thirty acres included in the campus which is most beautifully located. It is not necessary again to describe Pearre Hall, the main school building, or the Sarah Yancey Home for Girls.

Our two new buildings, the Helen E. Moses Home and the Ford Industrial Building, are almost perfect in their construction, and are excellently adapted to their present uses. Without question these are two of the finest buildings in eastern Kentucky. In fact, we doubt if there are any of their size in the state that are so complete in all their appointments.

The boy's dormitory, appropriately christened the Helen E. Moses Home, was especially planned and directed by the one for whom it was named.

The Ford Industrial Building is the gift of Mrs. E. L. Ford, now of heaven, and her two daughters, Misses Nell and Stella, of Detroit, Mich. The Industrial school means much in the development of the work, and will never be a side issue in Hazel Green, but will become an important feature in build-

ing up the citizenship of eastern Kentucky. It will not only be a training to the hand and mind, but will furnish work whereby willing and industrious boys and girls may procure a higher education. No one can now measure the greatness of this gift.

EVANGELISTIC WORK.

For several years we have seen the great need of providing church homes for those of our students who have returned to take up life in their mountain surroundings. With but few exceptions such homes have never been established. Students receive Christ in school, then with the new hope and new love they go back to their own community and find no spiritual activity—only an empty church house and a dead church, and this because of the great lack of trained ministry. For the purpose of providing such church homes and conserving the spiritual results of the school, we have felt the divine call to leave the active administration of the academy. Just how we shall accomplish all that is imperative we know not, but have faith that God in His infinite wisdom will direct, and that means shall be forthcoming that we may have the great joy of surrounding each student in his own home with a spiritual atmosphere. This seems to us to be the greatest need of our missions in eastern Kentucky.

BECKLEY, W. VA., INSTITUTE.

The first session of Beckley Institute began October 1, 1907. E. W. McDiarmid was elected principal, but his engagement at Bethany College made it impossible for him to take charge of the school at that time. Miss Alma E. Moore, State Organizer, whose visits to Beckley were largely responsible for the new school, remained in charge throughout the year. Other teachers were secured and sent to assist Miss Moore, but it was only with the great-

est difficulty that these teachers could be secured. Some of them were already at work in other schools.

An account of the splendid gift made by the citizens of Beckley and Raleigh county to the Christian Woman's Board of Missions ought by all means to be included in this annual report. The property of the Beckley Seminary was first procured and turned over to the Christian Woman's Board of Missions. This consisted of two acres of land and two buildings. Much of the stock of this private school was donated. It was necessary to purchase the rest. The school building was completely overhauled and repaired. The purchase and improvement of this property involved an expenditure of about \$7,000. This amount was raised and paid by the citizens. Twenty acres of land were then secured from the Beaver Coal Company; \$10,000 was raised in pledges for a new building. It is estimated that the entire property, with the pledge for the new building, is equal to a contribution of \$40,000 to the treasury of the Christian Woman's Board of Missions. In return the Board agreed to maintain a school at this place and to erect a building costing not less than \$1,500, by October, 1909.

The enrollment for the first year reached the splendid total of 341. Of these 111 were from a distance. There were 76 boarders during the year. In the absence of dormitories these young people were scattered throughout the town, a situation which does not yield the best results. Numbers of pupils were turned away because of lack of room. The need of dormitories is fully apparent. It was expected that one dormitory would have been erected this summer, but local conditions combined to prevent that. It is hoped that these matters may be speedily adjusted, so that we may proceed at once to erect the dormitory that is so much needed.

Himself He Cannot Save.

(CONTINUED FROM 3RD PAGE)

since last Christmas," he said.

"Nonsense, man. A morbid imagination is the last thing I would expect to find in you," Stanley said lightly, but his heart ached for his friend. He knew Paul's reticence well enough to know he would not make such a statement without a real foundation for it.

"And you haven't found it yet. I know what I'm talking about," Paul said decidedly. "She has been kind as she always was but there is a difference. I don't believe she is happy either."

"I shall convince Cupid at my very first opportunity that he needs some assistance, and I'm his man," Stanley replied.

Paul suddenly sat up. "Look here, Stan, you let Cupid alone——"

"O get out," Stanley interrupted pulling him down to him. "Providence didn't give you all the sense in the world even if it did especially favor you in that line. Moreover Cupid and I are on splendid terms just now."

"I think Cupid has a snap when it comes to you and Ruth." Paul said smiling indulgently. "She certainly is a fine girl. I am surprised at the knowledge she has picked up during the little schooling she has had. She was so modest about it last summer. Prof. Ratcliffe told me last night he hadn't a doubt but what she would be able to enter the promotion class next fall. She certainly is doing fine work in the night school from all I hear."

"I told you I had sense," Stanley said.

(Continued in next issue.)

Mississippi.

Dear readers, this comes to inform you that the quarterly meetings are over in District No. 1, No. 2 and the Mound Bayou District. The meeting in District No. 1 was success in many respects. Bro. D. W. Riggs and the congregation made it pleasant for the delegates, notwithstanding the inclement weather. The reports were good.

The meeting in District No. 2 was good, still there could have been much improvement too much time was lost on Saturday, and Sunday was given to many sayings

that were useless; still, the meeting closed with good interest.

The Mound Bayou District meeting was one of the best in the history of the church in many respects, was well attended, some distinguished characters being present, and took on active part in the work, who never met us in a District meeting in the Delta before, Dr. J. E. Walker, Lawyer N. S. Taylor, Eld. H. Vaughn, Eld. Jas. Hamilton, Eld. L. C. Davis, Eld. O. Dorsey, and Bro. Robert McDaniel, Ex State Evangelist, F. P. Porter, was present carried the people by storm, which he generally does.

Eld. W. A. Scott preached a very able sermon. It is thought by some the most powerful of his life. Sister V. White was present and spoke words of interest. Her faithfulness in the Master's cause is encouraging.

Mr. Daniel Southail, of East Liverpool, Ohio, father-in-law of Bro. W. A. Scott, was a visitor. He was introduced to the meeting and expressed himself as being surprised at conditions as found in the South. By his remarks the Negro is encouraged to stay in the South and work out his destiny. A few words about the Disciples at Mound Bayou. They are liberal, firm in the doctrine of the church. Still they are dormant and must be aroused to a state of activity. When once aroused there is no people that will do more than the members of Mound Bayou. Elds. J. N. Turner and D. R. Richard are both good preachers. And there are reasons why they should unite in having a good strong preacher called to the pastoral work. A minister that is sincere, possessing much fortitude, adopting failures as stepping stones to success. With such a leader, it would not be long before Mound Bayou would be the leading church in the state.

The convention will convene at Mound Bayou in August. The church house is not in shape to entertain the convention since the building was blown out of shape during a wind storm a few days ago. We hope that immediate steps will be taken to put the building in good shape.

The District meetings closed Sunday.

Eld. T. Porter and the writer spoke to a large audience at night. Bro. Porter left on an early train Monday morning. The writer also spoke at night with no break or falling away in attendance.

The membership is being revived. Sister McCarty by not attending the meeting, aroused our curiosity. We went down to see her and found her in bad health. Still we think if much effort had been put forth she could have been with us, at least on Lord's Day, if not at night. Sister McCarty is possessed of good ability; and has a fair conception of the Church of Christ in Mississippi. She is liberal in her views, also with her money for the Master's cause. She gave the writer one dollar. We then left and stopped at the home of Sister Mattie Christmas, where we had supper. From there to the church.

Don't think for once that Sisters McCarty and Christmas are without husbands.

Bro. McCarty at one time was one of the leaders in the church but it is sad to say, he has allowed himself to drift from God. He is ambitious and has a controlling influence and could do much good in advancing the Master's cause, instead of so doing he is using these God-given promises in a worldly way. "He that knoweth my law and does it not shall be beaten with many stripes."

For the first time we met Mr. Carstairs at his home, and were informed that he was an active member in the church, but for some cause has turned to the world. He is a prosperous farmer, has a delightful home. I can see no reason for his dormant or dead life for Christ.

The auxiliary to the C. W. B. M. is not doing as well as it should do. It promised to get to work so as to be in good shape in August.

The District meeting in No. 1. will convene with Rose Hill congregation Saturday before the 2nd Lord's day in May.

District No. 2. will convene Saturday before the third Lord's day in May with Center Christian church. Mound Bayou District will convene on Saturday before the 4th Lord's day with the New Lyons Christian church, in Quilman County.

K. R. BROWN.

Port Gibson.

Bible School Department.

For Ministers' Teachers, Scholars and other Christians

Geneva F. Burgess, Editor.

Lesson 13.

Lesson for March 28.

Edited From Standard Bible

Lessons.

TEMPERANCE LESSON.

Prov. 23: 29-35.

GOLDEN TEXT.—At the last it biteth like a serpent, and stingeth like an adder. Prov. 23:23.

INTRODUCTION.

A very prominent philanthropist once said, "The power of the liquor traffic, and the strength of the drink habit, is strong evidence to me that a personal devil is at work in this world. Against the welfare of body and mind and soul, against every appeal of reason and of conscience, the desolating work goes on. Do not tell me that infernal influences are not at work here when men who know the evil of the traffic, and have sense enough to be abstainers themselves, will yet compromise, and excuse it."

The youth of today must be instructed, and their nobler, manlier impulses appealed to. The only safety with respect to strong drink is to leave it resolutely, absolutely, and forever alone.

Here is a good verse which tells what drinks does:

It weakens the brain, it spoils the memory,

Hastening on age and willful poverty,

It drowns thy better parts, making thy name

To foes a laughter, to thy friends a shame.

Topics for Discussion in class.—

1. Why strong drink has such a hold upon man.
2. Evils that come to the home through intemperance.
3. Evils that come to the country through intemperance.
4. Evils that come to the church through intemperance.
5. Evils that come to the individual through intemperance.
6. The harm of light intoxicants.
7. The value of pledge-signing.
8. Some plans for ridding our country of intemperance.
- 9.

Why every man should not drink intoxicants.

EXPLANATORY.

29. **WHO HATH WOE? WHO HATH SORROW?**—This is translated in Hebrew, "Who hath Oh? who hath Alas?" The woes are too great and too many to name. "The simple interjections depict trouble in its tearful and tragic aspects." **WHO HATH CONTENTIONS?**—It seems to have been in Solomon's time much as it is now. Liquor is the very foundation of broils. We hear of saloon fights and murders nearly every day in this great country. Even those who are the very best of friends when sober, are very bad enemies when under the influence of this awful demon, and are liable to kill or do most any kind of desperate act. **WHO HATH COMPLAINING?**—The drunkard always has his sad story. He grumbles because his luck is poor, his family is not respected, his old friends will not recognize him, etc. Liquor so breaks down the nervous system that life becomes one long complaint. **WHO HATH WOUNDS?** Wounds received in causeless or wholly unprofitable disputes, wounds and stripes such as come of drunken men. But the wounds of the drunkard are by no means confined to the cuts and bruises received in strife; he is smitten with humiliation, chastised by conscience, stung with remorse, and crushed with despair until the image of God within him is mutilated and distorted beyond all hope of recognition or restoration, and naught remains for him but to be cast away into outer darkness. **WHO HATH REDNESS OF EYES?** This does not refer to the coppered-colored nose nor the redness of eye as to color, but it does refer to the dimming of the eyes and the power of vision.

We know however, that the drunkard can be recognized by his bloodshot or blurred eyes, which indicate the presence of sin in the inner life.

30. **THEY THAT TARRY LONG AT**

THE WINE.—In the East it is not uncommon for a company to sit down beside a cask of liquor and not leave it until all is consumed.

THEY THAT GO TO SEEK OUT MIXED WINE.—Whatever that might have meant in the days of Solomon, it may be a revelation to most persons to learn the mixed character of liquor used by the people of this country. The chemical analysis of the liquor used by the people of this country shows that they drink alcohol, arsenic, alum, aloes, bitter almond, blood, chalk, lime, lead, logwood, nux vomica, opium, cherry-laurel, water, cocculus indicus, copperas, gypsum, henbane, isinglass, oil of vitriol, oil of turpentine, tobacco-sugar of lead, resin, and such like.

31. **LOOK NOT THOU.**—Do not put yourself in the way of temptation. **WHEN IT IS RED.**—We are here warned to beware of the beauty of wine, because it may act as a spice to whet the appetite. The rich redness of the apple and yellowness of the orange somehow increase the desire for them. Many times it is the attractive furnishings of the saloon that tempt young people into them. **WHEN IT SPARKLETH IN THE CUP.**—Sparkles or bubbles when poured out or shaken; "carries a bed," which is regarded to be an indication of the strength and quality of the liquor.

32. **AT LAST IT BITETH LIKE A SERPENT.**—Wine is like subtle poison of a serpent, which affects the whole body, and produces the most fatal consequence. And stingeth **LIKE AN ADDER.**—The scriptural adder is said to be what is called by the naturalists the "Ceraster," or horned snake, a serpent whose bite is very painful and deadly.

33. **THINE EYE SHALL BEHOLD STRANGE THINGS.**—Oh, thou invisible spirit of mine, if thou hast no name to be called by, let us call thee devil; O God, that men should put an enemy in their mouths to steal away their brains; that we should with joy, pleasure, revel and applause transform ourselves into
leas.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XIV.

Edwards, Mississippi, Saturday, March 27, 1909. No. 12.

Helpful to All.

WITH HIS STRIPES WE
ARE HEALED.

MANY years before Christ came Isaiah gave the world a more vivid description of the nature of Christ than the apostolic writers, for they simply recorded phenomena while he predicted his nature. He said, "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Afterwards when Christ came, when he was teaching his disciples the nature of the Church, he said, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

The Bible is full of types or, as Paul calls them, shadows, which aid wonderfully in giving us a true conception of the significance of things. Without going into details, we may state that the experiences of the man Jesus are a perfect type of the experiences of the Church in the ages. Then if Christ was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed; and the work of the Church requires that we deny ourselves and take up our cross and follow him. We as a united force of workers must repeat his experiences. And if we will but carefully observe we will see that this is exactly what is happening.

It was a noble thought in Paul and Peter to begin to preach to the Romans, but the reflex action soon

began to make the refined Jews suffer. This is clearly shown in the debate in the Jerusalem Council when they compromised by writing the Gentiles that they must abstain from pollution of idols, from blood, and things strangled and from fornication. Think of refined Jews associating with men who could hang their beeves instead of sticking them and who could see no wrong in fornication. The stripes were being laid on the backs of the Jews to save the Romans.

About four hundred years later when these same Romans had made considerable progress in Christian culture the barbarous Teutons rushed in upon them by the millions. It must have been fearfully repulsive to those refined Christian teachers to be thrown with them in work. The Vandals were so unspeakably horrible that to this day we call some outrageous deed "vandalism." But the Roman Church had to bare its back to the stripes, through it had to be lain on a sick couch through a thousand years of dark ages; and now among these Teutons are the most refined of God's elect.

After the Reformation had rescued the church from the dark ages and the reformers had laid the foundation of a free state in America, the most advanced Christian people conceived the noble idea of converting the heathen. We have now fairly begun the work and we are just beginning to realize that our backs are being bared to the stripes that those heathen may be healed. The church at home is begged and implored for larger contributions. Those who have gone to the front are suffering all the anguish of body and soul that comes from the

contact of refined christian manhood with debased heathenism.

But the most painful stripes are not yet laid on. When Africa, India, China, Japan and the Mohammedan countries will have made enough progress to have come into the family of nations, we must count on helping them bear their burden of weakness inherited from the ages of barbarian practices. It will not be another thousand years of dark ages for we are following up our missionay work with the missionary school. With its aid more can be accomplished in one century than could be done in five hundred years without it. The amount of suffering we must endure by being bruised for their transgression will depend entirely on the amount of energy we put forth to develop a christian conscience in them. Take for example, if the christian white people had done nothing whatever for the Negro after freedom, these undeveloped children of Africa would have bruised the white man's civilization beyond all recovery. But like christian heroes they went to work and with their stripes these people are being healed. You say it is disagreeable. Certainly, such work is always disagreeable. This is how they are being bruised. Jacob Kenoly saw how the christian white people were suffering the chastisement of their peace for the redemption of his people so he made bare his back for the stripes of his country-men of Africa. Thus the work must go on through the ages till the church will have seen the course as Christ saw his.

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

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and the general interests
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MISS.

SUNDAY SERVICE

10:00 a. m. Sunday-school.

11:00 a. m. Church Service.

4:00 p. m. Y. W. and Y. M. C. A.

7:00 p. m. C. E. Meeting.

OTHER SERVICE.

Literary Societies, Philos, 2:45,
alternate Saturdays

Franklins, 2:45, alternate Satur-
days.

Library Hours, Girls—4:00 . m.
Fridays.

Boys—4:00 p. m. Wednesdays.

Personals

Eld. H. M. Johnson, of Parsons, Kansas, writes to the PLEA as follows:—"I am now conducting a few days' meeting in this city. Eld. S. R. Cotter, state evangelist of Kansas, had been in the city several days when I arrived. I heard him deliver two discourses. Bro. Cotter is a splendid preacher. He left this morning for Kansas City, Kansas. Up to this writing I have preached four sermons. We have the attention of the people, interest is good, and the meetings will continue until Tuesday night next week. I hope to be able to report more favorably at close of meeting. Remember me in your prayers to our Father in heaven."

The following was received from M. T. Brown, from Wybark, Oklahoma:—"I am working hard in this State to win souls for Christ and to build church houses for the needy congregations. We have purchased

a building site in Muskogee and we plan to erect buildings in Wagoner and Wybark this year, if the Oklahoma State Board will give me the needed support. I am trying to locate myself in Wagoner, which is now my post-office address."

NOTES FROM OUR SCHOOLS

The public meeting of the Home Defender Success Club occurs at the College Chapel on Saturday evening of this week. The friends of the community, as well as all students and teachers, are cordially invited to attend.

And the roses are in bloom! They are certainly welcome.

Mrs. Wood and Miss Rhea of the Jackson Baptist College came Friday evening for a short visit. Saturday afternoon Prof Green and Prof. Casey from the same school brought some of their boys over to play ball with our boys. The afternoon trains was so late that they did not have time to finish the game.

It is needless to say that our teachers and students enjoyed the visit of the members of the faculty and students of our neighboring school, and sincerely hope they may come again.

Splendid interest is shown in the Current Events class. The following is the standing of the different teams:

The Stars	1000.
The Humming Quintette	1000.
The Faithful Few	1000.
The S. C. I. Giants	1000.
The Hustlers	1000.

The Y. W. C. A. gave a social in College Chapel Saturday evening. The program was unique and the refreshments dainty.

The Promotion class is likely to have an even dozen in it. Two have certain work that they must bring up yet, and all must be careful about their "demerit record."

Last week we were favored with a visit from three of the members of the faculty of the Mt. Hermon Academy, Misses Simison, Westbay and Fox. They expressed themselves very appreciative of our work.

We are now on the "home stretch." Everything is looking toward the closing day of school. Every student should try to do the best possible. Each one should feel that a poor record is a disgrace, when it is possible to make a good record.

Some new student officers will have to be selected soon. Who will they be? It is quite probably that all of the officers of the boy's companies will be in school next year, but it now seems that there will need to be a commander and two captains for the girls. Students make their record day by day, and when the time comes to confer an honor upon some, the faculty always attempts to bestow it where it is merited. A man who would not show himself an obedient and careful soldier, would not be fit to put in command of men.

The Big Black is turbulent these days. It has overflowed its banks and has very much the appearance of the great "Father of Waters."

Taking Heed.

Fred Manning was chairman of the Junior Temperance Committee, and was very active in his work. Just now he was trying to get as many persons as possible to sign the temperance pledge cards which he was circulating.

"It's an awful thing, the way fellows get started to drink," he told Eugene Verion, another of the committee. "The temperance lecturer over at Pelton told about it. It's just not learning to look out. It isn't—that's what the lecturer says—going out after the temptation, at the first. It's not watching out for it when it comes. Signing the pledge and keeping it is just beginning in time to take care."

"That's so about other things besides signing the temperance pledge isn't it?"

"Yes, I suppose so. Why?"

Eugene looked embarrassed. "You won't get mad if I tell you?" he asked.

"No—o. I guess not. I mean I'll try not to."

"Well, you know you do get
(Continued on 7th page.)

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

Uncle Isaac believes that his young people are interested in this prohibition question, so he gives space to the clipping found below.

Tuskegee, Ala. Feb. 17.—Fully 2,000 Negro farmers and teachers were present at the eighteenth annual Negro Conference at the Tuskegee Institute, nearly every Southern state being represented. Referring to the Alabama prohibition laws, Booker T. Washington said that "not since emancipation has any law been so beneficial to the Negroes of Alabama as this law," and he expressed the hope of seeing prohibition laws enacted in every Southern state. A "declaration of principles," adopted unanimously, says "as representatives of 700,000 Negro farmers in Alabama and the entire South we urge our people to assist in the enforcement of the laws against liquor traffic wherever they exist. To the Negro farmers throughout the South we say stick to the farm. The Cities have proven a curse to too many of our race."

MY LETTER BOX.

Cedar Lake, Tex.
March 9, 1909.

Dear Uncle Isaac: I guess you think I write very seldom, but anyway I think about you all the time.

My mother has been taking the PLEA all the time.

Dear Uncle Isaac, I am going to school every day the Lord spares me. I am in six books and doing the very best I can in them.

I go to Sunday school every day the Lord spares me. My main teacher is J. B. Stratton.

I have two cousins who went to the S. C. I. last September. I intended to go but could not get off.

But I hope that I may succeed in life so that I will see my dear cousins once more and also hope they are doing well. I hope that they had a very nice time Christmas at the S. C. I. I read the letters that different people write and must say they are a great bene-

fit to me. I hope the teachers will have a nice time always, also the children.

O dear Uncle Isaac, we are expecting to have a convention in April if the Lord spares us all.

Q. V. Brown.

Himself He Cannot Save.

CHAPTER IX.

(Continued from last issue.)

"She certainly has," Paul said, drawing the curly head down on the grass beside him and giving it an affectionate touse.

"You are getting entirely too personal, which isn't polite," Stanley said. "Now get back to business. Are you or are you not, going to bestow upon your humble servant the honored position of chief radish extractor?"

"You know I would like to have you with me," Paul replied. "But I thought of course you were going to stay here and I hadn't thought of it."

"I would like to stay here," Stanley answered slowly. "But I want a business of my own some day, and I have faith in your scheme."

After a long discussion they decided to each of them make one or two trips to Cramer before school was out, assist Paul's sister in getting in a large crop and more truck and together they would tend the crop during the summer and carry on their experiments and investigations.

CHAPTER X.

Fanny Wilson sat on the piazza reading a letter.

"O Frank!" she exclaimed as her brother came around the house and sat down on the steps. "Ruth says Mr. Randolph and Mr. White are coming Wednesday,——why that's tomorrow! Do you know I believe Mr. White and Ruth are sweethearts."

"Lucky for him he is Randolph's friend or I would lose him in the swamp some day," Frank replied as he pulled out his knife and began whittling a stick he held.

"Why, Frank, I never knew you cared for Ruth," Fanny said in surprise.

"What fellow with half sense wouldn't care for as fine a girl as Ruth Ellington?" her brother retorted sending his knife blade deep down into the stick. "But I have sense enough to know that she wouldn't look at me."

"Frank, you haven't a bit of back bone," Fanny said, turning to her letter again.

"Tell me something I don't know," Frank replied and a bit of stick shot half way across the porch.

Fanny was too absorbed in her letter to heed the gloomy remark and for a time the reading and whittling went on in silence.

Suddenly Frank's face lit up.

"Say, Fan," he said, "let's have a C. E. Social and introduce White around. You are chairman of the social committee. Can't you work it up?"

Fanny thoughtfully folded up her letter and put it back in the envelope.

"That would be a good plan," she said at last, "and Mr. Randolph would enjoy it. But I must see the rest of the committee."

"Well after supper I will hitch up and we will drive around and see the folks."

The proposal met with enthusiastic favor every where and it was agreed to have the social Friday night at Wilson's if Paul and Stanley could be present then. This, it was found soon after their arrival, they could do, and such planning for a good time, and pressing of clothes and arranging of hair and cleaning of buggies there hadn't been in Cramer for a long time. When the evening finally arrived the weather was ideal and every member and many of their friends found their way to the Wilson home where house, yard and orchard were lighted and prepared for the guests. Every one entered heartily into the spirit of good fellowship and Paul and Stanley were at their best. The time fairly flew for Paul as he talked with old acquaintances, sang and played and assisted in the games. He meant to keep an eye on Stan-

(CONTINUED ON 7TH PAGE.)

Reports from the Field.

North Carolina.

Dear Editor:— Please allow me space to say a few words about the work at Hickory Grove section near Kinston.

Our first quarterly meeting of this year was held last Saturday and Sunday with glorious effects. Saturday night Rev. C. R. D. Whitfield happened to be with us and as usual, preached a very powerful and eloquent sermon. The Lord's supper was administered. On Sunday, Feb. 28, Rev. W. S. Daughety assisted the pastor, Rev. A. Hasgett, in the services and a successful and glorious meeting prevailed.

Bro. Stan Hicks, of the city, came out and lifted the collection.

Too much credit cannot be given Rev. and Mrs. Whitfield, Deacon and Mrs. Jas. C. Davis, and Mr. and Mrs. Simon Faggins for the hospitable manner in which they entertain the many guests during such meetings. Elder Hasgett has proved himself "a workman that needeth not to be ashamed."

Hickory Grove public school is nearing its close. This has been a very successful session. The teacher, Miss Martha Battle, is a talented daughter of a splendid Christian family, and her two sessions at this place have given her a place among the best teachers of Lenoir county: a christian teacher in a christian community.

The people here are very busy on their farms. A good deal of tobacco will be planted this year.

The aged and infirm, Mr. and Mrs. King, are still objects of charity.

Hickory Grove is very proud of her son, Bro. Edgar Lapidith Whitfield, who, after finishing the public school and Kinston Graded school found his way through Biddle University. He graduated from the Preparatory and Normal school in 1906, and since that time has been there making a commendable record in classics and printing. We understand that he is a College Reporter to the church weekly, "The Afro-American Presbyterians,"

and the associate editor of the "Argus," his college monthly magazine. We are praying that young Whitfield will, after leaving college, walk in the foot prints of his father, who is successfully pastoring a flock of more than four hundred at Greensat Church of Christ, Goldsboro, and breaking the record as a soul winner at St. Peter's Lincoln St. church, Kinston.

It may not be out of order, just here, to say that we have bought and paid for several adjoining lots in the city of Greenville and will very soon begin the erection of buildings on the site for an institution of learning which is to be called the Greenville Christian College. All the Disciples of Christ throughout the eastern part of North Carolina are taxed for educational funds.

It is earnestly hoped that the time will be hastened when our assembly will join hands with the great C. W. B. M. movement which is doing so much in supporting our schools, and missionaries and spread the "Jerusalem doctrine" to various lands and countries.

Your brother in the work,

WM. M. KING.

Kinston.

PROGRAM OF THE SIXTH SESSION OF THE MAD- AGORDA DISTRICT CHRISTIAN MIS- SION CONVEN- TION

To Be Held at the VINE
GROVE CHURCH, CANEY,
Texas, April 2-4, 1909
Church Period.

FRIDAY.

9 a. m. Devotion, Elder S. Gee, Hawkinsville.

9:30. Enrollment of delegates.

9:45. Report of churches. Report of secretary, W. M. R. Brown. Report of treasurer, Joe Petteway. Report of Evangelist, S. Brown. To hear resolutions, communica-

tions, etc.

11:00. President's address, James Young.

11:15 The Great Need of Missions, led by B. W. McQuirter.

AFTERNOON.

2:00 p. m. Praise service, Monroe Carter and Mrs. F. McNeal.

2:30. Appointment of committees.

3:00. The Great Need of a Co-operation With the Brotherhood, led by Elder W. M. Alphin, of Waco, and Mrs. Rosie Brown, Caney.

4:00. Lectures, addresses, papers, etc.

NIGHT SESSION.

7:00. Praise service, H. W. Woodward, Jr.

7:15. Welcome address, C. H. Norris; response, Sam R. Brown.

8:30. Sermon by Elder O. Doss.

SATURDAY MORNING.

9:00. a. m. Praise service, Elder C. H. Wyche.

8:15. Report of committees. Adjournment.

Bible School Period.

10:00. Praise service, Josbaway Wyche.

10:15. Enrollment of delegates. Report of S. S. Report of secretary. Report of treasurer, Mrs. B. W. McQuirter. Report of evangelist.

11:00. President's address, J. B. Stratton.

11:15. The Bible School of Today, led by Mrs. Emma Norman.

11:45. Addresses, papers, etc.

AFTERNOON.

C. W. B. M. Period.

2:30. Praise service, Mrs. Bud Woodard and Pinkie Dail.

2:45. Enrollment of delegates. Report of auxiliaries. Report of secretary, Mrs. Elnoria Bryant. Report of treasurer, Mrs. Pinkie Dail. Report of evangelist, Elder S. Brown.

3:10. Appointment of committees. Words of welcome, Mrs. Isabell Norman. Response, Mrs. Chaney Edison.

3:25. Why we should Co-operate with the C. W. B. M., by Willis Woodard, vice president, and Elder W. L. Law.

3:55. The Great Work Being Done by the C. W. B. M., led by Mrs. M. A. Alphin.

4:30. Report of committees.

NIGHT

Church Period.

7:30. Praise service, Elder Willis Hawkins.

7:45. Essays and lectures.

8:30. Sermon, Elder W. M. Alphin, Waco.

SUNDAY MORNING

9:00. a. m. Bible School, J. B. Stratton.

10:15. Praise Service, Deacon S. Brown.

11:00. Sermon, Elder H. W. Woodward, and the communion.

AFTERNOON.

2:30. Praise service, Elder S. Gee.

3:00. Sermon, Elder A. A. Miller, Sealy.

7:30. Praise Service, Jessie Wiggins

8:00. Papers, addresses, etc.

8:50. Sermon, B. W. McQuirter.

8:45. Report of financial committee and unfinished business.

Arkansas.

Editor of the GOSPEL PLEA:—

Please allow space in your paper to report our business meeting held in Little Rock, March 14, 1909. We, the Disciples in Little Rock, organized with a membership of twenty-five after which the following persons were elected for officers of the Christian Church in this City. Elder, F. Wormick. Deacons, G. D. Jones and T. R. Rix. Trustees, G. D. Jones, R. D. Campbell and F. Wormick. Clerk of Church, Lillie Gilespie. Treasurer, F. Wormick. After which Bro. Moses Powell the State Evangelist talked on the location of a church and suggested trying to purchase an A. M. E. church known as Brown Memorial, 1106 W. 11th St., which was for sale of \$750.00.

All the Disciples pledged themselves to buy up this property with the assistance of the brotherhood and the public donations.

Bro. Moses Powell, Evangelist. W. M. Martin, Pastor, and G. D. Jones were selected as a Committee

to purchase this property and call for all finances.

We ask the assistance and co-operation of the brotherhood throughout the states to purchase this property.

The Committee paid \$20.00 down on the 15th inst in order to hold the bargain in good faith for 30 days. There remains \$730.00 to be raised within 30 days. We want to raise about \$200.00 in 30 days and then get some moneyed man or bank to buy in the property for us. W. M. Martin and G. D. Jones have pledged \$10.00 each to start with and will give more. Who will be the next?

Yours in the work,

G. D. JONES.

Arkansas.

Dear Editor:—

Please allow me to say the following through the columns of your paper to the brethren of Arkansas.

The time for our second quarterly collection (which was the first Sunday in March) has passed into history. At this writing there has been but little done out side of our faithful band of brethren at Pearidge. This is due to the fact that we were late in getting out the envelopes to the different congregations. But notwithstanding this let everybody observe this day. It is very important. The Evangelist is undertaking a very important work in the capital city of our state. This is what you have long since desired. He is endeavoring to employ sound business methods in the work, and ask that they are in honor bound to do: that is, send in their apportionment. This I believe all will do to the extent of their ability, because it is not natural, generally speaking, that a man will stand and see his neighbor faithfully labor under a heavy burden without offering some assistance and co-operation. And especially so if the carrying of such a burden meant good for the whole body of men. Why no, the brotherhood of Arkansas is not going to stand by and see a few of its members strive to build a church in our capitol where some are sending their girls and boys to school and where a good church will have so much influence all over the state,

without joining them with full determination to succeed. Let us lose sight of those things that cause so much discord and unpleasantness; and let us go to work and get some exercise and we will all feel so much better; and we can rejoice together because of our successful efforts.

Bro. H. Martin and wife, of Kerr, gave us \$1.00 each on their apportionment. And Bro. Samuel Hervy sent in \$1.00 on his, by Sister Bostick. Remember that we began this year with no money on hand, and to keep up, which we can easily do, let us forward our money to A. Bostick, at Kerr, Arkansas, who will receipt you for the same. Also remember that our third quarterly collection comes on the first Sunday in June. Let us fill this day with greater cause for rejoicing than any preceeding collection day.

We are expected to take an advance step in every movement that tends to the salvation and elevation of man. Our moral sense of right and wrong will not allow us to do otherwise than work, watch, and pray.

Thanking you for your patient consideration along all lines, I beg to remain your obedient servant,

MOSES POWELL.

ARGENTA.

Dear Editor:—

Please allow space in your paper to speak a few words to the sisters and brethren of the state of Arkansas.

March is our offering month for the State work. Our Mission envelopes have been sent to the different congregations.

Now let us remember what is requested of us and everybody work to the end of making this year's work a success.

State Evangelist Moses Powell is going to devote much of his time his year trying to build a church house in Little Rock, if nothing unforeseen happens. To do this we must get to real work.

Bro. Powell is an able minister, we believe. We, the members at Pearidge, are doing our best.

We wish every church in the state would rally the first Lord's Day in March.

OTIS HOLDEN.

Kerr.

Christian Woman's Board of Missions.

All C. W. B. M. dues; that is, the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. E. Harlan, 152 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter.

Texas.

TO THE TEXAS C. W. B. M. WORKERS.

Again I come with a word before we lift our Easter thank-offering. Let us plan and earnestly work for our Centennial offering to be a commendable one. Remember I am asking Waco, Greenville, Caney, and Cedar Lake to raise at least \$25 and the other auxiliaries \$5 each at least. You see I am asking the strong ones to raise most, and yet we will not grumble if some weak one raises \$25. This means that we must work for the next few days. I am sure you want to work and will work. This means that every one of us must give as God has blessed us. Think of some new plan to raise yours. Plan on entertainments given at your home. Have some one save you all the pennies they can. See who will promise you so many inches of pennies. Many of your friends will save you pennies. Some of us have chickens—give so many eggs each day as your thank offering until Easter, and turn them into money at a near-by market. Give a Chinese entertainment and write your invitations as they read and write. Now I feel that is enough to set some of us to thinking as to how to raise our money. Will you get busy? And God will bless us. Our local Auxiliary is planning to do its best. Let us all so do. In running this race, let us run well.

I am yours for service,
Mrs. W. M. ALPHIN.

Waco.

Alabama.

Dear Editor:—We had planned for a big meeting but the rain came on both days of the meeting. On the second day there was almost a steady rain from morning till night and only a few turned out.

Mr. C. C. Smith was present

and spoke for us both days and as usual he made our hearts rejoice.

The organizer reported no new auxiliaries organized, but those already organized are doing good work. The seed is being sown which we hope will take root and spring up before another quarter is ended.

Auxiliaries reported as follows:

Salem Auxiliary, Members	19
General Fund	\$3.50
State Development Fund	1.55
Total	5.05
Union Point Auxiliary, Mems.	18
General Fund	\$3.05
State Development Fund	1.40
Total	4.45

Montgomery Auxiliary Members	12
Public collection	\$2 00
Amount raised on Mr. Smith's expenses	2.06
Total reported during meeting	\$3.51

Total number of auxiliary members 49

The Conference at the S. C. I. is fast approaching and the auxiliaries who can not send a delegate can at least send a small amount and be represented in the meeting.

ROXIE C. SNEED.

Linn.

Arkansas.

Dear Editor:—

The C. W. B. M. State Board met February 20, 1909. House called to order by the president, Mrs. Ellen Brock. Song; prayer by the Organizer. The meeting was very inspiring. I do wish every sister could have been with us that day. We need to be interested and meet in these meetings once each quarter. Every true Christian wants to help carry out the great commission. Sisters, could you but realize how grand and noble it is to be able to do even a little for Christ and what a glorious opportunity we have now to work for Him if we only accept!

We had with us Mrs. Bostick. She has been very ill and was hardly able to be out but is now on the mend. At the close of the meeting Elder M. M. Bostick stepped in the door. He has been sick for three months or more. It made us feel good to see him once more in Pearidge church and also in our homes. We were glad to have him preach for us the following Sunday. It seemed like days of old. Our next meeting will convene at Pine Bluff, Saturday before the third Lord's day in May. Now sisters let us see if we cannot all go. Remember if you cannot come send ten cents by your president. We took up an offering of \$4 20.

Yours for Christ,

LOTTIE E. MITCHELL.

Kerr.

MORFHEAD AND HAZELGREEN.

The Academy at Hazel Green, Kentucky, was accepted in 1887 from the Kentucky State Society. The school was founded in 1880. The Academy is just outside the little town of Hazel Green, six miles from the railroad, the buildings being placed on Harrison Heights, named in honor of the president of the Kentucky C. W. B. M., Mrs. Ida W. Harrison. For many years the school did not grow, but recent years have seen the work developed until last year 345 students were enrolled. To the academic work has been added a Christian Workers' course, where young people may receive training for active Christian service. Some industrial work is done, and the hope of the school is a large industrial department.

The Morehead Normal grew out of the need caused by a terrible and deadly feud which had raged in that country and section. The school has been the great influence which has made that county one of the best and most law abiding in the State. More than 500 teachers have been trained in this school

and these in turn will reach many others. The people of this section want an education—two or three years ago a young man walked 180 miles over the mountains to Morehead that he might enter school. Last year more than 400 were enrolled in the different departments. The industrial and farming features, which have before been prominent, are being enlarged until it will give much greater opportunities to the young people of the Southern mountains.

A. E. M.

Himself He Cannot Save.

(Continued from 5th page)

ley and see that he was not neglected, but he soon saw his assistance was not needed for Stanley was making friends as fast as he was introduced. Moreover Frank and Fanny proved to be excellent as host and hostess and they looked well to his entertainment.

"There seems to be some very pleasant young people here," Stanley said as they drove home.

"You saw the cream tonight and they were at their best," Paul replied.

But the boys had not come to Cramer for social enjoyment and most of their days were long days of hard work and the evenings, when not too tired, were spent in reading or discussing their plans together or with interested farmers.

Paul mingled much more freely than he had the summer before with the farming element further back from the village and he was appalled at the ignorance, apathy and sin which he found there. Yet the soil on these farms was better adapted to truck farming than that near the railroad and he saw wonderful possibilities if only he could get the people aroused.

Two difficulties particularly confronted him. The older men could scarcely be induced to change their ways and the younger men who were for the most part a rough, ignorant set were either jealous of him, out of sympathy with him or entirely antagonistic. This last spirit was largely due to the part which Paul had taken in the arrest

and conviction of Dick Williams and his gang, who were now serving varying terms in the state penitentiary. Several of these boys were from this community.

Late one afternoon, some weeks after they had been in Cramer, Paul and Stanley drove out to a distant farm in the district to see the results of some experiments. It was the first time Stanley had been out this way. The road led through half cleared woods where valuable timber lay going to waste, half dilapidated cabins and half tilled little patches of farms.

"Look Stan," Paul said at one point, "see what a fine southern exposure this land here has, and that road is the best one into Cramer. There was a slick fellow along here a few years ago that cheated these farmers on some seed and they won't listen to any thing new now. There is not one of them that can write his name."

"Look out!" Stanley suddenly exclaimed and Paul turned his horse just in time to escape a wagon whose tipsy driver was swaying from side to side on the seat. As they passed they saw a woman lying in the box of it, dead drunk.

When the boys reached their destination they found the farmer who was assisting them in their experiments, seated in a very dejected attitude before the cabin door and he returned there greeting with a gloomy, "Good evening."

"What's the matter?" Paul said.

"Matter!" he said. "Every thing I've got is ruined."

"Who? What?"

"I wish I knew who!" the man said savagely. "When I went out to the field yesterday morning somebody had let a lot of pigs in and every vegetable I had was gone. If I had put that field in cotton instead of running after this fool business I would have had something. It's the Lord's own punishment for wanting more than my neighbors. I had enough of this world's goods and I should have been contented."

The boys comforted him the best they could and turned homeward.

"Enough of this world's goods," Paul said bitterly as soon as they

were out of earshot. "He is paying a heavy mortgage on that land. He is a year behind with a trough who furnishes the farmers of this section. He has a daughter and son trying their best get a few dollars together to enter Hermon as work students and that house—two rooms for a family of fourteen and they are not fit for decent people to live in. Here is one of the girls now," he went on lowering his voice, "and that is Ham Weston with her—a tough if their ever was one."

Looking in the direction indicated by Paul, Stanley saw a tall girl lolling as she walked in the arms of a coarse looking young man.

Stirred to the depths Paul talked more freely and with more feeling than was his wont of the moral and social conditions as he knew them and the remedies he would apply. Stanley listened in silence while Paul little guessed what a deep impression his words were making.

(Continued in next issue.)

TAKING HEED.

(Continued from 2nd page.)

pretty mad sometimes. That's what I mean. Last night when Art Newton called you a temperance crank you went all to pieces and called him worse names than he had ever thought of calling you. And this morning you thought Lee Ormond had accused you of cheating at arithmetic, you went into a regular rage and said he was a liar and you would never speak to him again. He didn't mean to say you cheated and he was good enough to say so, but you had given way to your temper just the same, and had a lot to take back. I should think, as I can see, that you need to watch out."

"I suppose I do," said Fred, struggling against his impulse to let his temper go again. "But—it's easier to talk about the other fellows faults."

Eugene laughed in the hearty way that always made people forgive his plain speaking. "I know it is," he said. "That's why I'm talking to you about ours."

Bible School Department.

For Ministers Teachers, Scholars and other Christians

Geneva F. Burgess, Editor.

Lesson 13.

Lesson for March 28.

Edited From Standard Bible

Lessons.

PETER AND CORNELIUS.

Acts 10:1-20. Study also Acts 10:1-48.

GOLDEN TEXT.—"In every nation he that heareth him, and worketh righteousness, is acceptable to him," Acts 10:35.

TIME.—Probably A. D. 40. **PLACES.**—Joppa and Caesarea. **PERSONS.**—Cornelius, Peter, Simon a tanner. **PERIOD OF NEW TESTAMENT HISTORY.**—This lesson probably follows the conversion of Saul. We divide New Testament History into three periods: The life of Christ, beginning of the Church and the life of Paul. This lesson comes just on the border-line between the last two periods. The church for the Jews began at Pentecost. The church for the Gentiles began with the conversion of Cornelius as recorded in in today's lesson.

INTRODUCTION.

This lesson today makes an epoch in the history of the church of Christ. The apostles were men of Jewish birth and education, who had imbibed the teachings of the rabbis in the synagogues, and had become devoted enthusiasts of the Jewish law and rabbinical exclusiveness. They had become followers of Jesus, accepting him as Messiah, but had not fully realized how his authority absolutely superseded that of Moses. While they knew of his resurrection and ascension, and believed in his deity, received his commission, and went forth to establish his kingdom, they were still, to all intents, Christian Jews, and viewed the law of Moses as the vestibule of Christ. They still felt themselves bound by the minute ceremonial requisitions of the Jewish law, and believed that those who came to Christ must submit to the same regimen. They were ready to give the gospel to Gentiles as Christ had com-

manded, but only on condition that they became Jews. So inveterate were these prejudices that it became evident that they must receive direct teaching on the subject. And thus the incident of our lesson accure, in which by vision God declares two things: that the ceremonial enactments of the Jewish law are abolished even for Jews who have become Christians, and that the church of Christ is to be opened to the Gentiles independently of the Mosaic requirements.

EXPLANATORY.

1. **NOW THERE WAS A CERTAIN MAN IN CAESAREA, CORNELIUS BY NAME, A CENTURION.**—That Cornelius was in a heathen land, seems very probable by his Latin name, combined with the fact that he was the captain of an Italian cohort. **ITALIAN BAND.**—Cohort, composed of several companies like our regiments. It was the governor's body-guard.

2. **A DEVOUT MAN.**—This simply means that he was religiously in earnest. **ONE THAT FEARED GOD WITH ALL HIS HOUSE.**—Although of Italian birth, he had learned to worship the true God. There were a large number of the heathen in different localities who had learned to reverence the God of Israel and had given up idolatry. He was not a proselyte, not even a proselyte of the gate. It is evident that he was looked upon as a mere Gentile, and it is even probable that none but himself and family knew of his worship of Jehovah. **GAVE MUCH ALMS TO THE PEOPLE.**—He gave liberally to the Jewish poor. Another centurion showed a kindness in Capernaum by going so far as to build a synagogue. **PRAYED TO GOD ALWAYS.**—This may either mean that he prayed to God exclusively, or that he observed all the regular Jewish hours of prayer.

3. **SAW IN A VISION OPENLY, AN ANGEL OF GOD COMING IN UNTO HIM.**—He saw it so clearly that there could be no doubt about it. Whether subjective or objective, internal or external, it was indeed a true

vision of God. **NINTH HOUR.**—Corresponding to 3 p. m.

4. **BEING AFFRIGHTED.**—All men, even the most godly, have been frightened when they have seen the supernatural. **THY PRAYERS AND THY ALMS ARE GONE UP FOR A MEMORIAL BEFORE GOD.**—Thy prayers and thine alms have found consideration with God; he will fulfill the former, and reward the latter.

5. **AND NOW SEND MEN TO JOPPA, AND FETCH ONE SIMON, WHO IS SURNAMED PETER.**—Let us not fail to observe that here is the prayer of a man not yet wholly converted to Christ, and that the prayer is answered. But how different is the answer from that which persons in a similar spiritual condition are taught to expect in our own time. The angel does not bring him word that his sins are forgiven; nor does he leave him rejoicing in the forgiveness of sins because he is assured that his prayers are heard. Instead of this he is told to send for a man who will tell him what he must do to be saved.

6. **HE LODGETH WITH ONE SIMON, A TANNER, WHOSE HOUSE IS BY THE SEA SIDE.**—Definite directions were given that there might be no possibility of a mistake "The ancient sanitary laws required tanners to live outside the cities."

7. **8. HE CALLED SENT THEM TO JOPPA.**—Starting between three and four o'clock in the afternoon, they could easily reach Joppa by noon the next day. Leaving these men on the way, let us return to Joppa for something interesting that is happening there.

9. **NOW ON THE MORROW, AS THEY WERE ON THEIR JOURNEY.**—The men who were sent by Cornelius to bring Peter from Joppa to Caesarea. **PETER WENT UP ON THE HOUSE TOP TO PRAY.**—The scene is now in Joppa. Our author anticipates the arrival of the messengers from Cornelius by showing how the Lord prepared the apostle Peter for a favorable reception of their message.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XIV.

Edwards, Mississippi, Saturday, April 3, 1909. No. 14.

Helpful to All.

INTELLIGENCE WANTED.

When one looks at machines used now and thinks of the machines used thirty-five years ago, he is amazed at the wonderful progress we have made in that time. Then farmers pulled up the cotton to the gin with a rope and pulley, and when it went through the gin the lint flew out into an open room, and men gathered up the lint with their arms and piled it into a press often worked by horse power. Now the farmer drives under a shed and by suction the cotton is taken to the gin and from the gin it is blown to the press where it is pressed into a bale with steam and hydraulic pressure. Thirty five years ago the farmers did not think they could do it any other way. They just did not think. But somebody discovered the idea that if he would think what is needed he could improve things. The result is, we have made wonderful improvement on the old methods.

But along some lines we are yet where we were thirty-five years ago! We often see farmers plow up their land for corn during the good weather in February and plant. Then when the slashing rains come in the spring the land is made as hard as it was before it was plowed, and when the dry spell comes in July at earing time the ground is hard enough to start up capilarity and the corn burns up. This we have seen happen year after year for many farmers. We know of one farmer who has had just this experience every year for ten years, and yet he will not learn. He just will not think. If he would not plant until those rains are past and then

replow his land, leaving it mellow, he would raise more on one acre than he now makes on ten. His corn would not burn up in July. If the boll-weevil will make our farmers think, then God bless the boll-weevil.

Another thing. The farmers have never known the value of the little things about the farms. In Edwards we saw a wash tub full of eggs which were bought in at fifteen cents a dozen, but this industry is yet in its infancy. We can think of no way whereby a man could be a greater benefactor to his community than by running an egg wagon. Suppose he should start out over the road traveled by the first mail route. He could stop at each house and ask for eggs. He could then start regular shipping to Vicksburg, Jackson, Greenville, etc. The first summer he would not make big money, but the fact that he would drive around for them would put an idea in their heads and they would go to raising chickens as never before, and, in a year or two, he would have a business that would pay him five dollars a day. The farmers themselves would sell enough to pay their grocery bill and the old credit system would go. But who would raise the chickens? The wife can be worth twice as much raising chickens as she is in the field, provided of course she is intelligent enough to know how to raise poultry and energetic enough to do it. On the first mail route are over two hundred families. If each one of these would sell the buyer one dozen a day, he would come into Edwards with two hundred dozen each evening. This would leave on this mail route \$30 a day. If the buyer would make a profit of two cents a dozen he would get four dollars a day. But one dozen a day for these farmers is a small amount. There is not a farmer

on the route that could not have hundred chickens and they would easily lay five dozen a day. At this rate the buyer would get a thousand dozen and a profit of one cent a dozen would net him ten dollars, or a profit of two cents a dozen would net him twenty dollars a day and he would leave on that mail route \$150 each day. But a thousand dozen would be a little more than he could take in one spring wagon. But some one will say where can he find a market for so many? First, he can find a good market in our home cities of Jackson, Vicksburg, Greenville, Natchez and Meridian. At Gulfport eggs never get below twenty-five cents. New Orleans imports eggs from foreign countries. Really our people are stupid, yes, stupidly stupid, that they do not see their opportunity. We know one family that has eight dogs and ten chickens. We know of a few men who spend enough time stealing chickens from other people's roosts, who, if employed in raising chickens, would easily raise two hundred chickens.

In the above we did not take into account the immense saving that this poultry would be to each one of these two hundred farmers. They could sell their dozen eggs a day through the laying season and still have all their families need, and then they would raise enough chickens to have some to kill and sell. Besides the chickens, turkeys and geese can be raised. Turkeys sold in the fall for two dollars apiece and they will continue at this price for some time. There are enough surplus dogs in Mississippi that could be killed and the food they eat would keep all the poultry we mentioned above. Some say they keep the dogs to keep off the "varmint" when they have no chickens for "varmint" to destroy.

THE GOSPEL PLEA

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SUNDAY SERVICE

10:00 a. m. Sunday school.
11:00 a. m. Church Service.
4:00 p. m. Y. W. and Y. M. C. A.
7:00 p. m. C. E. Meeting.

OTHER SERVICE.

Literary Societies, Philos, 2:45,
alternate Saturdays

Franklins, 2:45, alternate Satur-
days.

Library Fours, Girls - 4:00 . m.
Fridays.

Boys - 4:00 p. m. Wednesdays.

NOTES FROM OUR SCHOOLS

Southern Christian Institute.

Those who give the Weekly Sun-
day School Talks during April are
as follows: April 4, Presley Bur-
roughs; April 11, Eliza Willis;
April 18, Celeste Jones; April 25,
Nancy Jennings.

Mr. Berry, who has charge of the
S. C. I. printing department, at-
tended the wedding of Allein Single-
ton at Mt. Moriah, Sunday even-
ing. Miss Singleton was a student
here two years ago.

State Evangelist K. R. Brown
held a short meeting at our church
last week. There were four ac-
cessions, two of them by confession
and baptism. Last Sunday morn-
ing after the revival, following a
splendid sermon by our minister,
J. B. Lehman, two more renewed
their covenant with the Christ, and
were given the hand of fellowship
by the congregation.

The standing of the various teams
in the "Current Events" contest

has not been changed during the
past week, owing to good work done
by all the teams.

H. G. Smith, '07, a teacher in the
Utica Institute, was present at the
Endeavor Society, Sunday evening,
and made a short talk.

The meeting given by the Home
Defender Success Club, last Sat-
urday night, will go down as the
best open meeting ever given by
the club. There are seventeen
members. Alexander Martin, the
Chief Defender, presided at the
meeting.

The two young women who made
the good confession during the
meeting were baptized in the pool
west of the Campus, Sunday even-
ing. Eric Hunt, a student in the
Bible Department, baptized the
candidates.

On account of illness, Miss Hunt
was unable to be with her Juniors
last Sunday.

Miss Anderson, Miss Carrie Hunt,
and Mrs. Burgess were in Vicks-
burg last Friday. While there
they visited the National Military
Park.

Commencement and Workers'
Conference in a few weeks. Are
you planning to be present?

The S. C. I. has never had a bet-
ter attendance for the Spring term
than now.

Arthur Williams has been se-
lected as assistant on route No. 4
of the rural delivery out of Edwards,
and will take charge of the route
for a few weeks; hence he will be
out of school.

Strawberries are ripening. The
only thing we object to is the
scarcity of our crop.

Students, big and little! Listen!
How hard are you working to car-
ry your work in good shape this
term?

Some of the teachers are trying
their hands at photo making at odd
times. Some of the work is very
commendable.

Lum Graded School.

We are having pleasant weather
now, but for the past two or

three weeks it was raining.

Brother C. C. Smith has been
with us and gone.

His stay was short. He seemed
to be well pleased with our work.

He was present at the quarterly
session of the C. W. B. M. and was
of great service.

The weather was rainy and the
the crowd was small. But quite
a good number turned out on Tues-
day night to hear him.

He made such an interesting talk.
I would God that all in the com-
munity had heard him. I hope
what he said was as the bread
cast upon the water.

This is our work day. We are
planting corn.

Our garden looks promising.

Brother C. C. Smith and Mr.
Franklin visited Rev. J. E. Bowie,
who is still on the sick list.

We are very busy preparing for
commencement. All the students
seem to be in sincere earnest

Mrs. D. C. Crayboy is now in
Montgomery attending to her father.
He is very sick.

Claude's Plan.

"Mama," said Claude Devor, as
he came in from the Junior Society,
"a missionary talked to us this af-
ternoon, and he said there were
towns and towns and towns in In-
dia and China, where the people
haven't ever heard about Jesus.
And there are whole parts of Af-
rica where they don't know a sin-
gle thing, and think when a mis-
sionary comes he is a new kind of
witch-doctor. He said Jesus told
His disciples more than eighteen
hundred years ago to go into all
the world, and they're so slow
that they haven't done it yet. Say,
Mama, that is slow, now, isn't
it?"

"It Certainly is," said Mrs. De-
vor, smiling at the sight of his ea-
ger face.

"People ought to be ashamed to
to be so slow—that's what I think.
Say, Mama, I've thought of a plan
for getting the gospel preached to
everybody right away, and it

(Continued on 7th page.)

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

Word has reached me that a young man who was in school last year was arrested for breaking into a candy store with some other boys; he was convicted and sentenced to the county farm for ninety days. I am told that the boy was quite intelligent in his studies, but in a normal life evidently had not been touched for nobler and higher things. NO ONE will steal who has a true conception of life. If any of my young people ever leave the temptation to take anything that is not their own, I hope they will kill that evil habit. Stand out "four-square" to the world, honest and upright.

Would you write a letter to this page if I would give you one hundred dollars for doing so? Perhaps you would write one if I would not give you anything,—just to help make it one of the most interesting pages in the PLEA.

Himself He Cannot Save.

CHAPTER XI.

"Paul and Stanley! I'm so glad to see you, boys." And as Pres. Hale grasped the boys' hands and welcomed them back to school, tears of joy stood in his eyes. "Come into the office and tell me about your summer. I have thought of you so often."

"Well—I—I have some messages to the Girls' Dormitory. Paul can tell you about it better than I anyway," Stanley stammered, half turning away.

"Maybe Paul can deliver your messages better also," Pres. Hale said teasingly.

"Oho," Stanley hastened to reply. "You know we are specialists along certain lines," and with a laugh he swung off toward the Dormitory while the other two entered the office.

In reply to the President's questions Paul said, "I think we lost nothing out of our pockets, although we didn't get a great deal in, and we certainly got something in our heads. It will take several years of hard work to make it a success although I believe it possible. It's just what the community needs if

they could see it. The cotton crop as they farm it only makes them the barest living and sometimes not even that. They can't educate their children—can't get ambition to live more than a mere animal existence on their present income."

After a little more discussion of details Pres. Hale said,

"I have some good news for you, Paul. I hadn't intended telling you just yet, but this is a good opportunity. You remember Prof. Atwater of the State Agricultural School who visited us last winter?"

"Yes."

He took quite an interest in you and wrote me the other day asking about you and offering you one of two most excellent positions, next year. He mentioned it this early, first, because he wants to be sure of securing you and second because he thinks if you know what you are to do next year you will be able to make some preparations for it along with your regular work. Here is his letter. Take it and think the matter over."

Paul took the letter mechanically, thanked the President, went to his room and read it, his thoughts in a whirl. A position in the State Agricultural College, even a very inferior one, he had been too modest to even dream of—but these!

As he laid the letter on the table the picture of a sweet girlish face came into his line of vision and his heart gave a great bound of joy. Edith—his darling—his sweetheart—he would dare find out now why she was changed and win her if the truest, deepest love a man ever possessed for a woman could do it. Taking the little oval picture from its place on the table he looked at it long and tenderly, letting his thoughts shape themselves into visions that for the first time he felt there might be a possibility of realization. He saw the home, the real home, which his heart had so ached for ever since he looked upon his dead mother's face. He saw likewise the beautiful material home which his ambition had pictured. And his vision did not stop there

but broadened and broadened as he glimpsed an increase of knowledge and power, till he felt the thrill of the world's applause, and the satisfaction within himself of knowing that it was fairly earned by a great work well done and a life lived true to its highest impulses.

His reveries were interrupted by the ringing of the supper bell and Stanley's noisy entrance.

"Well, old fellow," he said, slapping Paul on the shoulder, "you had better begin to specialize along a line similar to mine. Cupid and I have been having a little conference and I have some news for you. Last Christmas a handsome stranger, or friend or cousin—I know not which—appeared at Maynards to spend the holidays. He and the Lady Edith became good friends—he visits the Maynard mansion a number of times this summer, likewise the school and enrolls himself as a student this year, and Cupid says you had better get busy."

If Stanley had not had his head in the washbowl and his back to Paul, he would have seen every drop of blood leave the poor fellow's face. But all he knew was a quiet, "I think I'll not wait for you, Stan," and he was too busy with thoughts of his own happiness to more than wonder why Paul was not at supper. It was not until Ruth mentioned him two hours later at the Y. M. C. A. reception that he thought of him again.

"Why, I wonder where he is?" he said anxiously, springing to his feet. "Excuse me and I will look him up."

"There he is now," Ruth said. "See, Edith is introducing him to Mortimer Straughn."

Stanley sat down again and watched them as Paul acknowledged the introduction, stood chatting with them several moments and then seated himself with several more to a game of dominoes.

"Straughn—Straughn—where have I heard that name?" he said musingly.

(CONTINUED ON 7TH PAGE.)

Reports from the Field.

Texas.

We attended the State Board meeting in Waco, January 16th. All members of the board were present but one. The brethren at Greenville changed my date there and I was not able to get there until the 22nd. However we were glad to get there at any time. We made our way to the house of Bro. and Sister J. A. Weathersby, where we were well cared for while in Greenville. We found Eld. R. L. Love, the pastor, and his people busy. They are planning for a much needed new house of worship. We visited among them one and a half days and met some of the strong men and families of Greenville church. Also looked in on Prof. Pratt and his corps of teachers in the High School. We met the Bible school Sunday a. m. Prof. T. W. Pratt is their efficient Superintendent. He has matters well in hand and is already planning for a spring and summer campaign and to lead all schools in the convention this year. We were asked to address the school and I am sure the school will do much in a missionary way this year—as much so as to build up their local work.

We spoke to the church at 11 a. m. and 8 p. m. Met the Y. P. S. C. E. at 6:30 p. m. Bro. Daniels, one of the High School pupils, is their president. They have the proper literature and are a fine body of Endeavorers and are fast coming to the real endeavorers' work. We had the pleasure of speaking to them and greatly enjoyed their meeting. In the church services the brethren gave us an after collection of \$10.05. As the Bible school and Endeavor failed to help us we are expecting them to do well on the second Sunday in March, State mission day.

We met with the auxiliary to the C. W. M. B. Monday 4 p. m. They had not met in their regular monthly meeting for some time. They are not receiving the encouragement they should or the work demands. The faithful few are pulling and pushing the work along and will

meet regularly hereafter. Why is it that some of the delegates and preachers will come to the convention and declare themselves fully for the C. W. B. M. work and then return home and fight them from A to Z? Don't send any more of this kind of stuff to the convention. Send men and women who will say what they are, and endeavor to do what they they say and promise. The convention, state or local work doesn't need these "straddlers."

On Wednesday night we were with the Center Point church 4 or 5 miles in country from Greenville. Eld. Love kindly drove us out and added much to the service. Eld. A. J. Hurdle, an elder of the church and president and evangelist of the Northeast District Convention, made the appointment for us. We had supper with Bro. K. S. Smith and a helpful "chat" with the family before going to church. Also "passed a few" with Prof. T. W. White and met a good audience awaiting us at the church. We spoke to them along the line of organization and co-operation in the great work. Eld. Hurdle, as also the Northeast District, are not in line with the brotherhood and he so expressed himself when we were through. However, we are greatly impressed that the Center Point church, as such, is largely in favor of standing with the brotherhood but, seemingly at least, there is some one or ones who are handling the "Big Stick." They gave us \$1.90 on our work and other encouragement that assured us our visit was not in vain. A drive back to Greenville that night and Thursday a. m. we left for Mt. Vernon, Texas, where the pastor, Eld. G. W. Rogers, had made an appointment for us. Bro. Henry Towels met us at the depot, had us meet a few of his friends and en route home (6 long miles) we called on one of his white friends, Col. Thurston, who measures 7 feet, 7½ inches high—the highest man in the United States. We also met the highest norther we have had this winter before we reached Bro. Towels comfortable home. There, and we were kept there and close to the fire

from Thursday a. m. to Sunday a. m., we were well cared for indeed, and Sister Towels saw to it that we did not get or take cold, or get hungry. Sunday a. m. Bro. Towels and I braved the weather and drove 8 miles to church. We found a few there hovered around a fire out o doors. The stove pipe was out of shape and the house more so. In a short while the stove pipe and house were arranged as best they could and they sat for 30 minutes and heard us gladly. Their house is in bad shape but we found them planning for a new one.

The sisters present made a call for all to meet Tuesday and take down the old house and begin a new one. We could see this call was loading the brethren's wagons rather heavy, and that they were wondering would their wagons bear the load and what about pullers. We made an appointment for Wednesday night at the public school house some 7 or 8 miles the church house.

On Tuesday we all met to take down the old house. The sisters were determined and enthusiastic but the brethren were rather serious and sober. We wish all the readers of this article could have seen the brethren walking around and examining the old house. They would examine and counsel, but the sisters would cry, "She must come down." They finally compromised by setting an early date to raise more money and more wisely undertake the new building.

By this time we feel sure the old building is down, if not, we fear some of the sisters have been knocked down. We had dinner on the ground. Here we had an opportunity to meet some of the old members and citizens of the church and community. They are fine people. We left the old building standing but doomed to come down, and with Bro. Towels' consent we accepted an invitation to go home with Mr. Cosier Rutherford, a good brother-in-law to the church. Sister Rutherford and the children are Christians but he is not. They have a fine farm and a beautiful home, and they live

at home as well as stay there. Regardless of the severe cold weather we were well cared for while with them.

Wednesday night we were off for the appointment at the school house. We met a good audience for a cold night and a place where there had been no regular services. The public school teacher helped us publish the meeting and was present. They heard us gladly and persuaded us to stay longer but we could not. They gave us \$2.25 to help the work and promised to report more for the work.

Mr. Rutherford kindly carried us to Mt. Vernon, and Thursday noon we were off for Paris, Texas. En route we laid over for 6 hours at Wolf City where we visited the public school, talked with citizens and accepted an invitation to hold a meeting there. Bro. F. Collins met us at the depot in Paris and conducted us to the comfortable home of Bro and Sister Wards. Two days of visiting and we met the Bible School, Sunday a. m. Prof. J. A. Bills is their efficient superintendent, and he and his teachers are pulling matters together. There is much promise for the school. At 11 a. m. and 8 p. m. we spoke for the church. They are and have been without a pastor and the work has greatly run down. We were with them 10 days—got an enrollment of the membership and put a few other things in order. They invited Eld. J. H. E. Thomas of Waco to visit them with expectation of taking the work on the first Sunday in March. We had a comfortable stay with Brother and Sister Wards and it was sure cold for a few days while we were there. The church voted to stand by the state work, and the sisters will organize an auxiliary soon. They gave us \$5.00 on our work and paid all expenses while we were there.

We were at Shelton Chapel on Friday night before the 3rd Sunday and on the 3rd Sunday. This church has not been actively in line with the work. We made our home with Bro. Henry Shelton while there. We spoke four times for the church and were with them in the Bible School. Eld. B. B. Herenden is their beloved pastor and he plainly

told us why they had not co-operated with the state work. He made some charges on the state work and we plead guilty and be plead guilty. We both forgave and promised better things. They assured us hereafter the work would get help from Shelton Chapel. They are working on their church building, and have a fine body of people both young and old. Here we met Prof. S. A. Scott, (brother to our Eld. S. W. Scott of Mo.) wife and sister-in-law. We were glad to meet them, and they made a long drive to be at the services.

On Monday a. m. we left for Paris to get train for Raxton, Texas, had to rise early and keep busy to get there by Monday night. We met a good audience when we consider it was hailing and raining a regular nail storm. We spoke to them about the work. Here we met Eld. Yates, one of our young ministers who should be active in the work. We stopped with him while there. Here we also met Prof. Riven's the principal of the city school and also his wife and mother-in-law who are Christians. They made it pleasant for us while there and we had the pleasure of speaking to the school in a body. Prof. Riven's ranks high among the educators of this state and did much to make our coming to Raxton a success. They gave us \$1.05 on our work and persuaded us to stay another night, but we had to leave for our appointment at Ben. Franklin's. There we found our way to the home of Bro and Sister—They received us as Christians although perfect strangers. We spoke to a good audience at the school house. We have only seven or eight members here. They want a church and congregation. We will hold them a meeting. They gave us \$1.00 on the work. Wednesday night we were in counsel with the members of the Central church in Dallas, Texas. They arranged to begin the work at once—pledging freely for the support of a pastor. They are looking and asked us to help them look for one. Here is a good field for the right man. They will hold a meeting early in April or first of May. On Thursday night we

spoke at the Preston Street church. Eld. H. S. Gearron is their pastor. This church, although out of line with the state work, heard us gladly. The Dallas brethren gave us \$4.10 on the work. We are encouraged with the co-operation of the brethren there and hope for better things for Dallas.

Friday, on a train five hours late, we arrived in Waco twelve hours ahead of time. Found wife, boy and mother-in-law well and happy. Spoke for the Clay Street church on 1st Sunday. They gave us \$3.55 on the work. At home a few days and on 1st Sunday in March we began at Palestine, Texas, to spend the month in the Northeast District.

W. M. ALPHIN,
Evangelist.

Waco.

SOUTH CAROLINA

Dear Editor:—

It has been quite a long time since you have heard from me through the columns of your paper.

I have been on the sick list for two months and was not able to do anything, therefore had nothing to report. But by the will of the good Lord I am improving and able to go around.

I have been around to all of my churches, and they seem to be in good cheer in every respect, although for a few months they have been in winter quarters, but as the weather is getting warm the churches seem to do likewise.

I am sorry to see no report from any of my churches for Rally Day except one. It is not too late for the others. I have raised money at two others but they have not made their reports. I can not account for the other churches of the State. I am sorry that they are so far behind. I will ask through the PLEA that we all see that each church sends in some money though the time has passed. I certainly urged each church where I preached to send in reports. I must say as Antioch was so dutiful the others could have been also, though I was absent. I hope this will not happen again.

I was very glad to read of Bro.

(CONTINUED ON 7TH PAGE.)

Christian Woman's Board of Missions.

All C. W. B. M. dues; that is, the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mr. M. F. Harlan, 152 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter.

Alabama.

Dear Editor:—

It is a pleasure to me to report again something of our work through the columns of your valuable paper. Since our work was organized last October it has been steadily increasing. Every three months the sisters of different Auxiliaries come together for the purpose of better understanding and enlarging the work in our state. Our last meeting was held March 13 and 14. We had with us our friend and brother Mr. C. C. Smith who broadened our views along many lines. On account of the rain we did not have a large attendance. The reports were fairly good. We raised in all \$15.51. We are beginning to realize the good that can be done by putting forth a little effort. Since our organization we have raised over \$30.00. I am glad to say we do not feel that we have lost any thing but gained much. We are pleading for other sisters to join our band because the stronger the band is the more good can be accomplished. I have been reading in the PLEA about the Workers' Conference at the S. C. I. in May and truly hope some day to be able to attend one of these meetings so I can meet the different workers of other states.

Yours in the Master's cause,
MRS. D. C. BRAYBOY,
State Sec'y.

Lum.

Arkansas.

Dear Editor:—I am just from Plummerville, where they are doing fairly well in the work. After the Sunday school lesson was over, Elder G. W. Ivy preached a good sermon from John 15:1-10. After the sermon I addressed the Auxiliary sisters. I spoke to them about our dear Jacob Kenoly and his work in Africa, also talked on the Easter offering and our Workers' Conference at the S. C. I. in May.

Sister Hervy, the president of

the Plummerville Auxiliary, and Brother Daniel Mitchell are live stones in the building. This young man is an excellent worker. You don't find this kind often among the Negroes.

The coming conference at the S. C. I. should be the best ever held. We cannot be broad missionary C. W. B. M. instructors and fail to donate to any good cause. What I mean is if you are a member of the church and truly converted it is your duty to help save the whole world. If you just give to the C. W. B. M. and the S. S. and fail to give to your pastor who is laboring to build you up spiritually you fail to do your duty. If you feel that when you have given to your pastor and do not contribute to all other missionary work your duty is done, you are mistaken. The Bible teaches you and me that we must send the gospel to all nations. We should not fail to help support our evangelists so they can preach the Word in the various states. The name Christian means to be Christ like. To be Christ-like we must help to send His word to all nations.

I wish all to read these words about the excellent woman, found in 31st chapter of Proverbs: "Open thy mouth, judge righteously and plead the cause of the poor and needy. Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She considereth a field and buyeth it; with the fruit of her hands she planteth a vineyard. She stretcheth out her hands to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household is clothed with scarlet. Her

husband is known in the gates when sitteth among the elders of the land. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed; her husband also and praiseth her. Give her of the fruit of her hands; and let her own works praise her in the gates." C, that we had many of these kind of Negro women in our churches! Christ is a living spirit, not a dead one. If you do not respond to these missionary calls the cause will live just the same. Do not think Mrs. Alphin, the writer of the faculty at any of our colleges is at the head of this work and has full control over it. They do not; they are only the servant of Christ and God will bless them. While I was at Plummerville, some one mentioned state work and its needs. A brother who can not read a word came up with his dollar. He gave to every call that day, giving in all \$2.90. God will surely bless Brother Sam Hervy and his good family.

As far as I have heard our Auxiliaries sent in \$15.15 the past quarter. Dear Auxiliaries, do not fail to raise all you can in your missionary boxes at Easter time. Begin now and put something in them. Which Auxiliary will raise the most? I will ask your prayers that all may do well.

I am faithfully yours in Christ,
MRS. SARAH L. BOSTICK.

Agentia.

Dear Editor:—Please give me space in your worthy paper to speak to the brotherhood at large. Brethren, brethren, wake up! We must not fight one another so hard. God will not bless a divided people in any sense of the word. "Together we stand and divided we fall." We ought not to try to serve God in malice. God will not bless us and we cannot gain

the world for Christ in that way. The Bible says come and let us reason together. We know Paul and Barnabas fell out but that is no reason why we should do so. Agree to do more mission work this year than we have ever done before.

I am an old man sixty-seven years of age, and I will try to do my best for myself and my Christ. Now a word to the C. W. B. M. Dear sisters, I say and say again go on and go on in the work of the Master until He shall call you to come up higher.

Your brother in the Lord,
PAUL W. WILLIAMS.

Scott.

Himself He Cannot Save.

(Continued from 3rd page.)

"At Cramer, I suppose," Ruth replied, "This man's older brother owns a large plantation east of Cramer and furnishes a number of farmers near him."

"O yes, I remember now," Stanley said absently, still watching Paul and Edith.

Suddenly he turned and looked squarely at Ruth then back to Edith.

"Why Ruth, you and Edith are not related are you?"

"No."

"Your eyes are exactly alike."

"I know. People often speak of it. Maybe that is the reason Miss Edith has been so good to me," Ruth replied.

Stanley looked at her with his heart in his eyes. "I suspect Miss Edith sees more than eyes," he said.

Ruth only smiled. Life was so full and happy these days.

"Does she really care for Mr. Straughn?" Stanley asked after a little silence.

"I don't know. He is very devoted and she accepts his attentions," Ruth replied.

When Stanley reached home Paul stood in front of the window looking over the moonlit campus. He had not yet turned on the light. Going over to him Stanley threw his arms around his shoulders.

"Dolph, Dolph, old boy," he said tenderly. He never used this

name except when he was deeply moved.

Paul clasped the hand that lay on and his shoulder. "Stan," he said, his voice was husky with feeling, "You are a friend, indeed."

South Carolina.

(Continued from 5th page.)

M. G. McCray, at Brownsville. I must say that Bro. McCray is a dutiful young man. If he continues to press forward he will some day be a noble worker for the Church of Christ in this State—just such young men as the church is in need of. I pray to see the day when we will have other young men to see their need of doing something. Not only have we young men to see but old men who have never put forth one effort to do anything for the cause of Christ. I have lately promised to assist Bro. McCray in a meeting at Brownsville in April if nothing prevent and the Lord's willing for me to do so. He needs encouragement from some of the older ministers. I trust he may not get discouraged but think that he is doing a great work and ever press forward looking to Jesus, the author and finisher of our faith.

I was called to attend the funeral service of Sister Mary Robinson, wife of Deacon J. Robinson at Cherry Grove Christian church, Wednesday the seventh. I can say of Sister Robinson that she was a dutiful member and a loving Christian hearted sister. I have been preaching at Cherry Grove for nine years and most always found her at her post when duty called. Many pleasant hours I have spent in their home and she always tried to make it pleasant for me. I visited her during her illness and she seem to take her afflictions very quietly, and oftentimes remarked that she was waiting patiently until her change came. Her place in the home will missed, also in the church. She leaves a husband and a number of children to mourn their loss, although it's "Heaven's gain."

A word to the Sunday-schools. Remember the rally for the South Carolina school fund is the fourth Lord's Day in April. We are planning for good reports the fifth Satur-

day in May. Some are planning to observe this day on Easter Sunday. Every superintendent and teacher should urge their pupils and ask the parents to give also. We have been quiet about the school but nevertheless we are laying new and better plans. We hope to surprise Bro. C. C. Smith this year. Every minister has pledged \$1.50 members, 25 cents, Sunday-school superintendents, 25 cents, and scholars, 15 cents. This can be easily done if they are urged to do so.

I pray that some day the work in the Palmetto State will be second to none, though it may look small, but from "small acorns large oaks grow." I don't feel discouraged; but in better cheer than ever before.

May the Lord help us in every respect, and increase our faith that we may do more in the future than in the past.

With my best wishes for the PLEA and its readers,

Yours for the cause,

J. C. COUNTS.

Fairfax.

Claude's Plan.

(CONTINUED FROM 2ND PAGE.)

wouldn't take a single missionary, either."

"What is it?" asked his mother, seeing Claude, was eager to tell.

"Why, just let everybody tell the person next to him about Jesus. Just suppose, now, that I knew and you didn't. I'd tell you, and you'd tell Papa, and Papa'd tell Uncle Ned, and so on, until it went all the way around the world."

"But there would be the oceans, you see," objected his mother. "We should get to them, and then it would all stop for lack of any next persons to tell it to."

"That's so," said Claude, looking little disappointed. "There would have to be some missionaries, after all. They are the ones to cross the ocean. But, you see, if the people on land did the telling as fast as they knew what to tell, it wouldn't take so long, after all. It wouldn't take eighteen hundred years, now would it, Mama?"

His mother said she thought it wouldn't, and she promised to think about his plan. It might be a good idea for some of the rest of us to think about it, too.

—Junior Builders.

Bible School Department.

For Ministers Teachers, Scholars, and other Christians

Geneva F. Burgess, Editor.

Lesson 2.

Lesson for March 4.

Edited From Standard Bible

Lessons.

Peter Delivered from Prison.

Acts 12:1-11. Study Acts 12:1-19.

GOLDEN TEXT.—"The angel of Jehovah encampeth round about them that fear him, and delivereth them." Psalms 34:7.

TIME.—Uncertain, probably before the Passover season, A. D. 44.

PLACE.—Jerusalem. **PERSONS.**—Herod, James, Peter, Mary the mother of John, Mark, Rhoda.

PERIOD IN NEW TESTAMENT HISTORY.—The life of Paul. While this lesson does not have anything to do definitely with Paul, yet it comes in that period of history after Paul's conversion.

INTRODUCTION.

Agrippa the king who is mentioned in today's lesson, who murdered James, was the nephew of Herod Antipas, who murdered John the Baptist, and a grandson of Herod the Great, who murdered the children of Beth'e'em, following the birth of Christ.

Little is recorded of James. He had sought a high place in the kingdom that was to come, and he found it, but in a way he had little thought. He walked in the group nearest Jesus; his seizure and death would indicate that he was one of the most active and effective workers in the early church; beyond this we know nothing. The divine writer spends no time in praising the heroes of the cross. Clement of Alexandria records this tender tradition: As the apostle was led forth to the place of execution, the person who had accused him was so touched with the courage and constancy which he respected of what he had done, and came and fell at his feet, earnestly begging pardon for what he had said against him up, kissed him, and said to him, "Peace be to thee, my son," and the pardon of all

thy faults." At this, his former accuser publicly professed himself a Christian, and so both were beheaded at the same time.

TOPICS FOR CLASS DISCUSSION.—

1. Name and designate the apostles who were called James.
2. Contrast the James of this lesson with Herod.
3. What relation was this Herod to the Herod of the time of the birth of Christ?
4. Why Peter was delivered and James was not.
5. Describe the death of the first Christian martyr.
6. Another instance of the power of prayer.
7. Why Herod would want to kill an innocent apostle.
8. Peter's miraculous deliverance.
9. Describe an Oriental prison.
10. The power of prayer.
11. The effect of Peter's presence in the home of Mary, the mother of John Mark.
12. The best truth that this lesson teaches.

EXPLANATORY.

1. **NOW ABOUT THAT TIME.**—The time Barnabas and Saul went to Jerusalem. **HEROD THE KING.**—Herod Agrippa grandson of Herod the Great—not the same mentioned in Acts 25:13. By succeeding gifts of the emperors Caligula and Claudius, he had come into possession of all of the kingdom once governed by his grandfather which had been divided at the latter's death among his sons. He also received the title "King of Judea." **PUT FORTH HIS HANDS.**—A figurative expression denoting that he made a violent endeavor to oppress the church. **TO AFFLICT.**—Our word "persecute" covers the thought here expressed. **CERTAIN OF THE CHURCH.**—He did not attack the church as a body, but struck hard at its leaders as individuals.

2. **HE KILLED JAMES, THE BROTHER OF JOHN.**—James was the son of Zebedee. He was one of the first disciples of Jesus, and with John and Peter was one of the most advanced and favored of his followers. These three were admitted to the death chamber in Jairus' house, to the Mount of Transfiguration and to the nearest place

in the Garden of Gethsemane. He, with John, was ambitious to be nearest Jesus in his kingdom, and felt sure that he could drink of the same cup of suffering as his Master, and his death shows that he stood the test. He, with his brother John, was named by Jesus, "Boanerges", a son of thunder, probably on account of his fiery, impetuous disposition, and perhaps his burning eloquence. It was this prominence and activity in the cause that probably led Herod to select him for his first victim.

HEROD'S DEATH.—Scarcely more than a month passed after Herod kills James until he himself dies a horrible death at Caesarea, whither he went to a magnificent festival given in honor of Claudius. His death is described by Geikie in the following graphic language: "A vast multitude assembled to see the festival and games, and before these, the king, in all the pride of high estate, appeared in robes wrought with silver thread. The time chosen was day-break, so that the kindling sun, shining on this grand mantle, lighted it into dazzling splendor. All at once, some of the flatterers, always at hand beside a king, raised the cry, echoing a reminiscence of the days of Caligula, 'Deign to be gracious to us, thou divine one; hitherto we have honored thee as a man; henceforth, we own thee more than mortal!' Instead of rebuking such lying servility, the worthless creature drank in this hollow adulation with high pleasure. Next moment, a great pain racked his bowels. Conscience stricken, as a Jew, at his blasphemous folly, the poor wretch felt that the wrath of God had struck him down and the cry rose from him, in his great agony, 'See, your god must now give up life, and hasten into the arms of corruption!' In Acts we are told that he was eaten of worms."

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XIV.

Edwards, Mississippi, Saturday, April 10, 1909. No. 15.

Helpful to All.

THE WORKERS' CONFERENCE.

Since we wrote you last on the subject considerable progress has been made. Sec. C. C. Smith will be here. Bro. A. W. Taylor of Eureka, Illinois, who was so helpful last year, has written that he can again be present. Mrs. Cornelia McKay Blonut, president of the white auxiliaries of Mississippi, expects to be present and talk at the Woman's Meeting. Elder William Albin, the president is making preparation to be present and he expects a number of others from his state. Roxie Sneed, Anna Brown and Mr. and Mrs. Isom Franklin of Lum Graded School, Principal Jas. E. Baker of Warren Institute, Eld. K. R. Brown and a good number of Mississippi preachers and workers, Elders Moses Powell and H. Martin and Bro. and Sister Bostick and others of Arkansas, all expect to be present.

We urge this meeting upon our readers as of more than passing notice. The time has clearly come when a more substantial work must be done than can be done in the old way. There has been a waste of money and spiritual energy in the past that has not been far short of criminal. Papers have been started only to die in a few months. Projects to build schools have been started when there was no counting the cost. And what was more, the work was often done in such a spirit that there could not be any co-operation of all the best Christian people. Literally, thousands of dollars have been thrown away and those who threw the money away did it in such a way as to cast serious reflection on their fellow-workers' capacity for any wise work.

But we do not refer to this un-

fortunate record of the past to point the finger of scorn. Everyone makes mistakes and we are unwise indeed if we do not learn a lesson from them. Nine years ago the C. W. B. M. took up this work. And when we say "took up" we mean more than simply aiding the work financially. The auxiliaries began to study the work and it was simply marvelous what progress they made in a few years. We are not a prophet, but as it looks to us now, the taking up of this work by the northern and southern white women was the greatest thing in this field. There are other missionary boards that are spending ten dollars for every dollar we spend, but the enlistment of the auxiliaries in the South as well as in the North will exert an influence long after the great contributions are forgotten.

And then the work was scarcely begun when the Negro women began to enlist in the work and auxiliaries all over the South began to spring up as by magic. The organization of auxiliaries among the Negro women was the greatest thing in the life of our Negro churches for a century. Many an earnest Negro girl will find herself called upon the world's stage of action and she will find a usefulness open to her that she did not dream of before.

But some one will say, "We want all these things owned and controlled by the Negro." By the authority of the word of God great missionary enterprises were begun and they are owned and controlled by no man or set of men. He that is servant of all seems to be greatest. He does not own and control. The white people so far are simply the chief servants and they will be the greatest in this work until some one comes, who does a greater service and then he will be the greatest. He who talks of owning and controlling in this sacred work

shows by that that he is looking at these things in the most carnal way. He does not have the power of spiritual discernment.

If we can bring about an honest co-operation in this great work, and the Negro churches everywhere will dedicate all their strength to it, the appeal will come with such power to men of means who will give enough to upbuild a work so large that all present efforts will seem but a beginning. The greatest thing in the way of a larger work now is the spirit of faction in the Negro churches. This shows a symptom that can not be mistaken. It must be overcome ere the best things can come.

We ask all lovers of the great cause of a united force to pray earnestly for God's blessing on our efforts. Pray that we may be spared the wandering in the wilderness of factional rivalry. It is not a time when anybody is to show what he can do. It is a time to show that a great work needs to be done and all those who desire to see the world march forward to greater things must co-operate in the spirit of Christ.

The co-operation we are now trying to bring about must come ere any lasting work can be accomplished. To oppose it will simply delay it that long. Soon after the war a single individual could begin a school in an old cabin and do effective work, for all work then was primary work, but now it is not so. A school that does not hope to have a greater income than a few thousand dollars is likely to do more harm than good. The young people who come to these schools need to be put under the most careful discipline and this cannot be done in schools with but little income. The schools that are succeeding have a large

(CONTINUED ON 7TH PAGE.)

THE GOSPEL PLEA

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SUNDAY SERVICE.

10:00 a. m. Sunday-school.
11:00 a. m. Church Service.
4:00 p. m. Y. W. and Y. M. C. A.
7:00 p. m. C. E. Meeting.

OTHER SERVICE.

Literary Societies, Philos, 2:45,
alternate Saturdays

Franklins, 2:45, alternate Satur-
days.

Library Hours, Girls—4:00 p. m.
Fridays.

Boys—4:00 p. m. Wednesdays.

NOTES FROM OUR SCHOOLS

Lum Graded School.

We are having pleasant weather
now.

This is our work day. All are
very busy.

It will soon be time to pasture
stock and the boys are getting the
pasture ready.

Our pond has a supply of water
in it now.

Rev. J. F. Bowie was able to
preach for the congregation at Sa-
lem Christian church yesterday.
Pray that he may continue to im-
prove.

Our school was visited the past
week by Rev. Slinger, State Evan-
gelist, (white) and Miss Ethel Lee
of Mt. Milling.

Both expressed themselves in re-
gards to the work here. They
seem to be well pleased and found
everything in better condition than
they thought they would find it.

Our Endeavor Topic last night
was a good one. And I think all

that were out were profited by the
discussions.

The hand of Providence having
removed our beloved brother Rob-
ert Iryor, the father of Mrs. Cal-
lie Brayboy, from the scene of his
temporal labor, and from his belov-
ed children and friends whom he
has given counsel, and some have
profited by his example, being de-
sireous of testifying their respect
for his memory as a just tribute.

We condole with the family of
our deceased brother in their hour
of trial and affliction, and devoutly
commend them to the keeping of
Him who looks with a pitying eye
upon the widowed and the father-
less.

May the bereaved ones think it
has pleased the Divine Providence
to afflict them, and we commend them
for consolation to Him who ordered
all things for the best, and whose
chastisements are meant in mercy.

Southern Christian Institute.

I wonder how many of our stu-
dents are reading that beautiful
story on third page, "Himself He
Cannot Save"? A story of this
character should give an uplift for
great service in the world to every
one of us. Do you think that Paul
ought to accept the position in the
Agricultural College? Why? Do
you think that Paul was under ob-
ligation to support his step mother?
Was he doing right in sacrificing
some of his school work to help his
sister? Why does the author
mention the fact of the resemblance
between Ruth and Edith?

Sunday morning two young peo-
ple made the good confession and in
the evening both were buried in
baptism at the same time by two
of our ministerial students. The
beauty of the evening, the ripples
upon the pool made by the rising
wind, added to the excellence of the
occasion.

The regular meeting of the Home
Defender Success Club will be
held in the Y. M. C. A. Hall, this
Saturday evening.

English 5 is now taking a series
of examination questions, which
were recently given in the examina-
tions in the State of Indiana.

Two new members were added to

the Christian Endeavor Society
last Sunday evening, at the regular
consecration meeting. It is quite
probable that no society in the state
has a larger membership than ours.

BUILDING BULLETIN—Monday,
April 5. President Lee, in a
private conversation, stated that it is
probable that the cement foundation
for Allison Hall would be completed
today or tomorrow. Work was some-
what slow there the last week or
two owing to the difficulty of ob-
taining gravel at the gravel pit.
There is plenty of gravel there but
the dirt had to be taken away from
above it.

Principal Burgess is working out
a system for Honor students next
year, in the Academic and Collegiate
Departments. This will add
much interest to the work. Mr.
Burgess also announces that he in-
tends to issue "Weekly Bulletins"
of the work of the Literary Depart-
ment and the work in general, in the
School Notes during the summer.
All students who expect to be in
school next year ought to read these
bulletins each week. Every indi-
cation is that the room for acade-
mic students will have to be en-
larged. Students in the Collegiate
Department will be those who have
completed the Academic, Normal
or Bible Courses. We hope to ac-
cord privileges and opportunities
to such students never before
granted.

I know not where thy road may lie,
Or which way mine may be;
If mine may lead through parch-
ing sands,
And thine beside the sea;
Yet God keeps watch 'tween thee
and me,
So never fear;
He holds thy hand, He claspeth
mine,
And keeps us near.

I'll sigh sometimes to see thy face,
But since this cannot be,
I'll leave thee to the care of Him
Who cares for thee and me,
"I'll keep thee both beneath my
wing,"
This comfort dear,
One wing o'er thee and one o'er me
So we are near.

Christian Evangelists.

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

Uncle Isaac's address is, "THE GOSPEL PLEA," Uncle Isaac, Edwards, Mississippi.

I was in hope that the different Home Defender Success Clubs of the South would use this department of the GOSPEL PLEA as their official paper.

We give space to the following communication from Principal Burgess of the Literary Department of the Southern Christian Institute:

"Members of the Home Defender Success Club, everywhere,

"Greeting:—So far as I know the Success Club at our school was the first to be organized among the Negroes. The success of our work, I believe, warrants the urging of young people everywhere to organize Home Defender Success Clubs. I trust that the teachers in the various schools may interest themselves in this splendid organization. I believe it would be well to have national officers. Permit me to select the officers who shall hold office, till some method is devised so that the various clubs may help to select the head officers.

"The headquarters of the present supreme officers will be Belding Hall, Southern Christian Institute, Edwards, Miss. The national officers are:—Supreme Chief Defender, Alexander Martin; Supreme Past Chief Defender, Presley Burroughs; Supreme Recorder, Hudson Miller; Supreme Chaplain, Eric Hunt; Supreme Guard, Samuel Counts; Supreme Conductor, Gentry Robinson.

Himself He Cannot Save.

CHAPTER XII.

One afternoon two weeks or so after school had begun, Paul went over to see Ruth for the purpose of delivering some messages that had come to him in a letter from Cramer.

"I have been wanting to see you for several days," Ruth said as they sat in the reception room talking. "Mr. Stanley told me you were not going back to Cramer and I am very sorry to hear it."

"I have not decided about that yet," Paul replied.

"I hope you will make up your mind to go back," Ruth said earnestly. "I had a letter from brother Robert the other day in which he said he was going to live a different life now that he is out of that difficulty. He was so angry at you when he was tried and convicted, but he says now it was the best thing for him. I want you to do for others what you have done for us two. I believe, too, if you will lead the temperance fight next year the drink can be put out, and my father can be saved. Please, Mr. Randolph, think seriously before you decide not to go back."

"Has Robert anything to do?" Paul asked.

"No, and I am a little worried about it. It will be hard to get work at this time of the year and then so few people—she hesitated, dreading to speak the truth in regard to people's confidence in her scape-grace brother.

"My sister needs steady help this winter, and I will write her in regard to hiring Robert," Paul said after a moment's thought.

The tears sprang to Ruth's eyes. "O, Mr. Randolph, if you only would—I'll do my best to keep him faithful and I think he really means to do better," she said.

Paul went away very thoughtful. That a duty to Cramer stood in the way of his accepting a position at the State Agricultural College had not occurred to him. His sister was to be married that winter and he felt he would then be relieved of that responsibility. But the conversation with Ruth and some letters he had that day received made him feel that if he did not go back to Cramer some influence for good which he had started would be weakened or lost. Once this thought was lodged in the unselfish, earnest heart of the boy he could not get away from it and there begun in his soul one of the fiercest battles against self-interest he had ever

fought—just such a battle as many of the world's benefactors have fought and won, and the world has been blessed in their victories.

The next day he received a letter from his stepmother. She was a woman whom he had had good reason to dislike and since growing to manhood disapprove of. She was not only selfish and mean spirited, but immoral. She wrote that her father was quite sick and they were in need of help. Since he had not the least particle of faith in her truthfulness he thought best to go down and investigate the matter and the next afternoon found him at the little farm where his childhood had been spent. As he walked up the narrow path to the door of the cottage he saw it stood open and without rapping he went in. On a bed in a farther corner his father lay asleep and went softly to his side. His poor father! How the boy's heart ached for him. He remembered him as a strong, robust looking, stern man, but he saw little of that in the emaciated form before him. As he stood looking at him, Mr. Randolph opened his eyes and gazed in a dazed sort of way at the big fellow beside the bed.

"Father!" Paul said tenderly, bending over him.

"Paul!" and as long as he lived Paul never forgot the love and longing his father expressed as he spoke his name. "I'm so glad you've come," he went on, clasping his son's hand with a grip that showed his strength was not all gone.

"How are you?" Paul asked sitting down on the bed beside him.

"I am better but I have been very sick. The doctor says I can never be real strong again."

After a little more talk about his father's illness, Paul asked:

"Where is Mrs. Randolph?" He never could call her mother.

"She has just gone down town," his father replied.

(CONTINUED ON 7TH PAGE.)

Reports from the Field.

Kentucky.

The "Hysterical" Method.

The "Uver Brevren" as Prof. T. Augustus Reid says (when referring to the white people) have been passing through a place of infidelity whose advocates sail under the banner called "The Historical Method." The "Old Guard" has been kept awake and sometimes doing double duty to keep this octopus from gathering into its every-way-reaching arms the unsuspecting among the Saints.

This new notion gained considerable prestige by reason of the fact it was fostered if not nested in some of the leading Universities and Colleges of the land. But the defenders of the faith, as the old brother said, have "fit" a good fight and will finally hear the blessed "well done."

But now to my subject. It is not the Historical Method but "Hysterical Method" that threatens the religion of the colored people, and right here I want to say that "Heartfelt Religion" and the Holy Spirit are made the scapegoats for all kinds of fanatical and nervous troubles, palmed off upon the world in the name of the religion of the meek and lowly Savior.

I like a good church, I contend for a spiritual church, heartfelt religion and the Holy Ghost, but an acrobat is no sign of spirituality. Paul says "With the heart man believeth unto righteousness." But many of our people have it that with the heart (meaning the muscle of flesh under the ribs) man FEELS unto righteousness and with the mouth he HOLLERS unto salvation; never dreaming that the mission of the Holy Spirit is to the church alone they cry out heartfelt religion and Holy Ghost to the sinner. Now brother readers there is some of this very brand of goods in the church where you preach. So don't think it all among sects and off yonder. If you don't believe it, let a believer in this Hysterical Method fill your pulpits and note how many agree with such rot.

The "Uver Brevren" can't lay this child at our door completely for they know that a few years back many of them practiced the Hysterical method and, pendulum-like, in swinging away from it some of them swung over the cliff of agnosticism from which some have scrambled back and others fell into "The ship that never returned." Wherever the emotional and excitable take the place of the rational and normal the way is paved for a "Spiritual Rough House" and I begin to look toward the nearest window and sometimes use it. After all, there is a great difference between perspiration and inspiration. Let none swing to other extremes and think the slow, lazy, prosaic, lifeless effort is what is here recommended. We want a religion that will instill moral discipline, regulate the feelings, and appeal to the reason, intelligence, and conscience. A Religion for Sunday, Monday and Tuesday. Inch by inch this Hysterical folly must be supplanted by sober truth till the whole lump is leavened.

C. H. DICKERSON.

Nicholasville.

Missouri.

Dear Editor:—

Please allow space for the following in the columns of your paper.

At the close of a very pleasant and (we hope) profitable visit to the brethren at Wrightsville, Pine Bluff, and Sherrill, Arkansas, I started for the vicinity of Pea Ridge, via Argenta to get our mail and thence to Kerrs, from which place we had a distance of 4 or 5 miles to go on foot. We started but had not gone very far before we were overtaken by one of the young brethren whom I have learned to love, who bore the sad intelligence that I was wanted at Lexington, Mo. (my home) at once. It was then about 5 p. m.; the train came about 7:20 p. m. I went on my way to Bro. Bostick's home, and after telling him of my call he, as is his nature, kindly had us carried back to Kerrs, where we

then boarded the train for Little Rock. At 8:40 we started for St. Louis over the Iron Mountain on a record breaking run for our home to attend the bed side of one of our dear boys, who was suffering from a severe attack of typhoid fever and other combinations, chief of which was congestion of the liver, which proved fatal. He passed away on the 28th of March at 3 o'clock and was buried on the 29th. During his illness our friends and neighbors, white and colored, gave us every encouragement and respect.

I hasten to write these lines to explain to the brethren of Arkansas the cause of my being away from my work, and therefore some disappointment as a result. I hope to be back to my work within a week or ten days feeling assured of the sympathy of the brotherhood.

Yours in Christ,

MOSES POWELL.

Lexington.

Mississippi.

Dear Readers:—The third Lord's day the writer was in service with the Christian church at Port Gibson. Bro. T. Newson, District Worker, was with us and preached a good sermon. One reclaimed. Monday night found the writer at the S. C. I. where we preached four nights. Two young ladies made the good confession. Two were reclaimed. President Lehman has things well in hand. Quite busy preparing for commencement. At the same time the work on the new dining hall is moving along nicely. The foundation is about laid. Soon they will start on the main building, which will be concrete.

From the S. C. I. we went to West Point there we met Bro. Bennett in a District meeting. The meeting was a success. The West Point church seems to be taking on new life. This month, Bro. Bennett received a sister from the Baptist church. Bro. Birdsee Calvert preached here about a week. Received a brother from the Baptist church. At eleven o'clock the

writer preached to a good audience when the invitation was extended a young lady, quite intelligent, came forward and denounced human names and joined the Church of Christ. She was a member of the Baptist church.

There was quite a demand for the ordination of Bro. Birdsee Calvert, after giving the matter a careful consideration Bro. Calvert was ordained to the ministry. The matter will be fully explained at the convention. Bro. Calvert is a gifted speaker, and if he is careful not to allow himself to be flattered by the people, he will be of much service to the Church of Christ, if he is blessed with age.

We will preach here several nights. From here to Johnson Chapel. We had hoped to preach at Paloalto but up to this time we are not certain. The time will come when the doors of all Christian churches will be opened to the ministers of the Church of Christ.

The Worker's Conference will meet at the S. C. I. on the 11th and 12th of May; we hope to have quite a good delegation. Our people should take advantage of this opportunity, as we will be able to see the location of the school and beside see the good that the school is doing. It will be here that we come in touch with the matured minds and consecrated lives of this age. One can not help but take on new life, new aspirations for the advancement of the Master's kingdom.

May the Lord bless the work.

K. R. BROWN,

Port Gibson.

Arkansas.

Dear Editor:—

Find space in your good little paper for these few words. I have just arrived home from the bedside of my sick mother, who is a member of the Pearidge church, Kerrs, Arkansas. This was my third trip since Christmas. Let me say to the brethren and sisters everywhere, if you want to see religion that is the place to go and see it. I have certainly been made to feel glad over the way those good brethren and sisters are treating my mother. And not

only her, but all over that country they are doing good to the sick and needy. You have no idea how happy I was when I saw what they were doing for the comfort of my mother. Bro. and Sister Gus Mitchell giving a dollar more apiece toward her welfare. That reminds of the Good Samaritan. If you don't believe that is religion, read James 1:27. While there I also saw Bro. M. M. Bostick. I am glad to say that he is able to be around again now. May we all do more in the future for the work than we have in the past.

I am yours in Christ,

J. H. ACLEN.

Plumerville.

Mississippi.

Dear Editor of the GOSPEL PLEA:—

Please allow me to say something to the Sunday-schools through the columns of your paper.

The next Sunday-school meeting will be held at Center church the first Saturday and Sunday in May. I hope each superintendent will begin now to make preparations, so we can have the best meeting we have had for some time. I have been around to all the schools except two or three and I shall do my best to get to them by the first of May. We are devising plans now to assist us in our work. I trust each school will do its best and if we fail, we can feel fairly satisfied. But if we don't do our best and fail, then all the good workers will feel bad.

I am expecting each superintendent to meet with us on Saturday and on Sunday I am expecting speakers from each school. I find that some of the superintendents are interested in the work and some are not. I long to see the time come when the officers are interested in the Sunday school work and then the superintendents will do their part. I have pledged 25 cents to each school I have met.

Yours for Christ,

A. G. SNEED.

PORT GIBSON.

Dear Editor:—

Please allow me space for the program of the Sunday-school quarter-

ly meeting, which will be held with the Little Zion Christian Sunday-school, April 24th and 25th, 1909.

Meeting will open on Sunday morning, at 10 o'clock. Devotional services, led by C. R. Rollins, of Fayette. Remarks by District Worker. Appointment of committees. Talk by James Owens, "Our Aim." Response by Rev. S. L. Watts. Reports of schools. Subjects to be discussed: "The Promise of the church of Christ," by the delegates from Pine Grove and Forrest Grove, who will tell when and where the church was set up; "Where and for what purpose were the deacons chosen," by the delegates from Rose Hill and Providence; "The promise of the Holy Ghost, and to whom and when did it come," by the delegates from St. Luke and Tillman; and "The work of the Holy Ghost," by delegates from Fayette and Antioch. These subjects are for Saturday. All ministers are invited to be present.

L. R. GARRISON,

District worker.

Fayette.

Texas.

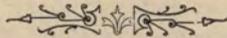
Dear Editor of the GOSPEL PLEA:— It has been a long time since I have written to the PLEA. I just closed a meeting last Lord's Day night, March 28th, with two reclaimed and one baptized. We were thankful and our hearts were made glad. Times are dull in this South land on account of such long dry weather. Scarcely anything planted up to this time. The ground is as dry as a bone, yet we are pressing forward in the cause of the Master. Just as we close our work, we go into another meeting, the District Convention, which convenes on Friday before the first Lord's Day in April. Then just ahead of that is the Easter Rally Day, for which we are planning and working. We hope, by the help of the Lord, to make Easter a grand day in south Texas. The C. W. B. M. auxiliaries are getting busy, planning for Easter and the convention. The Sunday school superintendent, J. B. Wyche, is busy with the children and is looking forward toward the betterment of the school. Our

(Continued on 7th page.)

Christian Woman's Board of Missions.

All C. W. B. M. dues; that is, the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mr. M. F. Harlan, 152 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.



NOTES.

Aletha Thomas and Bertha Bridges are two other S. C. I. Juniors who have handed in their Centennial Dollar.

Mississippi.

SATURDAY.

The report of the quarterly meeting of C. W. B. M. held at Hermanville church, March 6th and 7th. House called to order by the President. Song, Jesus lover of my soul. Scripture read by J. M. Baker, 1st chapter of Paul's letter to the Galatians. Song, "Nearer my God to thee." Prayer by Sister Juda Flowers. Remarks by the sisters. A talk by Bro. S. Flowers.

Committees appointed.

Financial committee.

Sisters Dollie Ann Goings,
Juda Flowers,
Nannie Baker.

Committee on Time and Place.

Sisters K. D. Griffin,
S. D. Yarbrow,
W. C. Heath.

Committee on Arrangements.

Sisters Wright,
Dollie Ann Goings.

Discussion, Why should we support the C. W. B. M.

Led by Bro. J. M. Baker.

Followed by—Sisters C. K. Green
J. Flowers
Nannie Baker
H. D. Griffin
O. Baker
Sarah Blackburn.

Report of Auxiliaries.

Delegate Sister D. Goings.
Hermanville \$2.00
Delegate Sister O. Baker,
Union Hill \$1.25.

Delegate K. D. Griffin,
Forest Grove \$1.00.

Other Auxiliaries yet to report.

District No. 1. Sister H. D. Griffin organized one Auxiliary since the last quarterly meeting.

District No. 2. Sister Nannie Baker

organized one Auxiliary since the last quarterly meeting.

Talk by Sister L. Jackson. Song and all bowed in secret prayer. Collection 70 cents.

Dismissed by Bro. S. Flowers.

SUNDAY MORNING.

9:30 a. m. Sunday-school lesson taught by Bro. S. Flowers. reviewed by Elder R. B. Brown. Collection 21 cents.

10:30 a. m. Devotional services led by Sister S. L. Blackburn. Scripture read from the 5th chapter of Matthew. Prayers by sisters Wright and Flowers. Short talks by Sisters O. Baker
J. Flowers
Claborne

H. D. Griffin and others.

11:30 a. m. Sermon by Bro. S. D. Yarbrow.

Collection \$1.10

EVENING SERVICES.

2:30 p. m. Devotional services led by Sister Nannie Baker, Scripture read from the 12th chapter of Matthew. Song, "Revive us again." Prayer by Sister Sails.

Short talks, led by Bros. Yarbrow
J. Baker
Sails

D. Blackburn.

Followed by prayer of Bro. D. Wright

Song "Rock of Ages."

Sermon by Rev. R. B. Brown.

Invitation extended.

Collection \$1.35 after which an extra collection of 85 cents was taken up for Sister Melia Marshall who is sick.

Total collection \$8.46

Our next quarterly meeting will be held at Union Hill the first Saturday and Sunday in June.

Dear Sisters, let us begin to plan for our next meeting.

May the Lord ever bless us in this work.

SARAH S. BLACKBURN, PRES.,

CORDELIA HEATH, SEC.

Port Gibson.

Go Ye Into All the World.

We had been having such good meetings in our Society and we were so well pleased with our success. Some one had called us the "model Society of our town," and we had, while trying to be modest, almost believed that to be true. Our attendance proved our interest, and the good will and pleasant mingling of our members proved our love toward one another and our evident desire to be helpful and unselfish. So, when our President announced a "Pledge Meeting" at which we were to discuss the pledge, what it meant and our faithfulness to its teaching, every one of us felt elated at the thought of what a fine record we would make at this meeting. Some of us had visions of a report in one of our Endeavor papers. We knew we had kept that part about being present and taking part in the meetings, and we were most of all proud of the fact that we all read our Bibles every day and prayed. This was pride in the right direction surely, if pride is ever right—but sometimes pride, even in a good thing, grows excessive and proves a stumbling block. At any rate, I know that the very thing of which we were the most boastful caused our deepest humiliation, and I am going to tell you how it was. The "Pledge Meeting" came off as appointed, and we were all on time, in our places and ready to take some part. A great many had spoken about the various points in the pledge and nearly all made favorable reports. At last, one girl, all unexpectedly, both to herself and to us all, said something that caused us to think something was wrong with us at last. She said in her daily readings in the Bible she had been troubled about Christ's last message to His disciples: "Go ye into all the world and preach the Gospel to every creature." She was troubled because this was a command of God, direct and positive, and yet she thought with all

our good work and success we were not obeying this great teaching of our Lord

She seemed to think this was a command we could not obey, since we could not leave our homes and go to these far-away places. Such a troubled little speech it was! We all began to think about it and sat quite still. We had felt so good when she began, and now we felt keenly a lacking of something. But our President was equal to the occasion. "I know what's our trouble," he said, "we need to think less of ourselves and more of other people. We're a pretty good Society, but it's all been just ourselves, and our Lord wants us to love everybody, and I believe this meeting was sent to teach us our duty to other people—the whole world." This led to several other talks, and before we got through with that meeting we found that with all our good endeavor we had not had the best committee on our list at all. We discovered that we were not a "model Society" and that we were not doing what "He would like to have us do" at all. While this was a little humiliating to our members, still we resolved to remedy this evil and after investigating we found that what we needed was a Missionary Committee. Some one to find out where the Gospel was needed, and tell us about it, so that we could send if we could not go ourselves "into all the world." And you believe me, that same little girl who was so troubled in her mind, became Chairman of our "Missionary Committee." And so hard did she work and study, and so hard did she make us work and study, about the great need of the heathen world and our own land, that we are becoming a regular Missionary Society, and we will not one of us be surprised if she shall one day be telling the story of Jesus herself in some far-off corner of this grand old world.

BESSIE DEMOSS ELLIS.

Helpful To All.

(Continued from 1st page.)

constituency of white people all over the country and their income is increasing every year.

We are glad to note that this is being appreciated in all our states and a permanent work is being done. In North Carolina Eld. J. L. Wood is doing a painstaking and thorough work. In Texas Elder Alphin is fast getting the whole state in line. In Mississippi Elder K. R. Brown sees the situation clearly and is doing a good work. The same can be said of many in other states. Our hope is that the day may soon come when all will fall in line and give their united strength to it.

Himself He Cannot Save.

(Continued from 3rd page.)

Thinking he would perhaps have no other opportunity—Paul told his father of his wife's letter and questioned him about it. As he suspected, she had deceived him in regard to their finances for he found they had enough to support them that winter at least unless something very serious should come up. But Paul saw that before long the burden of his father's support at least would fall to him and in all probability her's also.

Paul had planned to go back the next day, but his father clung to him in such a pitiful sort of way that he remained a few days until he was strong enough to be up.

When he reached the station at Hermon he found Stanley there to meet him.

"Dolph, old boy, I didn't know I could miss you so," he said as they drove home. "Just now too I am in need of some of your valuable advice."

"Thanks," Paul replied smiling affectionately into the boy's sunny face.

"You remember that school house east of Cramer," Stanley went on.

"Yes."

"I can have the school there

next year if I want it."

"But Stanley," Paul remonstrated, "you can get a better position than that. I hoped to have you at the college with me."

Stanley looked at Paul with a whimsical smile.

"Are you going to the College?" he asked.

The boys looked for a few moments into each other's eyes, before them rose a vision of a redeemed Cramer—themselves humble instruments in God's hands effecting it—one along educational lines, the other industrial.

"We'll think about it, Stan," Paul said, dropping his hand on Stanley's shoulder with a grip that expressed better than words how deeply his feelings had been stirred.

(Continued in next issue.)

Texas.

(Continued from 5th page.)

District Evangelist is working like a bee.

Mr. James Bown was called from his school very hastily by his wife to come to Bay City to see their little daughter, Edna, who was very sick. Elder W. Laws was married to Miss Hattie Wycbe a few weeks ago. We are looking for Sister William Alphin down this way soon. Come right along, Sister Alphin, you will be cordially received by all.

Yours in the faith,
C. H. NORRIS.

Cany.

MEMORY VERSES.

"Lift up, oh little children,
Yours voices clear and sweet;
And tell the blessed story
Of Christ, the King of glory,
And worship at his feet.
Oh, sing the blessed story,
The Lord of life and glory,
Is risen, as he said,
Risen from the dead.
"Hallelujah! Christ stills lives,
And the joy we have, He gives;
We would scatter wide as earth
Tidings of our Savior's birth;
Not alone for you and me
Is salvation offered free;
We must shout it o'er the main,
Christ the crucified and slain
Conquered death and lives again."

THE KING'S BUILDERS.

Bible School Department.

For Ministers, Teachers, Scholars, and other Christians

Geneva F. Burgess, Editor.

Lesson 3.

Lesson for April 18.

Edited From Standard Bible

Lessons.

GOLDEN TEXT.—"He fell upon the earth, and heard a voice saying unto him, Saul, why persecutest thou me?" Acts 9:4.

TIME.—Probably A. D. 27. **PLACE.** Near Damascus. **PERSONS.**—High priest, Saul, Ananias. **PERIOD OF NEW TESTAMENT HISTORY.**—Life of Paul. **RULERS.**—Caligula, emperor of Rome, Vitellius, governor of Syria, with Antioch for his capital. No successor to Pilate, late governor of Judea, but who had been removed, had yet arrived at Jerusalem. The high priest was Jonathan, or his brother Theophilus, the sons of Annas and brothers-in-law of Caiphas, who had just been deposed by Vitellius. It was a time of general disturbance, when the Roman authority at Jerusalem was somewhat relaxed.

INTRODUCTION.

Our lesson today preceeds that of the other two lessons of this quarter. Saul's conversion, which was probably about A. D. 37, is placed at this point in our series of lessons because it forms a good beginning of the faith and the most successful missionary, and the man who beyond all the apostles has indelibly impressed his name and spirit upon Christianity. During the remaining months of the year, our lessons will almost without break have to do with this wonderful man, who is second only to that Master Teacher whose pupil he was.

The man Paul.—1. **HIS BIRTH PLACE.** Paul was born in Tarsus of Siliicia. 2. **HIS NAMES.** Saul was Paul's Hebrew name. (The desired one). He afterwards was called Paul (little). The first record of Paul's name being changed is when he was on the Island of Pathos. "It was common among the Jews in foreign lands to have two names."

3. **HIS PARENTAGE.** His parents were Jews of the tribe of Benjamin. His father was a Roman citizen and a Hellenist; that is, a Greek-speaking Jew. 4. **HIS EDUCATION.** Until in his early teens Paul lived in Tarsus in the atmosphere of a cultured, scholarly university town. Dr. Thatcher says, "He breathed a Grecian atmosphere in his boyhood, but did not receive a Greek education." Paul no doubt received a religious education at home, and was drilled in law and tradition under the Jewish rabbi. He was taught the trade of tent making. Early in his teens, or perhaps before that, he went to Jerusalem, where he was under the teachings of Gamaliel, the most eminent of the Jewish doctors. Here he no doubt studied Roman law, Greek literature and the Bible and the Old Testament Scriptures.

5. **EARNESTNESS.** Paul was doubtless a persecutor because he received the "prejudiced and deformed views prevalent among never would have persecuted him. Paul had no Gospel to read telling the real story of His life and teachings. Jesus was misrepresented—as an ignorant fisherman, followed by a ragged regiment of the ignorant and vicious, publicans and harlots." He was represented as opposed to the Mosaic law and to the sacred temple, whose overthrow he foretold. Jesus was crucified as a blasphemer of religion, a menace to the welfare of society, and traitor. With all this, his followers declare that he is now alive. Still more, this man who was crucified as a malefactor claimed to be the Jewish Messiah.

Paul saw the stoning of the first Christian martyr, Stephen, and had seen his face shine as the face of an angel.

EXPLANATORY.

1. **BUT SAUL.**—The "but" marks the contrast between the missionary zeal of Philip and the persecuting zeal of Saul. About the time that Philip was plodding along on the

desert way from Jerusalem to Gaza to aid the Gospel to enter Ethiopia Saul was riding with his retinue in the opposite direction toward Damascus, in order to put an end to the Gospel. **BREATHING THREATENINGS AND SLAUGHTER.**—His rage was no doubt greatly intensified when he saw that the more he persecuted the church, the faster it grew. **UNTO THE HIGH PRIEST.**—Caiaphas had been deposed in 1836 and Annas was probably really in power though his son Jonathan or Theophilus held nominally the place.

2. **ASKED OF HIM LETTERS.**—In religious matters the Romans recognized the chief priests and elders at Jerusalem as having jurisdiction over synagogues; and even in foreign lands their authority was often respected and enforced. Paul was right in thinking the authorities at Damascus would respond to the inquisition of the high priest. They afterwards aided the Jews in an attempt to seize him.—**ANY THAT WERE OF THE WAY.**—"The way" soon became a distinctive appellation of the Christian religion.

The Christian's way is the way of life, the way to heaven, the way to the best things in this life. They walk a road distinct from all others. **WHETHER MEN OR WOMEN.**—From the very first, women are notably prominent in the church. It is to be noted here that the fact that Paul had letters from the high priest did not insure that he was doing the right thing. Authority cannot make anything right that is in itself wrong.

3. **AS HE JOURNEYED.**—The distance from Jerusalem to Damascus is about 140 miles.

5. **I AM JESUS WHOM THOU PERSECUTEST.**—If Christ had said that he was the Son of God, Paul might said, "you are not the one that I am persecuting." Where Christ said, "I am Jesus," he blocked such a reply. Two sentences are omitted here from the American Revised Version for "the conclusion of nearly all critics is that they have been inserted in later manuscripts from chapter 26:14"

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XIV.

Edwards, Mississippi, Saturday, April 17, 1909. No. 15.

Helpful to All.

"EXCEPT ye become as little children ye can not enter the kingdom of heaven," was the Master's positive statement to his disciples. This did not mean that, if they did not become as little children, they could not go to heaven when they should die. The kingdom of heaven is not heaven. It is a kingdom of service in this life. Our church activities are all in the realm of the kingdom of heaven. The great vicarious work of bringing the truth to all races and kindreds and tongues and peoples on the face of the earth is done by and in the spirit of the kingdom. Christ's saying then means that if we want to do any of this great work, we must work in the spirit of the child, and unless we do get into that spirit we can not have a part in this great work; and if we do not have a part in it, we can bear no fruit; and if we bear no fruit, our branch will wither and will be taken away.

Now if we have well fixed in mind the fact that the kingdom of heaven is a kingdom of service and that we can not have a part in that service unless we become as little children, we are ready to make some applications. At one time when the disciples were disputing among themselves as to who could be the greatest in the kingdom, he put a little child in their midst and told them that he that would become most like that child would be the greatest. The apostles were very human in nature and had many of the ambitions of the greatest men of their day. They wanted honor and distinction and above all, wanted to show what they could do; but this spirit was diametrically apposed to the spirit

of the work of the kingdom, which is not a work for self but unselfish work for others. The man who is selfish enough to want to use the work for his own promotion, is too selfish to enter this great kingdom of unselfish work.

To know just what Christ meant when he said his disciples should become as little children, one needs but to watch a company of little children at play. None are boss, unless by force of intelligence and superior qualities they are such by nature, and then the rest make them such unconsciously. They want fun. Their childish glee is full when fun comes, no matter who makes it. They do not stand on prerogative or priority. But in the great political world this is not so. Men work for self and are continually in strife as to who should be the greatest. Christ meant the political world when he said, "Ye know that the rulers of the Gentiles (rulers in the political world) lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant." When he first began to teach his disciples he said, "The meek shall inherit the earth," and he never deviated from this fundamental teaching throughout his whole ministry. It is the eternal law of God and we can no more avoid it than we can stop the course of the planets in their orbits or hold back the wind in its course.

When freedom came to the Negro, there was born in him a desire to take the initiative in work. He had risen to the dignity of a man. He for the first time saw swinging open the gates of the kingdom of work, of individual endeavor. It is perfectly natural that he should see the political life of the white people first, for many of the white people

he knew were politicians. And besides this in his ascent he would notice the carnal before he would discern the spiritual. At this juncture the northern politician (for selfish ends) jolted him rudely out of it. The closing of the political arena left open for him no opportunity but the work of the kingdom, which was one of the most fortunate things that ever came to a race. But there was danger. The spirit of politics had left too profound an impression on many of them and much of the work of the kingdom was begun in the spirit of the politician and the work of the church became fearfully secularized. Some work was begun in exactly the same spirit in which Mark Hanna built up a political machine. But this was not true of all. Countless numbers of them sprang to the work in the meek spirit of the child and they are inheriting the earth. If all could be led to such a service, a hundred years from now would find them great in the estimation of God by virtue of being the world's ministers in bringing about more righteousness among the people. It is not humiliating to take second, third or even fourth place, if that place is so well filled that a real service is done for the world. When the Civil War broke out, many generals clambered for high commands, but the conditions were so new and the soldiers were so inexperienced that defeat was almost certain and the military career of all of them was ruined. Generals Sherman and Grant both sought minor commands where they could learn and when the older ones failed they stepped in and made remarkable military records.

There is yet a small faction in each state that refuses to co-operate with the white people in building up the great school enterprises which is a part of the work of the

(CONTINUED ON 5TH PAGE.)

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER
Issued every Saturday from
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TER AT THE POST OFFICE AT EDWARDS,
MISS.

SUNDAY SERVICE.

10:00 a. m. Sunday-school.
11:00 a. m. Church Service
4:00 p. m. Y. W. and Y. M. C. A.
7:00 p. m. C. E. Meeting.

OTHER SERVICE.

Literary Societies, Philos, 2:45,
alternate Saturdays

Franklins, 2:45, alternate Satur-
days.

Library Hours, Girls—4:00 p. m.
Fridays.

Boys—4:00 p. m. Wednesdays.

Notes From Our Schools.

Warner Institute.

Bro. C. C. Smith spent all of the week ending March at our school. He delivered three talks to the children, and spoke five or six times to the church. It is certainly a rare treat to be in the company of this brother for a few days. I cannot speak too highly of him. His great sympathy, and faith in God and man; his ability to clothe ponderous thoughts in the simplest and chastest of language, and to hold the rapt attention of children and the unlettered, as well as the attention of the cultivated; his gentle spirit, and courtesy, and deep regard for others was, indeed, a great refreshment and inspiration to all of us—both teachers and pupils, and I simply cannot estimate the good this visit has done for our work here—being a new work, we very much needed the advice and encouragement of such a man as Brother Smith.

I regret very much that I have no time to write of Bro. Smith

and his talks from my point of view. I made copious notes of both, as I am always anxious to determine the element that enters into any one's talk, who is able to move an audience as is this brother; and when I have a little more leisure I shall arrange these notes in readable form and submit them to the PLEA. I am quite sure they will be interesting to many of the readers of the PLEA, who are laboring in various capacities for the uplifting of the race. I will add this much, however: Bro. Smith speaks from a heart that is the embodiment of love. His conviction of heavenly things makes us, for the time he is speaking, think of them as near, and as sure as our next door neighbor. To sum it all up in a few words, he is capable and dead in earnest.

Our attendance is keeping up nicely. At this season of the school term the tendency is, on the part of the larger boys, to stop school and go to work, but somehow we have kept a pretty tight grasp on our larger boys. Aside from a few cases of pneumonia, we have but few absentees.

Our library room is now in excellent shape and ready for the reception of any appropriate reading matter which may be sent us. Since our last report we have received the following items: One year's subscription to the "Student," Prof. J. N. Irwin, Johnson City, Tennessee; large framed picture of Fred Douglass, Sister Eliza Cooper, Knoxville, Tennessee.

JAMES BAKER.

Jonesboro.

Southern Christian Institute.

Prof. Jones and Prof. Smith of Utica Institute were present at the Endeavor meeting Sunday evening, and both spoke. Their presence and words were greatly enjoyed.

If you will not be in school during the Summer term, visit the President's office and leave enough cash to bring the PLEA during the Summer as a weekly visitor to you. You will want to know what is happening on Mt. Beulah this Summer, and we shall do our best to keep you posted in "School Notes."

The other day after the last bit of cement had been put in to complete the foundation of the New Allison Hall, the boys who were working there, joined in giving three cheers, and they made the hills and vales resound.

"March the First."

(Original poem.)

March has come at last and signals
That old Bo's best days are past.
C'ose we'll have some more blizzards
But old Sol will chase 'em fast,
And when spring birds 'mence to
singing

I gits kinder Eastern struck,
F' my heart's in "ole Virginny",
Tho' n'y body's in "Kaintuck".

Makes no diff'ence whar you wander,
Late at eve or soon at morn,
Often will your heart turn backward
To the spot whar you wuz born.
Mebby it was in a cabin,
Or p'raps you had better luck;
So my heart goes to Virginny
While my home's in ole Kaintuck.

Things is changin' all around us,
Somethin' doin' every whar;
In de South dey's gettin' bettah
Den dey's bin since fo' de wah.
Taft's bin down dar eatin' 'possum
An' de East is on him stuck,
An' I think of ole Virginny
While I live in ole Kaintuck.

Thursday next will tell the story,
Tribes an' banners musterin' gay—
When de 'possums reach de White
House

Teddy bears sing "Movin' Day."
Hurrah fo' de water wagon
An' dat big man wid sech pluck:
Dat 'minds me of ole Virginny
While I'se bound in ole Kaintuck.

'Pears like years am gittin' shorter,
An' de months goes by like days;
Mebby it's 'cause we're gittin'
nearder

To de partin' of de ways.
Bofe dese States to me am precious
God bless bofe and give 'em luck;
While I long fo' ole Virginny
Yet I love dear ole Kaintuck.

C. H. DICKERSON in "The
Christian Soldier."

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

In a week or two we hope to have a short address from the Supreme Chief Defender for the members of the various Home Defender Success Clubs. We would like to open up a department for questions and answers about the "Success Club" in Heart to Heart Talks. Send in your questions.

MY LETTER BOX.

Dear Uncle Isaac:

Since being silent for a short while I beg to be admitted once more into the happy band of cousins. This is a very beautiful evening; the sun is sending its warm rays down upon us. Spring is with us again and the flowers have put on their beautiful coats of green and some of them are in bloom.

I am going to school now and getting along very well. I like to go to school. Our school will close the last of April.

Wait! Look!! Listen!!! Just a few words to my cousins and then I will go.

My birthday is on the 21st of April, and I am asking my cousins for a "Post Card Party" and the one guessing my age. I am going to send the prettiest card; but remember I am going to answer all I receive.

My age is between 15 and 20.

Now cousins, I am going to look for a shower of Post Cards if Uncle Isaac deems this worthy of space, and if Moses of the L. C. B. S. sees this he can send me a card.

Now I guess I had better go as it seems I can hear some one saying "I wish she would leave me a little space," so I will go with a promise not to come any more soon.

MINNIE S. MITCHELL.

R. F. D. No. 1, Box 49.

Kerr, Ark.

Himself He Cannot Save.

CHAPTER XIII.

Mr. Paul Randolph,

Mt. Hermon,

Dear Sir:—

Your letter of the twelfth

received. We are very sorry you cannot decide at once to accept one of the positions offered you, but we will grant your request to leave a final decision until the first of the year.

Hoping we may then receive a favorable answer we remain.

Sincerely,

A. T. Atwater.

Paul slowly placed the letter in the envelope and sat thinking. After a number of conversations together and with Pres. Hale, he and Stanley had decided upon a practical plan in regard to work at Cramer. The school which Stanley was to teach was in the center of a fine farming district, thickly populated. Adjoining the school grounds, was a farm which Paul was sure he could rent and in time buy. With a little repairing the house upon it could be made habitable and he would ask his father and mother to move into it and keep house for him. This he felt would be the best way to solve the problem of his father's and father's wife's support.

With this start the boys saw the possibility of a fully equipped and prosperous industrial, literary, and Biblical school, which would in time transform the community for miles around and extend an influence for good where ever its students should go. With some one who possessed enough faith and ability to push it, there seemed nothing in the way of its complete success. The railroad running through Cramer was a trunk line and connected directly with several large centers and there was no rival school close. Should he give up all thought of his own personal advancement and inclination and throw his life into this? In the way of an affirmative answer to this momentous question. Paul found one difficulty more serious than any other. That was his relation to Edith. Should he ask the tenderly reared, sensitive, beauty loving-girl to share a life of sacrifice, poverty and toil? Not that he doubted a moment that she would bravely do

her part, but would she be happy and ought he make it necessary for her to decide between a life of luxurious ease which might easily be hers and what he would offer her? Moreover it might be necessary for them to live in close relations with his father's wife and he knew that would be very unpleasant. Must he give Edith up also? With a groan he buried his face in his hands. He couldn't, oh! he couldn't do that. Not yet, any way. The thought was intolerable and taking his hat he left the room and walked rapidly down through the Campus. As he passed the office Stanley came out and handed him a letter. His heart gave a throb when he looked at the delicate hand writing, and quickly opening it, he read,

Dear Mr. Randolph:

Would you favor me by being one of a small party which I would be pleased to entertain at my home over Thanksgiving. Pres. Hale has given his consent so that need not stand in your way. My father will send carriages for us after school Wednesday and I shall expect you to remain until Sunday afternoon.

Sincerely,

Edith Ellington Maynard.

Would he! Cramer, State Agricultural College, study—everything was forgotten as he hurried back to his room to write an answer of acceptance. It seemed to him a Wednesday was never so long coming, but come it did and at five o'clock he was driving toward the Maynard Mansion in company with Edith, Stanley, Ruth, Mortimer Straughn and Edith's room-mate, Portia Van Allen.

"Six as fine young people as we have on the campus," President Hale remarked to Prof. Ratcliffe as they drove off.

The day was quite cool and the party were glad at the end of even so short a drive to gather around the fire place in the big old-fashioned parlor. After their wraps and suit cases had been taken and they were thoroughly warm, supper was announced. In the dining room Paul

(CONTINUED ON 7TH PAGE.)

Reports from the Field.

Texas.

Dear Editor:—

Please allow me to say through the columns of your valuable paper that our meeting at Parsons, Kansas, began on Monday night, March 15th, and continued until Tuesday night, March 27th. We had a splendid attendance from first to last, while there was not a large ingathering of souls for the Master's use, much good was done otherwise. I never met a more faithful little band of Christians than the ones at Parsons. They have a desirable location and a splendid house of worship and a large Sunday school, with an active set of officers and teachers. I must speak of Sister Lucy Bridgewater, who cared for me so nicely during my stay in Kansas. Her house is a Christian minister's home. Those good people certainly know how to treat strangers. There was only one addition. Mrs. Emma Lowe, a member of the Baptist church and very intelligent lady, after listening to several discourses, united with the Disciples of Christ.

The fourth Sunday found me in Texas with Anna Church. The business meeting of the church Sunday at 4 p. m. was a good meeting. The brethren deserve to be praised for the business-like and manly way in which they attended to the business of the church. Oh, that we had such elders in some other of our Texas churches! We had good services on Sunday, with four additions—three restored and one received from the Methodists. I am to assist Rev. McHunter in his revival at Taylor, which will begin the second Sunday in May. In the near future, the Lord being willing, I will return to Kansas. Remember me in your prayers.

Yours in His name,

H. M. JOHNSON.

Beaumont

Tennessee.

Dear Editor:—

The Shelbyville mission station is doing very well, considering the small membership. We only

have eleven members, seven of whom are women. God has enabled us to raise the amount of \$550.00, with which we made the first payment on the building of the white Christian church in this city which we have bought. The total cost will be \$2000.00, of which they gave \$500.00, making a total of \$1,050.00 paid in about 28 months. We hope to continue in the future with like success. On the fifth Sunday in May we are planning for a grand rally, at which time we hope to raise \$200.00. Our pastor, Bro. A. J. Kelso, of Flat Creek, gives us his time on the first Sunday of each month without charge. Thus you will see that Middle Tennessee is alive and working together as brethren and sisters should.

The Christian church at Lewisburg is in a growing condition. They have about 27 members and Bro. Kelso preaches for them every second Sunday.

At Petersburg the Center Hill church has a membership of about 75. It is under the pastoral care of Rev. Harris, of Nashville.

The Lynchburg congregation is still having great success. They still have services as usual and hope continue the good work. We have several churches that I have not had any communications with as yet, but I hope to be better posted as time goes on. I am very busy these days, as I am in school.

Your brother in Christ,

Z. W. DAVIS.

Shelbyville.

Kansas.

Dear Editor:—No doubt your many readers of the PLEA will be pleased to know of the organization of another Christian church in Kansas.

Seed sowing has been going on for some time here and as we watch with longing eyes from day to day now and then we see here and there a shoot.

One of these shoots peeped through not long ago in the little town of Maplehill, where a few of

our people live, some of whom are Methodist, Baptist and Christian. The majority belong to the Christian church, although there is no church at all among our people in the town.

A few Sundays ago a hall was rented and Elder B. C. Duke was invited up to preach. I was asked to accompany him which I was very glad indeed to do, as this is a very prosperous community and full of hospitality, and the people enjoyed the two fine sermons he delivered that day. The result was that there was called a meeting for organizing a church, and by unanimous consent we helped them organize there the first Christian church of Maplehill. Two lots had been purchased some time ago for church purposes by the people of the town and these were, by unanimous consent, deeded to the Christian church. These lots are now all paid for and enough stone and sand were hauled last week on these to complete the foundation. They are now working to raise enough money to begin building next month. And if the interest that is now being demonstrated, continues they will soon have a church completed.

A good clean young man would find here now a great field for work. Eld. Duke is about over-loaded with work and the right man with vim would be of much help.

"Something for nothing is a fallacy." Little work, then little pay, but so many expect pay without working; expect pay for preaching when nothing is taught, but as we sow so shall we reap.

The times now demand men who are reading and studying and keeping up with the hurrying times.

The people now want the simple truth. They are reading and are fast quitting the things that have been long followed for custom's sake and are now applying the Bible as the standard of measure of what is the right and wrong way.

Trusting that all of our lives may so be measured,

I am yours,

W. J. SHARP.

Which Shall We Choose?

(The following oration won third place in the Home Defender Success Club's annual oratorical contest last winter. The writer is Gentry C. Robinson.--Ed.)

Mr. Chairman, honorable judges, and friends:

If I had the gift of oratory and could speak as a number of our speakers, I feel that, perhaps in some way, I might succeed in making the desired impression upon you. But, as I am only an ordinary being, I would feel much encouraged if I can get your attention for a few minutes.

When Adam and Eve were placed into the garden of Eden they were blessed with the privilege to choose between the right and the wrong. As they went forth into the garden I can imagine these words came to their lips, "Which shall we choose?"

Had it not been for the great temptations we will say they would have chosen a path divine. They went on till they came to a stop, and as they sat thinking over the best way to choose, Satan made an appeal to their appetites. To satisfy the awful appetite our first ancestors were willing to tread the path that led to destruction. So it is with us. Satan is still working on the appetite, and thousands and thousands are giving up the path of righteousness and leading the path to degradation for the satisfaction of their appetites.

Our country has been most fortunate in her victories. She has twice measured arms with England and was victorious. She has met the spirit of rebellion within her borders and has won. She has met the proud Spaniard and he lays prostrate at her feet. All this is well, it is magnificent. But there remains one more victory for America to win—a victory as far-reaching and as important as any that has occupied our army and navy. We have succeeded in every conflict except the effort to conquer ourselves in blotting out of this great evil, the liquor traffic.

It is indeed an unestimated blessing for us to have the privilege of

studying the rising and falling of nations, and the lives of individuals; who reached the height of fame, and because they were overcome with the drink appetite, fell so low in the estimation of their greatest admirers until their bodies would not be buried in respectable graves.

In studying the history of the life of Alexander the Great, how he being a skillful commander, took small Macedonian armies, conquered and subdued great barbarian tribes, we must acknowledge that he was indeed a courageous man. If it were for real courage alone Alexander would be universally accepted as the ideal. But as we look into the inner character of his life we see that his conscience, though infinitely broad as it seemed, was incapable of controlling that awful drink appetite which constantly caused him to be found drinking intoxicating liquor, and at last caused his downfall. By winning the greatest victories any general had ever won, Alexander easily conceived the idea that he was the greatest man in all the world, and tried to show that he had a great physical body by drinking more intoxicating wine than any other man which gave him a deadly fever, whereby he fell and the world cherished him no more.

Our civilization can not be complete until we have succeeded in removing from our land this drink traffic which has caused so many families to be neglected, and so many young men to lead reckless lives. There are a great many of our people who would like to see us free of ignorant and crime and committing, character but have no idea what steps to take for the advancement to the elevation of that liberty. When these people can be awakened from their slumber and be made to see need of their co-operation in the educating and raising the ideals of such characters beyond ideals of appetite, we can then say, our civilization will move on and on. There can be no civilization without the co operation of the Christian hearted men and women in educating and Christianizing the ignorant.

There can be no blotting out of the liquor traffic until more of our people have become educated or developed to the point where they can see the intoxicating liquor without going close enough to be tempted to drink it. The heroes of old willingly laid down their lives as a sacrifice upon the altar of time for the sake of their country. Since the time of blood shedding for the development of a purpose we have found a more calm, but far-reaching way to battle against the wrong doing. If the Godly men and women can get the co-operation of their fellow citizens, it will be a glorious march on to success in the abolishing of the liquor traffic. Forward, the whole line!

Helpful to All.

(Continued from 1st page.)

kingdom of heaven. This is because they are following political counsel rather than the counsel of the Master. How much wiser it would be if they would go to work in the meek spirit of the Master and make themselves so efficient that they would become first by virtue of being the greatest servant. Booker Washington is much more widely known than General Armstrong under whom he began as a meek servant. He did not come to this place by imitating the politician but by imitating the spirit of the Master.

Let us be definite. If the brethren in the North-east District of Texas had begun their work in this humble spirit ten years ago they could now have, 1 a good school in operation with probably eight or ten of their sons and daughters in positions of usefulness in it; 2, a half dozen of their best men would be local directors who by modesty and careful application could have earned the reputation of being safe counselors who would be called before conventions at home and abroad; and 3, the churches could now be in the right spirit for work. Instead there has been much contention and envy and strife which are death to the spirit of the kingdom. Think on these things brethren.

Christian Woman's Board of Missions.

All C. W. B. M. dues; that is, the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mr. M. E. Harlan, 152 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter

Adaline E. Hunt, Editor.



NOTES.

"Marguerite Wilkerson is the fourth member of the Mt. Beulah Jr. C. E. to hand in her "Centennial Dollar."

Water Valley keeps bobbing up. It gets rained out, or gripped out, or mumped out, hence they will observe C. W. B. M. day March 21st. Mrs. Blount says she is going to observe this day in the fall in the future, before rains, freezes, mumps and grippe set in, and advise all other auxiliaries to do likewise.

Utica district has paid their \$100.00 pledge and \$2.00 on the Centennial pledge. Utica auxiliary has bestowed two life memberships, on Mrs. B. O. Stackhouse and the other Mrs. Virgie W. McKey.

The Junior Society of the S. C. I., our Industrial school for Negroes, located at Edwards, is one of the Junior Societies that have pledged \$100.00 this year. They are being trained for time and eternity.

CHRISTIAN MESSENGER.

Mississippi.

It was announced some time ago concerning the District organizer visiting the church at Edwards and succeeding in organizing an Auxiliary to the Christian Woman's Board of Missions. This she did without difficulty. The organization was effected on the second Sunday in January and on this day the fourth Sunday of each month was set aside as our regular preaching Sunday. It is very fitting indeed that we can use a part of the time as it assures us a better meeting than we might have if the meeting was called on an off Sunday.

We have the hearty co-operation of the brothers, and feel that we will have as strong an auxiliary as the church. The preaching hour at our church is 11:00 a. m.

but on the fourth Sunday the officers readily leave the hour to us and preaching takes place just after our meeting is dismissed. We are assisted by the brothers in membership, talks, money and prayers. There are a few brothers who have not given their names as members but they show their interest by being present and giving in public collections. This of course is due to the fact that they are intelligent of the work done by the organization to which we have an Auxiliary. I feel that as soon as men and women become intelligent of the work it will be the same in other churches.

I encourage the organizer to continue the work even though it seems slow. You are doing a profitable work. These Auxiliaries are training schools into Christian service if the right kind of work is done after the organization is effected. The regular meeting hour should be as convenient as the Auxiliary can appoint it, and a special effort should be made to have a good informing program. Information is the thing most needed. The topic is given in the Tidings and leaflets furnishing helps can be secured from Mrs. Harlan. I have just ordered several leaflets for the April program. We can not interest the meeting if we can not inform about the work and we cannot inform unless we have the knowledge, and the best way to get knowledge is to get literature and study.

We had our first program the fourth Sunday in January. We did not follow the program given in the Tidings for we felt it necessary to put before the the new Auxiliary the work the C. W. B. M. is doing for us. It is not wise to inform a new Auxiliary first thing about work done in Mexico, Japan or India but get the members interested in what is being done for the black man, and then when they begin to study other work there

will naturally be a desire for a hearty co-operation. In this meeting it was our object to have the members understand that the organization of which the Auxiliary is a part has no respective persons or lands; but is simply taking up work where ever the need is found, so far as its means will allow, and all is dedicated to the Lord. In this meeting I gave in short, some of the reasons why it is worth while to become a member of the Auxiliary. The President, Miss Yarbrow, made good remarks on what the C. W. B. M. is doing in Africa for the black race. A sketch of Jacob Kenoly's life was read from the PLEA and discussed by Mr. Howard. This with song and prayer composed our program for the first meeting. Collection \$1.36.

In February the program as given in the Tidings was very appropriate for our new Auxiliary, the topic being Lifting the black man's burden. We did not vary any from the topic. The lesson was read and subject discussed by several of the members. In this meeting the members began to express themselves as being glad to have the society connected with the church. Collection this month was \$1.90 cents. In March again we did not prepare our program directly from the Tidings but selected some of the helps that were given for C. W. B. M. day which was in December. The most important part of the program was a diagram of the work representing a home. This diagram was drawn and explained by the President. All were delighted with the explanation given by her. The interest is growing. Collection \$1.55.

In April we will study about the work done in the mountains. We do not want to confine our study mainly to helping the black man. Our Auxiliary must have a good conception of what is meant by doing mission work.

The quarter closed with fourteen

members and \$4.81 cents in treasury. We sent Mrs. Harlan \$2.70 as our first quarterly report. The state dues will be sent just as soon as we find out to whom it must be sent. We have not forgotten the special work. This part of the work we have not put before the Auxiliary but will during this quarter so that we may be represented in the next quarterly meeting.

Yours,

CELESTE HOWARD.

Edwards.

Arkansas.

Dear Editor:—

Please find space in your most worthy paper to report the work of the C. W. B. M. at this place. At our last meeting we had with us our most humble servant, Sister Sarah L. Bostick. She always brings us such missionary messages and her words are a strength and encouragement to every Christian. We are young in this work and welcome her at any time for the light she can give us. We were organized last August with ten members and have gained six since then. I love this work because it is making active Christian women. To those who have families it gives the boys and girls a brighter view of Christianity. I cannot see why every sister does not fall in line. I have been ill and have not been able to attend each meeting but nevertheless I am going to do the best I can. The Bible teaches us to help send the gospel to all nations, and brethren are you helping to send it? Sisters are you helping to foster such a noble cause? It makes me feel stronger when I read of what the Auxiliaries are doing in this and other states. We are glad to send \$3.30 this quarter.

We were unable to give our organizer anything this time as the church had invited Bro. Ivy to speak for us on that day. He is a christian gentleman and a strong and able preacher. We were all glad to have him with us I am your sister in this noble cause,

REBECCA HERVEY.

Himself He Cannot Save.

(Continued from 3rd page.)

met for the first time Edith's father and mother, both fine looking and as he found then and later, thoroughly cultured people.

"Edith," Miss Portia said, when conversation had begun after grace, "Whom do you resemble? Some remote ancestor?"

"I seem to be an entirely new edition," Edith said easily, and Paul wondered why Mortimer looked at her so intently as she replied.

The evening was passed all too quickly in music, games and brilliant conversation and at a late hour they separated for their rooms after being assured there would be no rising bell and breakfast would be at nine.

"Edith," Portia said abruptly as she shook out her hair in preparation for bed, "why do you like Mortimer Straughn better than Paul Randolph? I really am surprised at your taste."

"Why what's wrong about Mortimer?" Edith asked, slowly removing her slipper.

"Nothing wrong. Only Mr. Randolph is so much his superior. And those positions he has offered him! Mr. White was telling me about it tonight. I know what both of them are and they are fine. And think, honey, you would live right in the same town with me. Now isn't that an inducement to give Mr. Randolph some encouragement?" And dropping down on the floor beside her impulsively, Portia gave her friend a hearty hug.

"How do you know he wants any?" Edith asked evasively.

"Nonsense. You and I are not fools."

"Portia Van Allen that clock is striking twelve this moment and I will never get permission to have another bit of company if President Hale finds how late I am keeping you all up." And giving her other slipper a toss Edith jumped to her feet. "Get up and unfasten my dress, quick."

Portia laughingly complied and in twenty minutes the girls were in dreamland.

Judging from outward appearances every one in the party seemed to enjoy the next four days to the

utmost. Edith was an admirable hostess and everything from the Thanksgiving dinner to the occasional quiet moments in which the guests were left to themselves was well planned and carried out. But Paul was finding that Mortimer Staughn's and Edith's attitudes toward himself were playing havoc with his pleasure. Kind and considerate Edith was, yet she never for a moment allowed Paul to be alone with her and if there was ever a choice between the two, Mortimer was always chosen. Strangely enough, too, all of this favor seemed to be without any special effort on Mortimer's part. Moreover, Paul was quite positive that Mortimer was on the verge of falling in love with Portia.

Saturday evening after supper as they strolled into the parlor Portia went to the piano and began idly playing. Mortimer at once followed. Paul selected a chair in a further corner, planning to find a seat beside her if possible, now that Mortimer was engaged with Portia. Ruth had remained in the dining room talking with Mrs. Maynard and Stanley had gone upstairs to his room to do some writing.

Suddenly Portia whirled around on the piano stool.

"Poor Mr. Randolph," she said, "Mr. Straughn, go find Miss Ruth and Edith. He mustn't be left all alone."

"You don't care if I go alone to find them," Straughn said reluctantly. "They will soon be in. I'm sure Miss Ellington hasn't the receipt for that cake yet."

"But I'm sure she has," Portia insisted. "And she'll have to come in alone."

"Your wish is law even if it takes me from you," Mortimer said, and by his look and tone Portia could not well mistake his meaning.

As soon as he was out of the room Portia called Paul to her side.

"I want you to sing for me," she said.

"I would be glad too," Paul responded, "but I fear I will be taking Mr. Straughn's place."

"I want you too," she said, and the down cast eyes and flushed cheeks aroused in Paul a startling suspicion as to where the impulsive girl was letting her heart go.

(Continued in next issue.)

Bible School Department.

For Ministers Teachers, Scholars, and other Christians

Geneva F. Burgess, Editor.

Lesson 4.

Lesson for April 25.

Edited From Standard Bible
Lessons.

THE GOSPEL IN ANTIOCH.

Acts 11:19-30;12:25.

GOLDEN TEXT.—“The disciples were called Christians first in Antioch.”
Acts 12:26.

TIME.—Probably about A. D. 44. The persecution which scattered the disciples abroad, began in A. D. 37; the famine referred to in this lesson occurred likely about A. D. 44, and that Paul preached there A. D. 43 and 44. PLACE.—Antioch, the capital of the Roman Province of Syria. PERSONS.—Barnabas and Paul. PERIOD IN PAUL'S LIFE.—Paul the missionary. For convenience of study, we have divided Paul's life into six Periods, as follows: Paul the student; Paul the Persecutor; Paul the Convert; Paul the Missionary; Paul the Author; Paul the Prisoner. The last three periods overlap each other, and yet they are sufficiently distinct to aid us in our study. Our lesson today takes up those events that immediately precede the departure of Paul and Barnabas from Antioch on their first journey.

Antioch, which was then the largest city in western Asia, was situated on the river Orontes, a few miles from the sea-shore, not very far south of the northwestern curve of the Mediterranean sea.

After Paul's conversion, he goes into Arabia, where he spends possibly three years. When Paul returns and preaches, he amazed the people and aroused great antagonism, insomuch that they sought to kill him. His escape was made possible by the disciples letting him down from the wall in a basket. He then came to Jerusalem, where Barnabas received him gladly and took him to the apostles. Even in the city of Jerusalem Paul ceased not to preach the

name of the Lord. He soon met opposition on the part of the Grecian Jews who sought to kill him. Through the advice of the brethren, he went to Tarsus, where he is later sought by Barnabas and brought back to Antioch in Syria, and these two men with the church and taught many people. Our lesson for today takes up the events of the work of Paul and Barnabas in Antioch.

EXPLANATORY.

19. THEY THEREFORE THAT WERE SCATTERED ABROAD.—In Acts 8:1 Luke speaks of the scattered disciples going throughout the region of Egypt and Samaria. That was true of the beginning of the persecution, but now many go beyond those regions and touch Phoenicia, Cyprus, and Antioch. THE TRIBULATION THAT AROSE ABOUT STEPHEN.—The description of Stephen's martyrdom is given in the latter part of the seventh chapter of Acts. PHOENICIA—A strip of land north of Palestine in the Mediterranean Sea, about twenty miles wide and 150 miles long. CYPRUS.—An island in the Mediterranean Sea. ANTIOCH.—There were two Antiochs. This one is in Syria, north of Palestine and the other Antioch is in the Province of Pisidia in Asia Minor. Antioch in Syria was named in honor of Antiochus. SPEAKING THE WORD TO NONE SAVE ONLY TO THE JEWS.—It was hard for the Jews to conceive of any Christianity that should include both Jews and Gentiles. It took a great growth in knowledge and in grace to emancipate even the apostles.

20. CYRENE.—This was the capital of the Province on the north coast of Africa, lying west of Egypt. These men were Jews who spoke Greek, and hence they would be far freer in their intercourse with the Gentiles than would the Judean Jews.

21. THE HAND OF THE LORD.—This work received the Lord's sanction.

22. THE REPORT CONCERNING THEM CAME TO THE EARS OF THE CHURCH

WHICH WAS IN JERUSALEM.—This report was doubtless received with a mingled feeling of joy and fear. They rejoiced over men turning to the Lord, but were fearful as to the outcome of receiving Gentiles into the church on the same basis as Jews were received. Some were prepared to receive the news because of Peter's vision and the conversion of Cornelius; others would see in it impending disaster to the new religion. BARNABAS.—He was a native of Cyprus, and was likely well acquainted with Antioch.

23. WHEN HE WAS A COME.—The result is briefly recorded under three heads: (1) what he saw—the grace of God; (2) what he felt—he was glad; (3) what he did—he exhorted them all.

24. FOR HE WAS A GOOD MAN.—It is not often that Luke pronounces an encomium on persons of whom he speaks, as he does here on Barnabas. AND MUCH PEOPLE WERE ADDED UNTO THE LORD.—The two phrases, “a good man” and “much people were added unto the Lord,” go hand in hand. It is the individual that has the greatest influence upon the world. Be good and you can do much good.

25. HE WENT FORTH TO TARSUS TO SEEK FOR SAUL.—As Barnabas was the first to take the persecutor by the hand and procure his recognition as a disciple by the brethren at Jerusalem, so he alone at that early period seems to have observed in him those peculiar endowments of virtue in which he was afterwards to eclipse all others.

27. IN THESE DAYS.—Probably during the year's residence of Barnabas and Saul in Antioch. THERE CAME DOWN PROPHETS.—A prophet was not necessarily a foreteller. The Hebrew word is derived from a root signifying to bubble over, to boil over, and merely conveys the idea of a fountain of truth with which God has inspired the soul.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XIV.

Edwards, Mississippi, Saturday, April 24, 1909. No. 16.

Helpful to All.



A MURDER trial is now going on in the Hinds County court that is attracting wide attention on account of the prominence of the victim and the great effort made by the friends of the prisoner to save him from the extreme penalty. Before this is read the verdict of the jury will be known. We write about it to call attention to one feature only. The mother-in-law of the prisoner testified that he wore his pistol as regularly as he wore his shirt. She said ever since he was a boy he carried a pistol. Certain causes produce certain results. A pistol is good for only one thing. It is to kill men. It is of no use to the hunter. Men never use it to shoot dogs or hogs. It is simply to kill men and is especially designed for the bad man to kill the good man. It appeals especially to the base nature in man. It satisfies the old Indian in us.

The man who habitually carries a pistol expects to shoot some man. We will even go farther, he hopes to shoot some one. Christ defined murder as being angry with one's brother, which means that murder is committed when one desires to kill; and according to this definition many a man must take his place in the company of murderers who has never killed a man. When this man habitually carried a pistol he became a murderer and he was sure to kill the first man who would offend his pride, whether the man did it in the regular course of his duty or out of malice.

To protect society this man should be convicted, but this should not be done to avenge his crime, nor should there be a particle of malice in meting it out. He

should rather be looked upon as a victim of influences over which others had much more control than he. In other words, he was the victim of a mistaken notion in the organization of our society.

In the first place, the Bible is as effectually banished from our schools by sectarian jealousy as the Catholic hierarchy banished it from the home; and, in ninety-nine homes out of a hundred, it is as effectually ignored as it was formerly banished by the priest.

The only place where it touches the child's life is in the Sunday-school, and when we consider the prefatory way in which it is often taught, we wonder whether it does as much good as it used to when exclusively taught by the priest. On the great mass of children there is brought no influence that distinctly appeals to the conscience. It is no wonder that many of our boys grow up with the barbarian instinct well developed, and the Christian virtues of love and mercy almost atrophied.

In lieu of the bible doctrine of forgiveness, society has tenaciously held to chivalry, which, as usually interpreted, is simply the old barbarian doctrine of revenge transmitted from the old Saxon ancestry of Germany that worshipped the god Thor. It is remarkable how firm a hold this has on our society. Our leading officials have felt that they must shoot out the fist at the first symptom of insult. The Negroes have caught the spirit of the white people and ninety percent of the students who enter school think they must fight, if they are insulted. It is no wonder that we have more homicides in Hinds County in one year than occur in all Scotland.

We hear much clamor just now for enforcement of law, and against this we have no criticism, but before any

improvement can be made we must remove the cause. We must remember the law, "Whatsoever a man soweth that shall he also reap." We have freely sown the old barbarian doctrine of revenge and have withheld the Christian doctrine of mercy and we should not be disappointed at the crop of murders.

The first step in reformation should be a law to prohibit the manufacture, sale and possession of pistols. We have already taken the first step of prohibiting the manufacture, sale and possession of intoxicating liquors. The next step will be to put pistols in the same bottomless pit. But all this will be absolutely useless if we do not follow it up with a reformation of our school system. In all our college and high school curricula there is scarcely a single branch that is designed to develop the conscience of the pupil. We have fine courses in mathematics, in English, in the sciences and in the old classics; but the one branch, the history of the development of the divine dispensations, which is perfectly designed to develop the conscience of the child, we have left out.

Especially is this important in the education of the Negro child, who has had but meager opportunities to crucify, that is, breed out, the old barbarian instincts. But those who designed the missionary school for the Negro children looked well to this feature. Even though sectarian jealousy made them withhold Bible teaching from their own children, they made the Bible the leading feature in the missionary schools. And the fruits are beginning to be manifest. Many of these young people are showing a heart development that is attracting world wide attention. Once in a while one is found who shows the lack of this development and be-

(Continued on 7th page.)

THE GOSPEL PLEA

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TER AT THE POST OFFICE AT EDWARDS,
MISS.

SUNDAY SERVICE.

10:00 a. m. Sunday-school.
11:00 a. m. Church Service
4:00 p. m. Y. W. and Y. M. C. A.
7:00 p. m. C. E. Meeting.

OTHER SERVICE.

Literary Societies, Philos, 2:45,
alternate Saturdays

Franklins, 2:45, alternate Satur-
days.

Library Hours, Girls—4:00 p. m.
Fridays.

Boys—4:00 p. m. Wednesdays.

PERSONALS.

Sister Alphin writes from Waco,
Texas, as follows:—

Waco, Texas, March 12th, 1909.

I wish you to announce through
columns of PLEA that Eld. J. H.
E. Thomas has been called as pas-
tor of the Clay St. Christian church
to fill the unexpired term caused
by the resignation of Eld. Alphin.
Eld. Thomas comes to us from the
A. M. E. church and expresses
himself again and again from pul-
pit as being so glad to find a church
with out "isms" and built upon
the Bible. He is a Jamaican and
very intelligent and I think his
coming means much to the brother-
hood.

Southern Christian Institute.

The wife of Houston Jones, who
is a tenant on our plantation, died

Sunday night. He and his four
children have the sympathy of the
entire community.

The garden is growing nicely
these fine days.

The cement floor, on the furnace
side of the basement for the New
Dining Hall, is about completed.

As we near Commencement, news
seem to grow scarcer.

What seems to be a new order of
things is that all six of the young
ladies in the class of 1909 are mak-
ing their own graduating dresses.
This is a commendable thing for
them to do. The Sewing Department
under the direction of Miss Boggs
deserves much credit for the pro-
gress the girls are making in the
different sewing classes.

A Visit to the Lum Graded School.

Editor THE GOSPEL PLEA:—About
the middle of March I paid a vis-
it to the Lum Graded school in
Alabama. The campus of the school
and the surrounding country is
very beautiful. Across the road
from the campus is a wood-lot
composed of about equal parts
pine and leaf-shedding trees. Along
the margin of this wood is a small
stream willow-lined. The under-
brush is composed of dogwood,
redbud and wild plum. These
were all in bloom. Here the wild
birds meet for their flight North
to nesting grounds.

On the campus is the main build-
ing, the boys' dormitory, the girls'
dormitory in which is the dining
room and kitchen, the church build-
ing, the sewing room, the shop,
the wash-house and the old log
barn. These buildings have been
erected by the patrons of the school,
the Board furnishing materials.

The teachers at Lum, with one
exception, were all trained at the
Southern Christian Institute. A
more harmonious and consecrated
group of teachers it would be hard
to find. The student body is drill-
ed, each day, on the campus. It

did me good to see how neat and
nice they all looked as they lined
up in front of the buildings.

Here is a splendid school in the
midst of our colored Churches in
Alabama. The brethren of that
state should see to it that this
school is largely patronized. Here
the young people can get a good
education under Christian influ-
ences. How much that will mean
for the future. We have plenty
of room in our dormitories there
for a much larger student body.
Every Colored Disciple in the
state should become an agent for
that school. Many more of the
young people of the state should
receive the benefits to be deriv-
ed from such a school.

What great opportunities are
offered the colored Disciples in
Mississippi, Alabama, Kentucky,
and Virginia and now in Tennes-
see. Do they appreciate these gifts
to them by the C. W. B. M.? If
they do there are two ways in
which they can show it. First,
by working in their various locali-
ties to fill the schools with young
people so they shall be thorough-
ly equipped for their life's work.
Second, by seeing to it that every
church has taken a part in the
Educational Rally Day.

I have been a little disappointed
in the receipts from that Day this
year. Surely the brethren know
that we have great things on hand
for this year. A building burned
at the S. C. I., to be replaced; an-
other building greatly needed there;
a central plant for lighting the
buildings needed there, etc., etc.
I believe the colored brethren want
a part in this great work. Don't
you? It is not too late yet. Have
an offering taken in your Church
as soon as possible and send it to
me at 1365 Burdette Ave., Cincin-
nati, Ohio. Will not the Conven-
tions of this spring and summer and
fall vote an offering to help forward
the above named enlargement now
so much needed for our Southern
Christian Institute?

C. C. SMITH.

Cincinnati, Ohio.

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

What books have you read recently that you enjoyed greatly? Can't you write to Uncle Isaac and tell us all about it.

MY LETTER BOX.

Lvovs, Texas, April 8, '09.

Dear Uncle Isaac, and young folks, I would like to have a little chat with you to-day. It has been quite a while since I have written to the dear old page. I am so glad spring is here. Doesn't it make you feel happy Uncle Isaac, to see the trees and flowers all budding again, that were so bare and brown a few days ago? Is it not beautiful? Isn't it wonderful? Every spring the great Creator says to us: Behold I show you a miracle from trees whose limbs were bare. There come the softest shade of green from tiny seeds hidden in the earth. Tender plants come out then flowers of exquisite color and form. We see these things every year and do not realize the wonder of it. Spring brings us a lesson in the power and love of God.

So let us take that lesson and rejoice, and be glad we are living to see these things. I went to Sunday-school Sunday and had a nice time.

We are getting along fine with our crop, corn, cotton, and the garden are growing nicely.

Uncle Isaac I think "Himself he cannot save" is more beautiful than "Mama's Boy". I read the page most every week, in fact, the whole paper has much interesting news in it.

Very truly,

LEE WARA MOORE.

Himself He Cannot Save.

CHAPTER XIII.

(CONTINUED FROM LAST ISSUE)

As he sang, his mind ran rapidly back over these three days of close association with her as well as their acquaintance at the school, and he read a meaning now in many things that he had been too modest or engrossed with other things, to notice. His heart sickened. Such a tangle! He in love with Edith, Edith with

Mortimer, Mortimer with Portia and Portia with him.

CHAPTER XIV

When the party at the Maynard Mansion were ready to go back to the school the next day Edith thought best not to return with them and in bidding her good bye Paul found himself for the first time alone with her.

"I have enjoyed this visit very much Miss Edith," he said as he took her hand. "Only I wish I might have seen more of you," and he looked down at her with his heart in his eyes.

She dropped her own and let her hand stay lightly clasped in his.

"I wish I could have been more with you," she replied in a low tone.

Paul's heart gave a bound. "Edith!" he said, tenderly, drawing her closer to him. For a second one precious second she yielded then drawing her hand away she stepped back.

"No, Paul, it mustn't be ever," she said and hurriedly left him.

What did she mean?

He was more than ever puzzled by developments after they were back in school. Mortimer so suddenly changed in his attitude toward Portia that Paul thought he must surely have been mistaken in thinking he cared for her. And his devotion to Edith was now so marked and she so willingly accepted his attentions that there was no doubt in any body's mind, but Paul's, that they were accepted sweethearts. Portia continued to make no secret of her preference for Paul altho he was careful to give her no reason to think the liking was mutual. As for Edith's attitude toward himself she studiously avoided him, yet she had more than one proof both in the class-room and out, that she thought of him often and was by no means indifferent to him.

About two weeks after Thanks-

giving Paul received an invitation to his sister's wedding which was to take place on Christmas Day. He had been thinking for some time he ought to go to Cramer before coming to a final decision and he wrote his sister he would be down.

When he got off the train at the little station he found almost the whole C. E. Society there to meet him and after greeting them he was almost carried to the end of the platform where Robert Ellington was waiting for him in his sister's buggy. At Paul's invitation Frank Wilson got in with him, others of the young people drew up their buggies and horses in front beside, and behind him and merrily laughing and talking they accompanied him to his sister's gate.

When they were alone Paul turned toward Robert for a little conversation with him, and he almost gave an exclamation of surprise so closely did the face looking at him resemble that of Edith Maynard.

"Robert, are your people related to the Maynard's at Hermon?" Paul asked.

"Not that I know of. I never heard of them," Robert replied.

After supper that evening several men from the neighborhood dropped in and Paul discussed crops with them until a late hour.

"I believe we could make some money down here and Randolph would come and help us once in a while," one of the men said as they bid him good night.

The next day Paul took a buggy and drove out to the neighborhood of Stanley's school, to make a thorough investigation. All day he visited among the farmers and late in the evening he turned homeward tired and sick at heart at the ignorance, apathy, sin, and suffering he found in nearly every cabin. Yet a veritable gold mine was at their door. Must he sacrifice everything that was dear to him to show it to them and help them get out the gold? If it were not

(Continued on 7th page.)

Reports from the Field.

Texas.

Dear Editor of the GOSPEL PLEA:--

Please allow me space in your good paper to say a few words about our Christian District Missionary Convention which was held with the Vine Grove Christian church. I want to say first, that our worthy president, Bro. Jas. Young, was unable to be with us all this session, by his wife being sick. But by the will of God, Bro. Wm. Alphin came down to our meeting, and he could not have come at any better time. It seemed that God knew what we wanted. As our president and vice-president did not meet us on due time, we hardly knew what to do. But by Eld. Alphin arriving at Vine Grove church Friday evening, he told us to not wait but go ahead and elect a president to preside over our meeting. So we conferred the honor upon Elder Alphin to preside over the session, but Elder Alphin asked the convention to give it to some of the other brethren, Bro. Alphin and Bro. W. L. Low being put in nomination. On motion and carried Bro. Low declared president to preside over the meeting. After which we went to work. I must say brethren that Bro. Wm. Alphin is worthy of being our State Evangelist, and we ought to do all we can for him. He certainly did strengthen we brethren in our district work. The churches and C. W. B. M.'s and Sunday schools all reported well. Brother Alphin preached for us on Saturday night. He took his text from Acts 6 chapter and seventh verse. When he got through with it, he left us right in the Church of Christ. On Sunday Elder Alphin preached us an able sermon but the most of his discourse was on the Centennial movement. He made everything plain to our understanding. In the afternoon the good people of Live Oak had their baskets and pans filled with good dainties of many kinds; dinner was served and everybody was made happy. Elder Alphin says

that he has never witnessed any better time at a district meeting. We raised in our convention with all departments the sum of \$22.39. On motion the convention gave to Alphin \$4.00. On motion the Sunday school gave Bro. Alphin \$2.50 to defray his expenses over the road. On motion the C. W. B. M. gave him \$2.50. Vine Grove church paid Bro. Alphin \$10.00 for state missions, and Bethlehem church \$4.25. Total collection for Bro. Alphin while being with us was \$23.25. We were glad to see Bro. Alphin enjoy himself so fine down here. He even took a little fishing outing while he was with us. Our next District meeting will be held at Bay City, and I hope that more of our far-away brethren will be with us. In closing I will say, that Easter was carried out here at Bethlehem Christian church. Bro. Hy. Woodard Jr. and I preached the Easter sermons, our text being taken from Acts 12 chapter first to eleventh verses.

I will close hoping that this letter or report may be put in print in our little worthy paper that the brotherhood throughout the state may have the pleasure of reading our south tidings.

I am yours for the work in Christ Jesus,

REV. WM R. BROWN.

Cedar Lake.

Arkansas.

Dear Editor:

Please find space for me to say a few words. We had with us on the 4th of April Bro. R. L. Brook, from Pearidge. Bro. O. W. Kirk gave us a good lecture. Bro. Brook organized the Lord's Day school, and we had a short talk by Bro. Pope, of Center Point. We had a helpful time. Collection, \$2.96. On the third Lord's Day in March we had with us Eld. Moses Powell who preached his morning sermon to a very small audience. At night however, he was greeted by a good-sized congregation. Collection, \$6.11.

I am yours for the work of Christ,
D. W. WILLHITE.

Pine Bluff.

Arkansas.

Dear Editor and readers:

It has been some time since you have heard from me.

We had a visit by our State Evangelist, Brother Moses Powell, which seemed to give much life to the little band at this place. We certainly enjoyed his sermon.

We have been praying that the Lord would send more laborers in this part of the vineyard. Brother Powell is a strong minister. He is the right man in the right place. If he can get the cooperation of the brotherhood I believe he can accomplish a great work. I believe him to be fully able for the work in which he is engaged. I do pray and hope that the brethren will stand up to Bro. Powell. Let us do all we can to advance the work in this state. Bro. Powell did much good at Walnut Grove. They responded in the collection very well. We didn't do any state work but raised on our apportionment as follows:

Dave Tatum,	\$.50
W. M. Henry,	25
Thomas Ivy,	25
Lula Henry,	25
Pearlie Gladney,	30
W. A. Glenn,	50
Thomas Freeman,	50
Emma Freeman,	25
Mary Rice	30
Carrie Wiggins	15
Yoam Rice	50
G. W. Ivy	50
Alonzo Lewis	10
Total amount	\$6.30

Brethren, we ought to go to work in dead earnest and do more work for the Master's cause this year than ever before.

Yours in the cause,

G. W. Ivy.

Sherrill.

North Carolina.

Dear Editor:--

Please allow me space in your most wonderful paper to make the following report.

The High Maple St. Christian church is in high spirits, and all

seem to be awake to the sense of their duty.

After the church had been divided into clubs each captain seemed to row his duty, and to walk his beat just on time. Each club worked distinctly yet together.

Captain of club No. 1, Mrs Carrie Smith, a young Christian of our faith, full of the spirit, always willing and ready to do what she can. Mrs. L. F. Ragdale captain of club No. 2. She seems to be a lady sanctified to that work and seems to understand how to get about among the people. She has proven to be of much benefit to the church, as well as the community. Mrs. S. C. Meadows captain of club No. 3. is a dear lover of children. This club was made up mostly of little folks, yet you will see later on that they hold the second place in the rally. Mrs. Clara Shureford, Captain of club No.4. seems to be noted for her meekness, and stands for the faith that was once delivered unto the saints. Mrs. I. B. Carter, captain of club No. 5, is small in stature, but her highest ambition was to do what she could.

On the day of the rally at 11 o'clock we had an excellent sermon by the pastor. Subject, "Bees and Butterflies." At 3:00 p. m. Rev. W. W. Pope of Mt. Pleasant church spoke for us. He chose for his subject, "Whosoever will let him come and take the water of life freely."

The mid-week prayer meetings are interesting, and every member seems to be a burning light for Christ and is gradually burning out which means to them life after death.

On Sunday the 11th, Prof. J. H. Thomas, the principal of M. C. I. of Martinsville, Virginia, conducted the service in High Maple St. Christian church at 11:00 o'clock. He preached an Easter Sermon for the Sunday-school. He chose for his subject, "He is not here, He is risen, as he said." He gave some deep thoughts on the subject.

Those who gave in the rally:

Cathern Nowlin	\$.25
T. A. Coleman	.50
Ruth Preston	1.25
Amy Penn	.50

Fannie Jones	.25
Peter Smith	1.25
Eva Wilson	10
Lizzie Penn	50
Dock Peters	50
Sue Hairston	50
Furnell Pannell	25
Ann Warren	1.25
Ellen Penn	.25
Blanche Pannell	.20
Annie H. Penn	1.25
Jennie Jackson	1.00
J. H. Hairston	6.00
Callie Daughet	1.00
Victoria Hill	1.00
Ida B. Carter	1.00
Abe Nowlins	50
Dellie "	50
Kattie "	50
Mary Spencer	80
Sparrel Ross	25
Lillie Graneley	35
Malina Penn	25
Herbert Penn	35
Eva Wilson	40
Josia Nowlin	1.25
John Carter	50
Lillie Nowlin	75
Callie C. Penn	25
Sip Peters	50
Mary B. Peters	55
Lucy C. Spencer	60
Eliza Steward	2 50
Ed "	1.50
Marinda Penn	1.00
Anna Martin	1.00
Samuel Scales	1.00
P. W. Shureford	1.25
Nannie Jones	85
T. A. Coleman	50
Ruth Preston	2 25
Peter Smith	1 25
Susie Hairston	50
Mamie Burk	2.15
Mrs. J. W. Lewis & class	.75
Lucy Ragsdale	1.55
Ella Ross	2 80
P. M. Fitts	1 50
David Gum	2 30
John Boyd	25
S. O. Peters	75
T. T. Spencer	45
Jim Lee	1.00
A. I. Christian	1.00
Sandy Rødd	50
Hattie Woods	50
Lewis Spencer	25
Kattie Pannell	1.55
J. S. Fitts	1.00
B. F. Jones	10
M. A. Peters	1.00
Bertha Nowlin	25

Lillie B. Spencer	.15
Anna Steels	1.00
Maggie Penn	.20
Hattie Risen	.50
E. J. Meadows	1.50
James Martin	.25
S. H. Preston	1.50
Adams Finnie	1.00
T. H. Martin	1.00
Alice Smith	1.30
Nannie W. Preston	1.25
Robert Preston	.25
Della Dillard	.20
Mary Boyd	5.00
F. C. Meadows	5.00
Carrie Smith	5.00
Clara Shureford	5.00
Total given by members,	\$90.60.
Total begged,	88.90.
In all,	\$179.50

We ask the prayers of the brotherhood, and pray God that we may do better in the future than we have in the past.

Yours in Christ,
S. O. PETERS.

Winston-Salem.

Mary Morgan's Dollars.

A Story of Prohibition

FROM THE

"NATIONAL PROHIBITIONIST."

CHAPTER I.

THE UNKNOWN GIVER.

"Mary Morgan (No address given) \$2.00."

I looked at the note as it lay on my desk, while I pulled off my gloves and got out of my overcoat.

"Who is Mary Morgan?" I asked my stenographer.

"I don't know, sir," was the reply. "She came in while you were out and left the money saying that it was for Prohibition work. I had to urge her to even get her name."

"Some of the good W. C. T. U. sisters whom I have met somewhere I guess," said I.

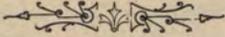
"I hardly think so," replied the stenographer. "She was very poorly dressed in worn, thin, old clothes and a thread-bare sbawl that made me shiver to look at it on a day like this. To tell the truth, before she spoke, I thought that she was a beggar and had made up my mind to give her a quarter, she looked so poor."

That was my first introduction to Mary Morgan. I put the paper
(CONTINUED ON 7TH PAGE.)

Christian Woman's Board of Missions.

All C. W. B. M dues; that is the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mr. M. E. Harlan, 152 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter

Adaline E. Hunt, Editor.



Auxiliary Program for May.

TOPIC: America for Christ: The Northland, the Southland, the Great East, the Greater West; The Cry of the Cities; Our Foreign Missions in America.

Hymn.

Prayer.

Bible Lesson: Genesis 13:17. God told His people of the long ago to arise and walk through the length and the breadth of the land He was giving them. Does He not wish His children in America to arise in the name of Christ and go through this land He has given us, from the East to the West, from the North to the South, until He is enthroned King of it all?

Hymn.

Business period. During the business period have an explanation given of Life Memberships. Gifts of twenty-five dollars to the Centennial Fund, the Helen E. Moses Memorial Fund, the State Special Work Fund, the General Fund, etc., can secure a Life Membership in the Christian Woman's Board of Missions. For further information see the General Constitution, Article III; Historical Sketch, page 60, price 10 cents; Manual, page 45 price 5 cents. Unless otherwise indicated, all helps mentioned in this program outline are to be ordered from Mrs. M. E. Harlan, 152 East Market Street, Indianapolis, Ind.

Roll-call: Respond to the roll-call by giving the name of a worker under the Christian Woman's Board of Missions in the United States.

Offering: "Honor the Lord with thy substance, and with the first fruits of all thine increase."

PROGRAM.

General subject, America for Christ.

The Northland, the Southland,

the Great East, the Greater West. — Ask four persons to represent these different sections of our country. Let them come before the meeting as messengers from the places they represent, telling of the work that is being done with the help of the Christian Woman's Board of Missions, and making a plea for the great opportunities for further service.

Helps for the topics: New leaflet, "America for Christ," price 4 cents; "Missionary Opportunity in the United States," price 1 cent. It will add to the interest of the meeting to have the story of the famous ride of Marcus Whitman which he made to save the great Oregon Territory to the United States. This story is briefly given in one of the Forward Mission Study books, "Heroes of the Cross," price 50 cents in cloth, 35 cents in paper; postage, 7 cents. Publishers, Jennings & Graham, Cincinnati, O. Do not send orders for this book to Indianapolis.

THE CRY OF THE CITY.—Helps for the topic: "Missionary Opportunities in the United States," price, 1 cent; "The Burden of the City" book, price, 50 cents.

OUR FOREIGN MISSIONS IN AMERICA.—Arrange for brief talks on this subject. Helps: "Our Duty to Mongolians in America," price 1 cent; "Our Opportunity for Effective Oriental Work in Los Angeles, California," price, 1 cent; "Characteristics of the Chinese Race," price 1 cent; "China and Japan in America," price 2 cents; "The Chinese of the Pacific Coast," price 2 cents. These leaflets are to be used as helps in preparing for the presentation of the subject, not to be read in the meeting.

Plan for a discussion on the subject of "Our Opportunities for Missionary Work to the Alien Races Coming Into Our Country Through Our Eastern Gateway, Ellis Island." Helps: "The Mission of the Church to the Alien Races Within Our

Borders," price 1 cent; "Incoming Millions" book, price 40 cents.

Circle of prayer that the Christian womanhood of America may be aroused until every opportunity and need in our country may be met for Christ.

Hymn, "America."

Auxiliary benediction.

—Missionary Tidings.

Arkansas.

Dear Editor:—We come to you with Easter Greetings.

Our Auxiliary members and a large crowd enjoyed a nice program on that day. All of the Easter boxes did not come in, but we raised \$3.80 with the dollar that our dear sister Miss Varrie Webb sent. She was our Vice-President but now lives in Oklahoma. She loves all mission work and does all she can for the cause. God bless all missionary sisters like her and sister Irene Smith.

Sister Sarah Ann Godby and others rendered some interesting parts on the program. Sister Godby sang a beautiful solo. Our beloved sister Mrs. John Flucher was to visit us but her son was taken sick and she was unable to leave her home. She is the president of the convention of the (white) Auxiliaries of Arkansas.

Dear sisters let us remember our watch word for this year and make any sacrifice to raise the \$100. I believe you will for our reports are growing better each time. When our committees report in June it will make glad the hearts of our sisters. The committees which were appointed to raise the money are: Mrs. Pinnie Holden, Mrs. Manda Williams, Lottie Mitchell, and Mrs. Phillely Martin, Pearidge; Mrs. Emma Lumsden, Miss Sarah Godby and writer. Argenta; Mrs. Belle Ivy, Mrs. Rice. Sherrill; Mrs. Rebeca Hervey, Mrs. Mattie Hervey, Plummerville.

Yours in Christ,

SARAH L. BOSTICK.

Argenta.

Arkansas.

Dear Editor:—

Please allow me space in your paper to report our C. W. B. M. meeting held at Plummerville, April 11th. We rendered an excellent program. We had a very small congregation, therefore our collection was small, only \$0.90. The lectures and addresses were of deep thought. We have much opposition at this place, still our work is growing stronger all the time.

Your sister in Christ,

REBECCA HERVY.

Plummerville.

Helpful To All.

(Continued from 1st page.)

comes a politician in lodge or state affairs and makes much trouble by his perverted conception of things, but this is not the case with the mass of them.

Himself He Cannot Save.

(Continued from 3rd page.)

for Edith—precious little girl—could he give her up? His mind went back again to that goodbye scene at her home. What had she meant? Was she merely playing with him? Never could he think her guilty of any thing so base! She loved him, he felt positive. Then why? Was it Mortimer's wealth and social position that attracted her? She was too earnest and sensible a girl to sell her heart for those. Should he make an effort to clear the mystery, insist upon a yes or a no—and he felt it would be yes—or give her up, let the matter drift and come to Cramer? But did he have a right to consider only his own heart in the matter? If she loved him and would be willing to make the sacrifice with him might he not be doing an injustice to put her out of his life without consulting her? Yet was it right and kind to make her decide?

These questions were still unanswered when he got back to Mt. Hermon late Saturday evening, and still troubling his mind as he prepared himself to listen to President

Hale's sermon Sunday morning.

The good old President took for his text, "Himself He cannot save." and preached the strongest sermon Paul had ever heard, showing how in every department of the world's work advance had been made for the most part by men who could not save themselves and carry out their life purpose.

As he pointed to one martyr after another in the scientific, literary and religious field, Paul's heart glowed within him and he felt that compared with these noble sacrifices his own would be trivial indeed. How weak and selfish he had been to hesitate—he would go to Cramer, but Edith—he glanced across to where she sat, her lovely face upturned to that of the speaker. In the beautiful dark hair was a rose bud he had seen Mortimer give her that morning. Would she be happy with Mortimer? He believed she would.

The next day two letters left Mt. Hermon with Paul's signature, one to the State Agricultural College refusing a position with them, the other to Cramer arranging for the rental of the farm adjoining the school house where Stanley was to teach.

A week later Edith sent for him. "I just want to tell you how glad I am you are going to Cramer," she said as he met her in the reception room. "Some day I'll tell you just why I'm glad. I can't now."

Paul looked at her in surprise. Had he made a mistake after all? Just then she laid her left hand on the arm of the chair and he saw a new ring on her third finger. If he had made a mistake it was evidently too late now to rectify it.

"What are you going to do next year?" he asked.

"I am going to be a nurse," she replied. "I shall go into training in June."

(Continued in extn issue.)

Mary Morgan's Dollars,

(Continued from 5th page.)

into the contributors file and the money—in pennies and dimes—in the cash drawer. Ordinarily I

should have forgotten the matter, but circumstances kept it in my mind.

That evening a ward worker, reporting conditions in his part of the city, gave me the names of eight new "hopefuls" whom he had discovered and to whom he wanted literature sent. I had a standing offer from one of the Prohibition papers to send "six months for a quarter," and there lay Mary Morgan's money to meet this instance. I took the names, sent them in with the dollars of unknown source, wrote each of the "hopefuls" that the paper was the gift of a friend and requested a fair reading, and awaited the results.

It was perhaps two months later that I sat at my desk reading a letter from the first of these "hopefuls" to respond to treatment. It was a clear manly letter, requesting me to enroll him as a member of our party and asserting his intention to support our candidates at the coming city election, such a letter as makes a chairman's heart glad, coming, as in this case, from one of the leading business men of a ward.

I had just finished the letter when the office door opened and a woman entered, whom I, at a glance, recognized as Mary Morgan.

She was not an old woman, and she would have been handsome but for her poverty-stricken garb and her pinched, toil-worn face. My stenographer had taken her for a beggar, but the mistake arose from the next lasty surface glance for there was a gleam of purpose and courage in her eyes that no one ever saw in the eyes of a beggar.

She came straight up to my desk and stretching out a worn, chapped hand that spoke of the wash-tub, laid down four quarters, a half dollar and five worn dimes.

"There," she said, "is a little contribution to your work."

She was turning to go and started toward the door, almost as soon as the words were finished.

I sprang to my feet and stepped before her.

"Wait a moment, Mrs. Morgan."

(CONTINUED IN NEXT ISSUE.)

Bible School Department.

For Ministers Teachers, Scholars and other Christians

Geneva F. Burgess, Editor.

Lesson 5.

Lesson for May 2.

Edited From Standard Bible

Lessons.

PAUL'S FIRST MISSIONARY JOURNEY.

Acts 13:1-12.

GOLDEN TEXT.—"Go ye into all the world, and preach the gospel to the whole creation." Mark 16:15.

TIME.—A. D. 46. Not long after the events of the last lesson.

PLACE.—Antioch in Syria; Seleucia the part of Antioch; Salamis—that is, Paphos—on the Island of Cyprus.

PERSONS.—Barnabas, Symeon, Lucius, Manaen, Paul, John, Sergius Paulus, and Elymas. **PERIOD IN PAUL'S LIFE.**—Paul the missionary. **RULERS.**—Claudius Caesar, Emperor of Rome; Cuspius Fadus, Governor of Egypt.

INTRODUCTION.

Seleucia, to which Barnabas and Saul went first on leaving Antioch, was the seaport of Antioch, and it stood at the mouth of the river Orontes. This river was not navigable except for small vessels. Sea-going ships had to anchor at Salamis to receive passengers and freight for foreign parts. From that place to Cyprus was less than a day's sail in favorable weather. The fact that Cyprus was the native land of Barnabas, and the further fact that there were some disciples already in that island, naturally led the two preachers to this as their first missionary field.

Our lesson today is of especial interest because a new epoch in the history of the church is opened up. Hitherto the city of Jerusalem had been the center of church activity. While it is true that the Gospel had gradually won its way into the Gentile ranks, yet the main work that was done was among the Jews. In the first chapter of Acts the name of the apostle Peter occurs at least fifty-seven times. In all the rest of the book his name occurs but once. While the previous history has been hinged around Peter, all the remaining history clusters

around Paul.

Our last lesson ended with the departure of Paul and Barnabas from Antioch in Syria, to carry the offerings of the church at that place to the famine stricken Christians at Jerusalem. They did not remain long, and upon their return brought back John Mark with them. Here we have the first mention of the son of Mary to whose house Peter went when he was released from prison by the angel. John Mark was Peter's in the gospel. This is the same Mark who afterwards wrote the second gospel. It was he who started with Paul and Barnabas on their first missionary journey. The opening sentence of our lesson today takes its start from the return of Barnabas and Saul to Antioch.

EXPLANATORY.

1. **PROPHETS AND TEACHERS.**—The distinction of prophets and teachers is not clearly drawn in the New Testament, except to the extent that the former were men who spoke by inspiration, while the latter sometimes did and some times did not. The previous statement of Luke, that "there came down prophets from Jerusalem to Antioch," of whom Agabus was one, may have included the prophets who are mentioned.

2. **MINISTERED TO THE LORD.**—The ministering here has likely reference to the supplying of the wants of the brethren. **FASTED.**—Fasting was not a command of the early church, but was sometimes practiced on special occasions. **SEPARATE ME BARNABAS AND SAUL.**—The call was probably an internal one to each of them "for they were both filled with the Holy Spirit" and was now made known to their brother ministers and the church. The progress of the chapter shows what the work was.

3. **FASTED AND PRAYED.**—The new command called for that intensity of spiritual life of which fasting was more or less the normal condition.

4. **SO THEY WENT DOWN TO CY-**

PRUS.—An island in the northeast end of the Mediterranean Sea. The inhabitants were Greeks, but vast numbers of the Jews were interspersed.

5. **SALAMIS.**—The Greek capital of Cyprus. **SYNAGOGUE.**—The synagogues everywhere furnished a place and a people for the preaching of the gospel. **THEY HAD ALSO JOHN.**—This is John Mark, the author of the second Gospel, a cousin of Barnabas, and the son of Mary of Jerusalem. There are three Johns of great note in the New Testament: John the apostle, the one "whom Jesus loved"; John the Baptist, the forerunner of Christ; and John Mark, the one who is referred to here, who was one of Paul's traveling companions on his first missionary journey.

6. **THROUGH THE WHOLE ISLAND UNTO PAPHOS.**—In going from Salamis to Paphos, it was necessary to go nearly the entire length of the island. The phrase here used is not merely one to express traveling but "the process of going over the country as a missionary for the purpose of evangelizing." **SORCERER.**—A magician, a wizard, one who attempted to read dreams and predict futures. **BAR-JESUS.**—The word Bar is Syriac and means "son." Jesus or Joshua was not an uncommon name among the Jews.

7. **WAS WITH THE PROCONSUL, SERGIUS PAULUS.**—In this word is hidden an incidental, but therefore the more strong, proof of the historical accuracy of the Acts. In time of Augustus the various provinces of the empire were, by arrangement, divided between the emperor and the Senate. Those in need of a military force were retained by the emperor, under the rule of prefects. The countries of a more peaceful character were assigned to the Senate, and the officers appointed by them were called proconsuls. Cyprus had at first been allotted to the emperor; but before Luke wrote, the emperor and the Senate had made an exchange, the Island of Cyprus thus becoming proconsular. Nothing more is known of Sergius Paulus than is related in this lesson.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XIV.

Edwards, Mississippi, Saturday, May 8, 1909. No. 18

Helpful to All.

"THE Committee of Twelve" has just published and distributed the work of "The Colored Law and Order League" of Baltimore, Maryland. The "Committee of Twelve" is a self-constituted committee consisting of some prominent men of both races and they have at their command sufficient means to distribute what information they get. The last bulletin report of the "Colored Law and Order League of Baltimore" is set out above.

The report is especially interesting because it shows what can be done in some of the difficult sociological problems. Washington City, Baltimore, and Philadelphia have the largest Negro population of any American cities and this report says that the David Hill Avenue district is "the largest and most populous colored neighborhood in Baltimore if not in the world. It probably contains more homes owned and occupied by colored people than any similar residential neighborhood anywhere." This was an important field to begin on.

The report begins by giving the origin of the Colored Law and Order League of Baltimore. It states, "The Atlanta riot had sent a thrill of horror throughout the country, and colored people generally, whenever they met, were eagerly and anxiously discussing it, not only because of the desolation it left behind it, and the misery and suffering it had entailed to the families of the victims, but because as they discussed it they saw in their own neighborhoods more or less of the causes which led to that unfortunate affair."

First a few leading colored men met and decided to begin by study-

ing the situation and gather as many facts as possible so they would be able to determine what was best to be done. In one neighborhood an important Negro school had within a block of itself nine saloons and forty-seven houses of ill repute. The school could in but few cases keep the girls after they reached thirteen. Upon making a tour of the district they found many of the last years girls of the school now inmates of these dens of vice. In another district, the David Hill Avenue, they found the alleys crowded with low-down saloons mostly kept by degraded white men. These were usually crowded from Saturday night till Sunday morning by men, women and children. The health conditions were as bad as the morals. They found an average of one consumptive to every house in the district; and many other foul diseases were ravaging unchecked.

They thus had the facts. The next question was, what can be done? The first thing they did was to visit a dozen of the most influential white men in Baltimore. Among them were Dr. Gilman, ex-president of Johns Hopkins University, Mr. Wylie, president of the Chamber of Commerce, Mr. Levering, president of the Commercial National Bank, Bishop Paret and from all these they received great encouragement. We have not time here to describe the work step by step. The result was they secured a law from the state legislature driving out the alley saloons for the district. All saloons and houses of ill-fame were driven from the neighborhood of the schools and churches. Statistics were gathered to show that it was cheaper for the state to educate its children than to capture, try and punish them when they became criminals. It cost the state

\$2500 to capture, try and hang Isaac Windes, but they were spending only \$494 to educate a negro child.

Not much has been done yet in a sanitary way, but when the saloons and houses of ill fame are driven back this work can be begun.

From this we get three lessons.

I. The Atlanta and Springfield riots had their origin in conditions for which the Negroes were not responsible except as they easily allowed themselves to drift into sin.

II. That this condition exists in a more or less malignant form in all our cities, and we are sleeping over a volcano.

III. That the Negro who has had the benefit of a college education can take a leading part in this reform work.

In the past some have thought that the first thing to do was to clamor for political rights which was understood by the white people as a threat against their authority. For the good of the future, this kind of work should be dropped and these profounder problems should be taken up. They not only show more modesty but they are more fundamental. They are vital to the life of a nation.

There is a band of Christian white men who have labored long and patiently for the good of all mankind, and the most intelligent and mature Negro scholars can well afford to sit humbly at their feet to learn of them. To have an overbearing and independent spirit is nothing short of a crime to the race.

In all our cities we have the elements of danger found in Atlanta, Baltimore, Pittsburg and Springfield, though in most of our Gulf States we have taken the first step of driving the saloons out. The next step of improving the schools

(CONTINUED ON 7TH PAGE.)

Pres J B Lehman

THE GOSPEL PLEA

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INSTITUTE.

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SUNDAY SERVICE.

10:00 a. m. Sunday-school.
11:00 a. m. Church Service.
4:00 p. m. Y. W. and Y. M. C. A.
7:00 p. m. C. E. Meeting.

OTHER SERVICE.

Literary Societies, Pailos, 2:45,
alternate Saturdays

Franklins, 2:45, alternate Satur-
days.

Library Hours, Girls—4:00 p. m.
Fridays.

Boys—4:00 p. m. Wednesdays.

PERSONALS.

—A card from Bro. C. H. Dick-
erson, of Nicholasville, Kentucky,
dated April 26th, reads as follows:
"Yesterday in our annual Spring
Rally for repairs and miscellaneous
debts the cash collection amounted
to \$262.12. Our once commodious
building has grown too small and
we must make more room. The
'calf wants more rope.' To Him
be the glory. Our protracted meet-
ing begins next Sunday (first Lord's
Day in May), with Elder Stafford
Campbell, of Lexington, Kentucky,
doing the preaching."

Ero Dickerson certainly has a
cure to be proud of.

—Ed. M. T. Brown writes from
Waco, Texas, the following news:
"I am happy to say that notwith-
standing the confusion in which we
found the Clay St. Christian church,
we are now having great success
in reuniting the members. A ten
nights' meeting produced gratify-
ing results and the church has
now been made one. We are plan-

ning a financial rally for July 4th,
when we hope to raise more than
\$400.00 to be applied on the church
debt and improvements."

—Eld. K. R. Brown sends the
following good note: "I am now
enroute for home, having just
closed an eight days' meeting at
Christian Rest, Louisiana. Six
made the good confession, one from
the Baptists, and one was reclaim-
ed. The interest is yet high, there
will, in my judgment, join, possi-
bly Sunday. I will write when
at home." This was written on
board the steamer Concordia, and
was dated May 1st.

NOTES FROM OUR SCHOOLS

Lum Graded School.

We enjoyed pleasant weather the
past week. We were favored by a
good growing rain on 24th and 25th.

Our garden is among the finest.
Our cabbages are heading.

We, the teachers, attended the
Teachers' Conference, held at the
Calhoun Colored School, April 12th
and 13th.

We were invited by the President
of the school, Miss Charlotte
Thorne (white.)

The principal of our school was
asked to discuss Arithmetic, or
rather a paper that was read on
Arithmetic. He responded in full
or rather too full. For he said, "I
can do no more than say over what
has been said, but if you would like
to ask me any question about
Arithmetic I can answer it." All
present began to get ready their
questions. He was still standing.
All were silent. He broke the
silence by saying, "I can either say
I do not know, or I know."

The matron was asked to prepare
a paper on "How to gain interest
in parents." She did so.

The teachers of the Calhoun
Colored School are so kind and gen-
erous. We are co-workers. Some
of them will be present with us
during our commencement exercis-
es.

The Calhoun Colored School do-
nated to us forty volumes and some
periodicals.

Miss Sneed made a visit to Big
Union and was successful in getting
two members to the C. W. B. M.

Auxiliary.

A steady rain nearly all day Sun-
day prevented the meeting.

Southern Christian Institute

The school note writer hopes that
every student and teacher will
write a letter to mother next Sun-
day, as that is "Mothers' Day,"
throughout the United States. Let
us fill up the mail sack for Post
Master Ross, Monday morning, in
good shape. If "Mothers' Day" is
generally observed throughout the
United States, won't the mail clerks
have something to do Monday?

At the residence of Foreman and
Mrs. Z. H. Howard, Saturday even-
ing, the Seniors held their Annual
Supper. The members of the class
and others fortunate enough to be
present, will not soon forget this
excellent class event. The follow-
ing were present: Misses Lulu
Gettis, Dora Hutton, Emma Howard,
Celeste Jones, Cynthia Yarbrow,
Rosa Brown, Eliza Willis, Arab
Evans, Rose Coycault, Virgia
Broomer; Messrs. Albert Berry,
Frank Coleman, Eric Hunt, D. A.
Cook, Alexander Martin, James
Goff, Norval Perkins, Hudson Mil-
ler, Presley W. Burroughs, and
Beecher Matthews.

Exercises for Commencement
week: Sunday, May 9, 11:00 A. M.,
Baccalaureate sermon, by Sec. C. C.
Smith of Cincinnati, Ohio; Sunday,
8:00 P. M., Junior Society Entertain-
ment; Monday, 8:00 P. M., Closing
Exercises of the Night School; Tues-
day, 9:30, Woman's Meeting, Work-
ers' Conference; Tuesday 1:30 P. M.
Workers' Conference; Wednesday
8:30 A. M., Workers' Conference;
Wednesday 1:30 P. M. Farmers
Meeting; Wednesday 8:00 Alumni
Reunion; Thursday 10:00 Promotion
Exercises, Thursday 1:30 P. M.
Graduating Exercises.

Teachers and students alike were
glad to welcome Secy. C. C. Smith
and Mr. C. R. Young last Tuesday
morning. The former came on his
annual visit to the school, while the
latter's arrival marked the begin-
ning of his work as Superintendent
of Industries. Mr. Young is a
graduate of the Ames Agricultural
College, Ames, Iowa.

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

"Mothers' Day."

"It is, therefore, with pleasure and genuine delight that we welcome in the country a movement scarcely a year old, having for its sole aim the preservation of the home ties and improving the individual in the gentle and sublimer things of life by the establishing of what is known as 'Mother's Day.' This beautiful and expressively helpful suggestion had its origin in the 'City of Brotherly Love' (Philadelphia), instituted by Miss Anna Jarvis of that city a few months ago. The suggestion has grown in a year to a custom and a fixed institution, so hereafter the second Sunday in May of every year shall be known as 'Mother's Day.' On this day, in honor and memory of mother, every person is urged to wear a white flower typical of the love which suggests the occasion. The white carnation is the Mothers' Day special flower. Its whiteness stands for purity, its form for beauty, its fragrance for love, its wide field of growth for charity, its lasting qualities for faithfulness and fidelity; all of these sublime attributes reach their glorified summit in the life and character of that person—Mother. It is a beautiful custom. The thought must bring to all of us an uplift and memory of things almost forgotten, which can only polish anew the mind and heart, inclining us towards broader and better things."—*Modern Woodman.*

I, Uncle Isaac, urge everyone of my young folks to observe "Mothers' Day" on the second Sunday in May. Be sure to write to your mother on that day. Perhaps you haven't written to her for several weeks or months, and how glad will her mother heart be to hear from her child. If mother is lying yonder, cold and silent, beneath the sod and the daisies, go to that little mound and strew beautiful flowers there.

If you are still living with mother, my young friends, let her know in many ways that Sunday, May 9,

is her day. Wear the white carnation, if you can get one, and let her know that you are wearing it in honor of mother. If you can't get a carnation, wear any kind of flower. If every man, woman, and child would write to mother on May 9, on Monday morning we would nearly congest the mails. Let us fill the mail pouches full.

Himself He Cannot Save.

CHAPTER XVI.

In spite of the school's strenuous efforts to rid Cramer of malaria, there were many who were too indifferent or skeptical to take the necessary precautions and at the usual time of year the fever made its appearance in some of these families, and in a very bad form.

Paul had by this time endeavored himself to nearly every family in the community, and he spent every moment he could get away from his work among the sick and dying and either conducted himself, or was present at the unusual number of funerals.

One evening just as he was sitting down to supper after an especially hard day, a boy rode up and asked him if he could come at once to one of his last year's students whom they thought was dying, and who wanted to see him.

While the horse was being put to the buggy Paul hastily ate some supper and hurried away. He found the family beside themselves with grief and not only doing little for the boy but making him worse by their noisy demonstrations.

With his usual tact he quieted the family and did what he could to make the patient comfortable in mind and body, and so far succeeded that about midnight the boy dropped into a peaceful sleep. The house had at that time become very quiet and Paul found himself giving way to an uncontrollable desire for sleep. He fought it for a time but at last so thoroughly exhausted was he that it conquered him, and for two hours he slept in

his chair, exposed to the fatal bite of hundreds of mosquitoes.

Just nine days from that night, he took with chills and fever. All day he went resolutely about his work hoping against hope that the worst had not happened, but the next morning he was unable to get up and was not surprised when the doctor told him he was a victim of the dreaded disease.

If he had not been too sick to care much about the affairs of the school and the farm he would certainly have soon been made so by the condition into which his sickness threw them. Both young men had been working to the limit of their strength and time, and now every thing fell upon Stanley. He missed, too, more than he ever thought he could miss, Paul's counsel in matters both great and small. In addition he found it necessary to do much of the nursing, for Mrs. Randolph took this opportunity to show a dislike to Paul that was little short of Satanic. She not only refused to do anything for him, but made it extremely unpleasant for any one who took care of him. For this reason no one but the family and a few close friends who would endure, for Paul's sake, her unkindness gave any assistance.

One morning when Paul had been sick about two weeks, Stanley took some writing material and went to Paul's sickroom intending to care for him and write a letter. But he had been up much of the night before and in the quiet room he dropped asleep in his chair in spite of a brave effort to keep awake.

He was aroused by the entrance of the girl who assisted in the work.

"A lady wants to see you, sir," she said.

Stanley jumped up and followed her into the adjoining room. When he saw who the visitor was he gave an exclamation of surprise and pleasure.

"Edith Maynard! How glad I am to see you," he said as he took her hand.

(Continued on 7th page)

Reports from the Field.

Arkansas.

Editor GOSPEL PLEA:—Please permit me to say I returned with my family to Arkansas on the 10th inst. and found our work in a very good condition, Bro. Wm. Martin having looked after it during our absence. I went to Pea Ridge on the same date and preached to a very large audience on Easter Sunday. After preaching services I made a special canvass for our work in Little Rock. I took about \$50.00 worth of subscriptions to be paid on the following Sunday at our Rally that came off on that day. Some of these as is generally the case promised us something to get rid of us, others perhaps promised in good faith but just forgot the date. It has come so soon while others not only promised but either came or sent their offering and helped to make the day a recording breaking event. Brother G. W. Ivy of Sherrill preached a very able and instructive sermon. And the ladies served lunch and when I mention that such old pioneers as Sisters Tipton, Womack and Gelispie. We in the management of the part of the program, the kind of dinner goes without saying. The entire day was one of much pleasure. And the hands upon the dial indicate success. A church house in our State Capitol seem to be uppermost in the minds of all who were present and those who sent in their offering. I have wondered why any one should hesitate to put money in such an enterprise as this. In my first visit among the churches, I tried to explain that it would be the plan of the state board to work up a church at Little Rock and this seems to have met the approval of all the brethren where ever I went and they promised to assist the board in so doing, and I believe they will but now, right now we must do our best, or lose what we have done and we cannot afford any loss. Our standing as a church is low enough at best. It is said of us that we say a great deal about the church and its doctrine. Especially baptism. But that we do not like to do things but we are go-

ing to prove to the contrary. The following are the names of parties who gave to this work:

G. D. Jones	\$10.00
Mrs. Siottha Brown	.85
D. F. Womack	2.00
J. N. Gilispie	2.00
Mrs. Almaud Jones	2.00
Mrs. Martha Jones	2.00
Mr. Rix	5.00
Mrs. Sarah L. Bostick	2.00
M. M. Bostick	3.00
T. H. Busby	.50
Wm. M. Henry	1.00
L. I. Henry	1.00
H. Martin	5.00
Cap Martin	5.00
John Mitchell	5.00
Gus " "	5.00
J. A. Bright	2.00
Otis Holden	2.50
A. Austin	1.00
George Moore	2.50
W. J. Cole	3.00
L. R. Williams	.25
A. Bostick	1.00
R. Phillips	.25
G. Brock	1.00
J. Mc. Mickins	1.00
Sopsonie Briggs	.05
R. Peterson	.10
Lee Conie	.05
James Nation	1.00
Mrs. Laura Nation	.25
Mr. Brinkley	.50
Jessie Brinkley	.05
Mrs. M. Thomas	.26
Miss Dora Oakes	.25
Mrs. Bunch Oakes	.25
Prince Thomas	.10
Collected of visitors at Ramsden Church	2.00
H. C. Acklin	1.00
J. C. Yateman	.25
Mrs. Geo. Ivy	.75
Mt Bula Church	1.00
E. D. Jones	3.00
Robert Morgan	.50
Lillie Morgan	.50
Author Guydon	.25
Dora Rix	2.00
C. W. Williams	.50
J. C. Guyaon	.50
Jennie Tipton	2.00
Mattie Rix	2.00
Wm. Martin	2.00
Collected by books	
Dora Rix	3.75
Maith Jones	1.50

Almaud Jones	2.50
Lillie Gelispie	12.07
G. D. Jones	.25
Public collection	11.01

The first Sunday in May is our final Rally Day. Remember now what this means to our cause and send in your offering. Give this day the right of way.

If each member in the state would give only a dollar we could put our little band in Little Rock to housekeeping free of debt. How shameful it would be to fail where so little is required to achieve this great victory. We will certainly expect to have your assistance in this work. In conclusion let me remind you that our convention will be held at Washington, Arkansas in August. While it is some off, yet we are so few in number and it would be wise to begin now to prepare for a great convention. Hoping to merit your co-operation in every good work, I beg to remain your obedient servant,

MOSES POWELL

Argenta.

Mississippi.

Dear readers:—

When last you hear from the writer we were at West Point. Our last sermon with the West Point congregation Wednesday night March the 31, I took sick, and had to leave on the midnight train. I arrived home Thursday at six o'clock p. m. and from that time to the tenth of April I was sick, unable to be out of bed.

We witnessed the Easter exercises at Christian Chapel at three o'clock p. m. At night we spoke to a small audience.

The third Lord's day the writer preached the funeral of Phil Johnson at the Baptist church. Sunday night spoke at Christian Chapel. Wednesday April the 21st, we left for Black River, Louisiana. At two o'clock p. m. we left out of Natchez on the steamer Concordia bound for Houma landing. We arrived about two o'clock Friday morning. The wind was so high the boat didn't land, and we were

taken up to Jonesville about twenty miles above, returning on the mail boat arriving at Honest Landing at noon Friday. The news then spread that we were on hand. At night we spoke to an appreciative audience. Saturday night we were rained out. On Lord's day we preached to a good audience considering the inclement weather also at night, some eight or ten white persons were present. Monday night the audience was large, notwithstanding the weather was still threatening.

The condition of the people from a financial stand point is indeed poor. On the 24th of last April a cyclone swept through the country blowing down houses and church houses, timbers were left so you could walk for miles without touching the ground. Several persons killed, a number crippled. The water did not leave off the land until late. There crops were planted too late to do much. The boll weevil struck the cotton crop and swept it. Therefore the most of the people are left in a sad condition. Quite a number having moved out, those remaining are going ahead planning other things than cotton. They have but little hope in the cotton crop, knowing the destructiveness of the boll weevil.

The spiritual condition of the church is not what it should be. The people having seen and felt the vengeance of God. There are quite a number of young people and a few old ones whose hearts seem to be hardened against the word of God. It is indeed a hard matter to have the masses to understand willingness of God to have the world saved. They seem to think that God is mad with them, and they are waiting to hear, or see something that will indicate to them that God has made it up with them. They seem to think that God failed to do His work "No not that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." 2nd Cor. 5:19

"God so loved the world that he gave His only begotten son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. God has declared that the authority is in the Sons'

hands. "This is my beloved son in whom I am well pleased. Hear ye him." Matt. 17:5.

Paul declared "the gospel to be the power of God unto salvation unto every one that believeth." Romans 1:16. If one would hear Christ he must accept the terms of salvation. The fundamental principal in the plan of salvation. Faith, Repentance, and Baptism. All of which must be done by the sinner before he has assurance of salvation. The word of God makes it plain that the sinner must do rather than see and hear some things. How long will the world grope in ignorance to God's plan to save the world.

The District meeting will convene with Rose Hill Christian church Saturday May the 8th. District No. 2. will convene with the Hermanville Christian church, May the 15th. Mound Bayou District will be held with the Pawpaw Christian church, Quitman county, Saturday, May 22nd. The West Point District will hold its District meeting with Johnson Chapel, Saturday June the 12th. The writer hopes to be able to meet each District meeting that we may each understand the other, when we become acquainted, better will be the results of our efforts.

The Workers' Conference will convene at the S. C. I. on the 11th of May. We should have a good attendance of the ministers and church workers from this state. The commencement exercises I am sure will be grand, judging from the past.

Pray for us,

K. R. Brown.

Kansas.

AS SEEN IN THE WEST.

Editor GOSPEL PLEA:—The opportunity for planting primitive Christianity in the West presents itself as never before. And should be eagerly grasped by those who are engaged in the restoration movement. The time is ripe for great efforts among our people. There are new conditions here which we must meet. We find among the people out here very little regards for the authority of the Bible in religion. They are

only influenced by false doctrines. The more absorbed, the more readily believed. This is the place where every one think 'any thing will do' in religion. I shall write more along this phrase of the subject later. In the large cities it is quite difficult to build up among our people. The ground has been occupied by the Denominationalism with fine church buildings and people will not learn them readily for the trash. Their predominating spirit is to go with the crowd. Our work in this city is doing nicely and the Central Christian Church has a great field and a great future before it. The members, as a whole, are energetic, faithful and sacrificing. Our Sunday school enrollment is 108. The society in the church is the financial organization in the church and is doing great work.

We have two Teacher Training Classes. One of the classes will graduate in June.

I am teaching two classes at the Y. M. C. A. also one of the classes will finish the course with the class at the church and we are anticipating a great work.

We think it quite an honor as well as a great privilege I say that the only teachers naming classes in this city are connected with the Central Christian Church. No other church in this great city has any among our people. We are the leaders in imparting Biblical instructions among the 40-000 or more of our people. And through these classes the Central Christian Church occupies a position of recognition and respect in the religious world never before held by our people in this city.

The Central Christian Church is leading in all things, when Biblical knowledge counts. We shall be glad to tell you more about our work and its possibilities in our next letter. Elder S. R. Cotter was with us a few days ago in route for Texas where he is planning to take up work. We were proud to see him leave us as the West needs men.

Respectfully yours,

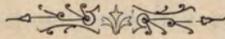
G. CALM CAMPBELL.

Kansas City

Christian Woman's Board of Missions.

All C. W. B. Members; that is the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. E. Harlan, 152 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter

Adaline E. Hunt, Editor. □



Auxiliary Program for June.

Topic: Our Closing Centennial year—Its Plans: Their Consummation; Have We Been Loyal to Its Plans—The Last Call.

Hymn: Ask the older members of the church to suggest their favorite hymns for this meeting. These suggestions should be sought before coming to the meeting.

Prayer: Circle of prayer, by the the officers of the society, that all the Centennial aims of the society and the state may be reached.

Hymn

Bible lesson: John 4:35. At the time of this June meeting there are yet four months for work before the last Centennial ingathering time. Christian women and girls are waiting for the word they need to help them make the decision to enlist in this work. During this time many people, who have not yet given, can be induced to make Centennial offerings, and those who have given will gladly add to their previous gifts when they understand the necessity for doing so. "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." James 1:17.

The good gift of success, as well as all other good gifts, cometh from God. Our coming together at Pittsburg will be a time for praising Him for the things He has wrought through the Christian Woman's Board of Missions in the last four years.

Hymn.

Business period.

Roll-call: Answer with the announcement of a new member or a Centennial offering secured from some one not a member of the society.

Offering.

"I love to tell the story,
'Tis pleasant to repeat
What seems each time I tell it,
More wonderfully sweet.
I love to tell the story,
For some have never heard
The message of salvation
From God's own holy word."

During my early years in India, I spent several months in a village where we gained only thirteen converts. I returned there two years later, and found eight hundred converts. No missionary had been in that village since I left. Who did the evangelization? Every Christian became a witness to Christ. This is the way the world was won in the first century; it is the way the world is to be won today.—BISHOP J. M. THOBURN.

"Half a century ago seven shoemakers in Hamburg resolved to do what they could toward sending the Gospel to those in need of the message. In five years through their efforts fifty self supporting churches, with ten thousand converts, were established, and four hundred thousand Bibles were distributed."

Whenever in all the ages, any little company has sprung up, so surrendered to the Spirit and so filled with His presence as to furnish the pliant instruments of His will, a new Pentecost has dawned on Christendom; and, following a fresh tarrying in Jerusalem, has come a fresh endowment of power and a fresh preaching of the gospel unto the uttermost parts of the earth.—A. J. GORDON

Not in the temple crowd alone,
Where holy voices chime;
But in the silent paths of earth,
The quiet rooms of time.
Fill every part of me with praise;
Let all my being speak
Of Thee and of Thy love, O Lord!
Poor though I be, and weak.

So shalt Thou, Lord, from me,
e'en me,
Receive the glory due.
And so shall I begin on earth
The song forever new.

—H. BONAR.

In the Jamaican Churches, Our Missionaries.

One of the loudest calls that comes from Jamaica in this Centennial year is for the rebuilding of damaged and ruined places of worship. Our work is suffering as a result of the condition of the places in which the congregations assemble. At Carmel, King's Gate, Providence, Chesterfield, Flint River, Highgate Airy Mt., Mannings Hill, Lucky Hill, Mt. Industry and Mt. Zion the need exists for rebuilding or repairing. Our missionaries and native workers there have frequently called to us to help them. We are preaching the Gospel, teaching and training the people. To do such work as this we need to have suitable buildings. Our Young People's Department has done admirably in helping to supply buildings in Jamaica, but there is still much to be done. Ten thousand dollars will hardly suffice for all this building work. But we are confident that you will respond to this call and help to satisfy this need.

Mississippi.

Dear Editor:—Easter Sunday we raised \$2.00 for Orphanage work. This has already been sent in. We hope to do still more.

Dear C. W. B. M. sisters, let us work hard to make the next quarterly meeting the best yet, and to raise more money. We have a great aim before us. We want to aid the brothers all we can. Remember the conference at the S. C. I. is near at hand and there ought to be one delegate if not more from each auxiliary. It is there you learn more about the work.

Yours for His cause
HATTIE J. GRIFFIN,
Organizer,

Tillman.

Helpful To All.

(Continued from 1st page.)

and churches and enforcing laws is now in order. There is much need of this. In many of our villages prostitution flaunts itself under the very eyes of the children and very little effort is made to stop illicit liquor selling. In some localities the white officials are in collusion with the vicious element; but assuming that they are anxious to enforce the laws and improve the conditions of the locality, they can do but little without the aid of the best Negroes.

A law enforcement league should not be too large. Ten or twelve of the most influential Christian Negroes should band themselves together and when they have ascertained the facts they should call upon the best Christian white people for aid, advice and moral support. This will work wonders in more ways than one. It will serve to open the eyes of these white people to a means of work that some of them have not thought of before. The moral condition of many of our villages is such that both races are facing down if something is not done.

Himself He Cannot Save.

(Continued from 3rd page.)

"Thank you. How are you? You are looking very much worn," she replied.

"I'm tired now, I have to be two men or rather two men and a half now."

As he spoke he staggered toward a chair and would have fallen if she had not caught and steadied him as he dropped into it.

"I was asleep and I suppose jumped up too quickly," he said, leaning back weakly.

"I think I haven't come any too soon," Edith said. "I came to ask you if you would let me nurse Paul. You know I graduated from the hospital in June and yesterday I learned he was sick and as you say you were doing two men's work. I shouldn't hope to take either man's place, but maybe I can help a little."

"O, if you only would, what an angel of mercy you are," Stanley

exclaimed, sitting up but only to fall back again as everything became black around him.

"Do you suppose it will be all right with Mr. Randolph?" she asked.

"I think so," Stanley replied. "He is too sick to notice anything any way."

Just then Paul's father entered the room and Stanley introduced him to Edith telling him for what purpose she had come.

"You can indeed help us, but—" hesitating, Mr. Randolph looked at Stanley.

"Where is Mrs. Randolph?" Stanley asked, understanding his hesitation.

"She has just gone over to a neighbor's," he replied.

Finding she was out of earshot, Stanley explained to Edith Mrs. Randolph's attitude.

"Of course she can't do any more than make it unpleasant for you," Mr. Randolph said, "and if things get too bad I will try to take her away."

"Then I think I had better go right to work or I will have two patients," Edith said, drawing off her gloves. "You need a good rest, Mr. White. Let me help you over to the couch and I will put you to sleep. I think you will be all right when you get up. Mr. Randolph can give me instructions in regard to Paul, can he not?"

Stanley was only too glad to submit and allow himself to be assisted across the room and made comfortable on the couch. Edith then pulled down the blinds and, seating herself in a chair beside him, drew her hand softly across his head until his regular breathing told her he was getting the sorely needed rest. She then went softly into Paul's room.

(Continued in next issue.)

Mary Morgan's Dollars. A Story of Prohibition.

(CONTINUED FROM LAST ISSUE.)

"I have no byes of my own, the old man would say, 'I have no byes fur your gin mills to grind, but I'm fightin for your byes and mayhap fur my grand childer.'"

"Ah, well! And that was only twenty years ago, and see what has

come of it. Andy has drunk up his coal business to the last cent, and every foot of John Olmstead's 640 acres of extension land; and he does business hanging around the State street saloons watching for a treat, now days. Two of the prettiest little girls that the good Godgiver sent a mother, they buried in one of the back lots out at Oakwood. They carried the last of two out in a plain coffin, all because Andy came home, crazy drunk, and smashed the windows and stole the bed clothes to pawn for more drink, when the little one was ailing a bit; and she took cold and died from it.

"I was myself that broke his head right snatty, pulling him the next morning after the afore-said drunk, and I pulled Jim Mitchell in too, for selling him the grog in the condition he was, though small good it did.

"They've only one bye left, their first child, a fine lad about eighteen years old; and the poor mother has kept him in school though it's taken her life on the wash-board to do it. And I am more than a little worrying about that same lad of late, for I have seen him betimes, hanging around some of those corners down Rot street way, where the angel Gabriel, himself, would stand a fair chance of contamination."

Mary Morgan came, after this —, every two months, with almost the regularity of the calendar. Each time she brought two dollars, and each time she looked a little more thin, and the clothes a little more worn. She had already formed a policy for the use of her money and was putting it regularly into literature work, keeping a special account, with a note of results so far as known, for the expenditure of each sum. She told her these results each time she came, and she listened with evident pleasure, though she offered no information concerning herself and I respected her silence.

With the mid-summer, she came one day at the end of a month with the usual two dollars, but so wan and haggard that I scarcely recognized her. Her explanation was only a word, but it was enough.

(CONTINUED IN NEXT ISSUE.)

Bible School Department.

For Ministers Teachers, Scholars and other Christians

Geneva F. Burgess, Editor.

Lesson 7.

Lesson for May 16.

Edited From Standard Bible

Lessons.

PAUL'S FIRST MISSIONARY JOURNEY.

Acts 14:8-22. Study

Acts 14:1-28

GOLDEN TEXT.—"All the gods of the peoples are idols; But Jehovah made the heaven." Ps. 96:5.

TIME.—A. D. 46 and 47.—**PLACES.**—Iconium, Lystra, Derbe and Asia Minor. **PERSONS.**—Paul and Barnabas, the cripple and the inhabitants of the towns of Iconium, Lystra, and Derbe. **PERIOD IN PAUL'S LIFE.** Paul the missionary. Paul is on his first missionary journey.

INTRODUCTION.

In our last lesson, we were with Paul and Barnabas in Antioch of Pisidia. We learned how some of the Jews denied the preaching of these disciples and openly persecuted them. Paul and Barnabas then turned to the Gentiles, who gladly received the word. The jealous Jews, however, started up such persecution that Paul and Barnabas felt it best for peace and safety to pass on to another city. They go first to Iconium. Here they abode for a "long time." The first seven verses of the fourteenth chapter of Acts record their arrival in Iconium and their labors among both the unbelieving Jews and the Greeks. Jews, however, stirred up the people against the apostles. For a long time this work went on and the people of the city became sharply divided. A part held with the Jews and part with the disciples. "At length the enmity against Paul and Barnabas culminated in the plan to suddenly take insult and stone them. But they became aware of this and fled into the cities of Lystra and Derbe. Our lesson to-day begins with an account of the labors of Lystra.

EXPLANATORY.

8. AT LYSTRA.—This is a city in Lycania. For an explanation, look at your Bible map, then note

that Lystra was not known in modern times until it was identified by Professor Ramsey during his extensive exploration in this region. **IMPOTENT.**—Without strength or power.

9. **FASTENING HIS EYES UPON HIM.**—The word "fastening" thus rendered is one of Luke's favorites. Of its fourteen occurrences in the New Testament, twelve are in Luke's writings, and two others in Paul's. It describes a fixed and earnest look. Thus Paul transfixed Elymas with his eyes. Thus also, Peter "fastened his eyes" upon the lame man at the Beautiful gate. **SEEING THAT HE HAD FAITH.**—By his earnest attention and manner he indicated that what was spoken had been accepted by him with faith. If we were always on the lookout for faith in others, our Christian work would probably be more successful. Faith was required by our Lord.

10. **SAID WITH A LOUD VOICE.**—Like our Savior did in the case of Lazarus. **STAND UPRIGHT ON THY FEET.**—To make such a statement publicly required faith on the part of the lame man. **HE LEAPED UP AND WALKED.**—An indication that the cure was instantaneous and complete.

11. **WHEN THE MULTITUDE SAW WHAT PAUL HAD DONE.**—This is another indication that the miracle was wrought in public. **IN THE SPEECH OF LYCAONIA.**—Calvin Tristram says: "They had partly understood Paul when he addressed them in Greek as a gathering of Welshmen might understand English, but they expressed their excitement in their own native dialect." On the other hand, Professor Ramsey says "Paul, in addressing the of the central plateau of Asia Minor in Greek, would be like an Englishman preaching to the inhabitants of Wales, or of the people understood two languages—their own native dialect and the Greek." **THE GODS ARE COME DOWN.**—The frequent stories in mythology concerning gods coming down and

appearing in the form of men must have suggested the idea to them. The gods spake, acted, loved, hated, cheated and cabaled like men. They came down from Olympus when it suited them, and assumed any form they pleased. Evidently, such a religion could not stand, when men began to think.

12. **JUPITER.**—Jupiter was their chief god, the king of kings, who sat and commanded the others, and as Barnabas sat, saying nothing, he was supposed to be Jupiter. **MERCURY.**—Mercury means "interpreter," and he was supposed to speak for Jupiter, and as Paul was the speaker on this occasion, he was taken to be Mercury.

13. **THE PRIEST OF JUPITER WHOSE TEMPLE WAS BEFORE THE CITY.**—The statue of Jupiter stood before the gate at Lystra, and Evald suggests that the legend of the appearance of the gods, somewhat as above related, was recited year by year at the great festival in this temple; "and thus the credulous people readily supposed the gods they worshipped and who they fancied loved their land with a peculiar love, had visited once more the scenes of their former wandering."—**BROUGHT OXEN.**—It was common to sacrifice bullocks to Jupiter. **GARLANDS.**—Which were to serve as decorations for the victims and the altar. **WOULD HAVE DONE SACRIFICE.**—If they could have thus paid honor to Paul and Barnabas, they would have implicated them as chiefs in the crime of idolatry.

14. **BUT WHEN THE APOSTLES, BARNABAS AND PAUL, HEARD OF IT.**—They were in some home, unconscious of what was going on without. Barnabas is here spoken of as an apostle along with Paul—and so he was as far as his mission was concerned. Apostle means one who is sent, and they were equally sent of God on this missionary tour. It is only with reference to this that the term is here used. **RENT THEIR GARMENTS.**—A customary Oriental method of expressing grief and also indignation and abhorrence of impiety or blasphemy committed in one's presence. Policy would have counseled them to accept the honors.

Pres. Lehman.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XIV.

Edwards, Mississippi, Saturday, May 15, 1909. No. 19

Helpful to All.

The work the Disciples of Christ are doing among the Negroes is by very nature the most important in the whole field, and if they do not in fact make it appear so, it is because they do not have faith in their work. Dr. Royal J. Dye has aroused great interest in his work on the Congo because he believes in it and he has been enabled to inspire others with that faith, and yet the field Dr. Dye covers is not to be compared in importance with the field covered by the Southern Christian Institute. The Congo work is important; it is the redemption of a race long in darkness, and they need in that field the choicest Christian spirits America can produce; but the work of the Southern Christian Institute is still more important. Our work is the first of any American church where Northern and Southern people have joined hands in doing this work. If this can be successfully carried out, it must in the end prove the most important in the field. The field is important because in the outcome of this work is locked up the fate of American civilization. Let no one deceive himself into believing that one-tenth of a population of a great free country like ours will not influence it. In our section there is abundant opportunity to study the situation. There is not anywhere else in the world another people just like ours. Why? Because there is not anywhere else just the same influence.

The Negroes of our Southern states, if properly led, can be made a blessing to the whole world. If they are not so led, they can easily be made an engine of destruction. We can easily conceive of a condition arising in the next

twenty-five or fifty years in which designing politicians of either or both races will appeal to this people and then we will have a few hundred years of dark ages. The church never was confronted with a graver responsibility. If she does not acquit herself honorably is this, she will fail in one of the most honorable tasks ever to come to her.

We call the Southern Christian Institute our training school, and such the logic of the situation has made it. From it must go out the spirits that are to lead all our work. They must be efficient, capable and good. A thousand dollars expended now on our equipment will be worth more than a hundred thousand in twenty years from now. The glory of the work of Hampton Institute is that the great faith and zeal of General Armstrong gave type to the work, and the type of a work is usually given in the beginning. We are now giving the type to this work. A failure now will cause a wandering in the wilderness for many decades. Sometimes we hear of a committee going to some place to settle a difficulty. The difficulty usually had its origin in not preparing properly to do the work.

Now what we need is a feeling in this work that we are building for the future. The Negro Disciples have an important work to perform. A modest and earnest co-operation from them will be worth more than silver and gold to it. On the other hand we need the co-operation of men of means. Our work must be perfected. The institution is located on a ground laid out by nature for an institution of power. A recent visitor from New England wrote, "I never expected to see Beulah land on this side of the New Jerusalem." There is not a finer spirited set of workers in any field known to us. The student body has

not its superior in any school we have visited. A few thousand dollars would place our work where it could be a training school indeed for the preparation of those who should stand before those who are to lead during the next fifty years.

Out of the heart are the issues of life, is a divine statement of the philosophy of life. The things a man thinks will determine the fruits of his life. In fact it permanently classifies men. Those who think of low and mean things are going downward, those who are thinking of high and noble things are going upward. The one is a degeneration, the other is an evolution. The human family is thus permanently divided into two great families, the one drifting towards the slum life, the other growing towards the world of reform.

Every parent should exercise great care to so surround his children that the proper influences may be exerted on them, that their first thoughts may look upward instead of downward. One generation determines the conditions of the next. The parents of to-day determine what shall be in the next.

Superficial men are often heard to lament the fact that the people are growing more criminal. If they are, it is because conditions were created years ago that have produced these criminals. If we want to see an improvement in the future we must change the conditions. If we want great things done in the next fifty years we must prepare for it now. Otherwise it will do us no good to lament that men are getting worse. Word has come that the Mississippi penitentiary is getting so full that more room must be provided. The number will continue to increase until we expend more on moral education and thus

(Continued on 7th page.)

THE GOSPEL PLEA

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NOTES FROM OUR SCHOOLS

Warner Institute.

SUNDAY SERVICES.

- | | |
|-------------|---|
| 10:00 a. m. | Sunday-school. |
| 11:00 a. m. | Church service. |
| 7:00 p. m. | C. E. meeting. |
| 8:00 p. m. | Evening service. |
| 7:00 p. m. | Wednesdays
prayer services. |
| 8:00 p. m. | Wednesdays Teach-
ers' Training Class. |

Our closing exercises of April 22nd and 23rd, were nicely carried out. The Primary grade's program was enjoyed by every one. The children were well trained and each little fellow acquitted himself with credit.

The larger children had a more lengthy program than that of the primary grade yet the order maintained during the rendering of this program proved it to be equally as interesting.

The general good order which was observed during these entertainments is deserving of special mention. Though the crowd for both nights taxed the seating capacity of our chapel to the utmost, the best of order was maintained. This is a good omen and must surely be encouraging to them who are contributing in various ways to the working out of the "Negro Problem" by education and evangelization.

Numerous messages of congratulation have reached us in the last few

days upon the excellency of our closing exercises and the manner in which our work for this term has been conducted. These messages have come to us from many of the white people as well as from many members of our own race.

In addition to this encouragement we have received during this term many little gifts, such as books, magazines, etc., from residents of our little city here. We have received also a fine lot of books from the "Standard Publishing Company," Cincinnati, Ohio. A letter from Bro. C. C. Smith informs us that we are soon to receive another nice collection of appropriate books together with maps and a good globe.

A number of folks from many of the neighboring towns were present during these entertainments. This is as it should be. An institute offering a vigorous and practicable course such as Warner Institute, should be in easy reach of our boys and girls of the surrounding towns. An education which trains one's hands and heart as well as one's intellect can't possibly be other than helpful to both the individual and community.

I am requested to announce in these notes the closing exercises of the "Langston High School," of Johnson City, of which Brother James N. Irwin is principal: May 23rd, Baccalaureate sermon; May 24th, Grammar school entertainment; May 25th, Commencement.

Among our visitors during the past week was Bro. J. A. Campbell, White, state evangelist of Tennessee. He is conducting a meeting here at the white church. Brother Campbell gave us our first dollar on our broom plant which we hope to have in motion by next September.

W. P. Martin, field agent for our work here, reports much genuine interest in the educational work. He has just returned from Jellico, Tennessee, where he is pastoring.

I noticed by the last issue of the "MISSIONARY TIDINGS" that the C. W. B. M. of the church of Jellico, Tenn., has decided to affiliate with the national body. This is good news and just as it should be. The congregation here at Jonesboro has

the honor of being the first auxiliary in the state to take this step. Brethren, I pray that all of us will open our eyes to this larger opportunity of affiliating with the national board. Let us realize that we are working not for ourselves nor for to-day only, but for our children, our church and to-morrow. We are, or should be, to the extent of our ability endeavoring to build up a great school and a great church in this, our section of the moral vineyard. Our limited means will not permit this; but a hearty co-operation with the National Board will surely make all I have said and more than this possible. I am not appealing to a selfish interest to induce this affiliation, but merely pointing out a result of such affiliation just as material success is pointed out as a result of seeking first the kingdom and righteousness of God.

Southern Christian Institute.

The H. D. S. C. had the inauguration of their new officers last Saturday evening. Each one of them made a short inaugural address. Secretary C. C. Smith, President Lehman, Supt. Young and Prof. Jones of Utica also made interesting speeches. By special invitation the young ladies of the Senior class were present and Cynthia T. Yarbro spoke for them. Several members of the faculty were present, together with some outside visitors. In all, it was a very successful meeting. We feel that the Home Defender Success Club is just at the beginning of its usefulness.

These notes are written in the midst of Commencement week. The weather is beautiful today and has every appearance of a continued beautiful week.

Supt. Young has built a new forge for the blacksmith shop. It was badly needed.

Sunday was a great day at the S. C. I. The baccalaureate services were all that could be desired. The music under the direction of Miss Carney was splendid. The sermon by Sec. C. C. Smith was one of extraordinary merit. His chief thought to the graduates was that negative goodness in the life is not enough,

(Continued on 7th page)

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

Young people who have the opportunities of school life, should remember that if they intend to make men and women out of themselves, who will be an honor to the world, they must pay the price. If they fail to carry a certain study, or the teachers do not consider it wise for them to enter the next higher grade the coming year, they should not become discouraged. It is better to do well what they do than to go over a lot in class they do not understand. Too many students are being promoted year after year who do not know the elements of the studies. Some are trying to do the different cases of percentage when they do not thoroughly understand analysis; some are working long division when they do not know the multiplication table as well as they do their own names; some are studying the most advance books in Grammer when they make mistakes in spelling the most familiar words, and in punctuating the most elementary sentences. The school must lay its plan so as to overcome as many of these tendencies as possible.

Himself He Cannot Save.

(CONTINUED FROM LAST ISSUE)

CHAPTER XVII

As Edith entered the room Paul looked toward the door and when he saw her a bit of languid inquiry came into his eyes.

"Good morning, Mr. Randolph," she said, coming to the bedside. "I have just gotten Mr. White's consent to help nurse you. We are not going to ask you—you'll have to take me as you do your medicine, as a matter of course."

Paul smiled a little. "I don't think I shall mind," he said, "and it will certainly help Stanley out. The poor fellow has his hands full I suspect."

Further conversation was prevented by the entrance of the doctor, and after he had examined Paul, Edith went with him into another room to receive her orders.

"I am glad you are here," he

said. "Mr. Randolph is a very sick man. He not only has a very bad form of the fever, but he is so worn out with his work that his system is not resisting it easily."

Some of the color left Edith's face at the doctor's words, but the sweet mouth grew firmer and the beautiful eyes a little darker. If love, devotion, skill, and knowledge could do it, Paul would be saved.

During the next three weeks her patient literally carried out his nurse's suggestion that he take her presence as a necessary part of his sickness, and indeed he was too sick to take it otherwise. Stanley or Edith was by his side every moment and more than once it seemed that in spite of their brave fight to keep it, the life that was dearer to them than their own would go out. But love and skill won the day and slowly but surely he began to rally.

As his strength returned the old time mental vigor came with it and Edith often found him looking at her very thoughtfully, and several times he asked some questions to which she felt it necessary to give an evasive answer. With this he seemed satisfied for a time.

One beautiful morning after he had gotten quite strong Edith had him taken out upon the sheltered vine-covered porch on a cot. He soon dropped to sleep and she sat beside him fanning away the flies and reading some mail she had just received. In the midst of it she found it necessary to go hastily to the kitchen to see to some cooking and she dropped her letters on the chair upon which she had been sitting. When she returned she found Paul had awakened and was looking with wide open eyes and flushed cheeks at a wedding invitation which lay open upon her chair in such a way that he could not help but see it when he turned his head.

"Miss Edith!" he exclaimed. "What does that mean? Mortimer and Portia?"

"Yes," Edith said gathering up

the letters with hands that trembled a little in spite of a brave effort at self control. "I intended telling you when you were a little stronger. He has a position in the State Agricultural College—one of those offered you and they are to be married next month."

"But Edith, I don't understand," he said looking at her with eyes that seemed to burn into her soul.

"Understand what?" she asked, nervously tearing an envelope into bits.

"I—we thought—every body thought you and he were engaged."

"We were only very good friends," she said. "But I am afraid this has excited you too much. I had forgotten that invitation was there."

Her cautions came too late. Throwing his arms he drew her down to him. "Edith, my darling, I must know it wasn't Mortimer and you did care?"

And what her answer was even the birds twittering in the vines beside them didn't hear.

After that eventful morning Paul's improvement was marvelously rapid and in a short time he was able to take short drives with his efficient nurse. It was upon one of these that he said, "Edith, I wonder if you would mind telling me the reason for your attitude during the last year and a half we were in school. You must have known I loved you."

She looked thoughtfully out over the field before she answered, then she said, "My real name is not Maynard but Ellington."

"What!" Paul exclaimed in amazement.

"My father is Eph Ellington and I am a half sister to Ruth and Robert."

"That explains the resemblance that has so often puzzled me," Paul interrupted.

"Yes I have often wondered you and Stanley did not guess it."

"But what difference would that make, dear?" Paul asked putting to his lips the little hands he held.

(Continued on 7th page.)

Reports from the Field.

Kansas.

Sitting at my window with the cool south breeze fanning my face, and darting through the soft green grass, and rustling high up among the leaves of the trees, ruffling up the feathers of the singing birds, then trailing off in a cooing whisper, thoughts of my dear Alma Mater fill my heart with longing to once more see her dear white buildings, and stroll over her grass carpeted campus. The sound of the old familiar bell comes back to me through the unforgotten past, and tears of longing starts unbidden to my eyes. Oh! dear school days forever past but never forgotten. Oh how I long for thee! I wonder if the buildings and grounds are now as they were then; all white and green. My schoolmates, too, pass before me one by one, and I can almost hear their merry voices in animated discussion of the approaching commencement, or up in the chapel ringing out in happy school anthems. Ah, how well I remember our preparations, my last year in school! how the woods and meadows rang with songs and echoes of youthful voices practicing their orations for the coming exercises! and with them mine was mingled. I can see the girls sitting or walking in intimate clusters over the campus, some bidding good-bye to their familiar haunts—I was one of these. I remember a little secluded spot on the side of a little green tree I cut the words: "Good-bye dear school." I wonder if that little tree stands yet. Yes, it is quite probable that it does, but is it as probable that all my school-mates live? Nay, one has gone across the chilly stream.

Can I ever forget my little north room with its white bed and fixings? NEVER, for in that room was spent some of my happiest care-free days. That little room no longer exists, for like our frail bodies, it too was subject to disaster, and so has been destroyed by fire, but it yet exists in my memory.

I am holding the program of the

1909 commencement and reading the names of some of the girls who were primary pupils when I were there, but now are bidding good bye to the old school as I once did for the time has come when our Alma Mater has said, "go now my children and do the work for which I have prepared you, launch out upon the sea of life." They are beginning their journey that I began in 1905. How timid, how trembling they are lest they make some awkward move and upset their little craft and break the heart of their dear ones who have taught them the theories of rowing. Ah, this sea of life! what treacherous shoals, what hiding rocks are buried in her bosom! how thankful we are for the anchors of hope. The life preserver of faith, and the deliverance of truth given us of our Alma Mater when we began our journey, but for these our little crafts would long since have sunk beneath the waves and the canal reefs of the sea.

Still rambling the old cobwebbed chambers of memory, faint echoes of clinking knives, rattling of plates, a low swish of water and I am reminded of the dish washing process, now and then a ripple of laughter or a strain of the old plantation songs vibrates through the seemingly deserted halls of memory and like a flash some sweet face of the dear old days appears before me and involuntarily, I laugh or sing as the case may be. There! did you hear that voice? So plain I almost answered—Eld. Hay, Eld. Hay, (that was my school name because of my inclination; and bless you, I liked it. I hear foot steps, so many coming down the hall straight toward me, foot steps that may ring in my natural ears again, still I hear them now, ah! so plainly. Keep still, I know that soft tread, softer than all the rest, barely pre-septable, hear that faint rustle of skirts,—it is Miss Hunt and all is quiet and orderly, one of the teachers is present.

It is evening and I am sitting on the style between the girls' build-

ing and the chapel, looking at the beautiful sunset all amber and gold far, far away over the tops of the trees. I see a star twinkling, twinkling like a great drop of dew that would fain fall to the earth. I began to count them as they appear, one, two, three, ah! they burst out in numbers innumerable, and there appears the pale wan moon only a little crescent shape line in the blue. Hark! the great owl has begun his night prowling and screams to give notice to his neighbor a bird—There the supper bell has rung, I must haste to get in line.

Good-bye, my Alma Mater, good-bye.

MRS. FANNIE L. HAY JOHNSON.
Parsons.

Mississippi.

Dear Editor:—Please allow space in your most valuable paper for a few remarks from the North East part of Mississippi. It is on the account of negligence that I have failed to write ere this time. Desiring that the readers of the PLEA should know something of my work, I could not refrain from writing.

The 14th of April found me at the Thyatira Christian church, which is in the extreme North-east part of the state. Looking young and tender, the officers and members thought they had made a mistake in getting a pastor, but after I had delivered two sermons with all my God-given power, they were thoroughly convinced, and changed their minds; for some of them exclaimed: "He just suits me."

At this point the people have so many "isms" until it is quite difficult to labor among them. Heretofore they had a leader who would preach to suit their notions. Such preaching is always detrimental.

On the 28th I was with the Mound Bayou congregation. On account of continual rainfall only a few of the brethren turned out; so we decided not to have preaching until Monday night. They too did not look for anything good to come out of Naza-

reth. When some of the old sisters saw me they asked, "Is that the boy gwine long yonder gwine preach?" "Dat boy can't preach." After I preached two soul-stirring sermons on the twenty sixth and twenty-eighth, those same people came and gave me the right hand of fellowship, and told me all they had said. They were convinced that something good can come out of Nazareth.

I found the congregation at Mount Bayou almost discouraged, careless, unconcerned, and very cold in spirit, but left them with the cause at heart. All they need is the Gospel. They are strong financially, and will do a great work provided they have some one to lead them out.

Yours for His Cause,

B. C. CALVERT.

Thylyra.

Mary Morgan's Dollars. A Story of Prohibition.

(CONTINUED FROM LAST ISSUE)

"I must give more now," she said, "for I have a deeper interest in the war against the liquor traffic than ever before. Can't the bloody fiend leave me even my son?"

She broke down with the words and sobbed bitterly, but left the room without further explanation.

"Yis," said O'Rourke, when I told him that night, "yis, the same mill's got John Morgan now, and it's grinding him fast and furious. With my own eyes I saw him drunk on State street only night before last. 'Twas my duty beyant question to arrest him, but the saints assoil me, I neglected duty for once and took him around to Chase's livery barn and made them let him lie on the hay to sober up through the night."

With September, Mrs. Morgan did not come at all. Instead there was a note, written on the cheapest of paper, but in a hand that spoke of the most careful training, telling

me that a "misfortune" had made the contribution of that month impossible.

O'Rourke found out in some way that the misfortune was that John had found his mother's little hidden hoard of money (she was laying it away, twenty cents of each dollar she earned) and had taken it to spend in Mitchell's saloon and pool room.

"I'd see he got thirty days in the bridewell," said O'Rourke, "and would break his head for him into the bargain, but that would only add sorrow to the poor woman."

It must not be supposed that these months were going by without some effort to better Mrs. Morgan's condition. Two or three of our lady workers had called upon her, offering assistance, with no lack of tact, I think; but every offer had been courteously repelled, excepting offers of work. We had hunted up old Andrew Morgan in the State street barrel houses, and had made some attempt to discover a remnant of manhood in him; but it was gone to the last grain. His home never saw him now, save occasionally to eat and once in a while to sleep off the effects of a drunk, when the opportunity for treats had been unusually good.

Johnny was progressing rapidly. The school in which his mother's hard work had kept him was neglected more and more, each week, and the crowd of young toughs that made their headquarters at Mitchell's were flattering his foolish vanity by calling him their leader.

O'Rourke and I visited Mitchell in his barroom, both promises and threats were without avail. "I will do as I d—please," was his answer to everything. "The law? What the h— do I care for the law? Take me in, you old crank, if you want to (this to O'Rourke); taken me in, but his honor will turn me loose tomorrow. The grand jury? The grand jury, is it? Well, I

know a thing about grand jury."

And all that he said was too patently true to make it worth while to even debate the case further.

CHAPTER III.

The tragedy culminated in October. I was busy at my desk one morning, hurrying to finish the final details of the campaign, when a ragged little creature, tousel-headed and with toes peeping through the tips of her shoes, entered and in a thin, childish voice asked for "Mr. Thompson." Learning that I was the object of her search she placed in my hands a note written on a piece of wrapping paper with a scratching lead pencil.

"She writ it to yous, laying on the floor where ma found her this mornin'," vouchsafed the messenger as I took it in my hands.

The note read:

"Please come quickly. No. 4269 Hillas St., 3rd floor rear.

"MARY MORGAN"

It is needless to say that I hurried to the address indicated as quickly as the street cars would carry me. The apartment consisted of three rooms. The living room was almost wholly bare of comfort but scrupulously neat. Out of this opened another room that I learned had been Johnny's; and in the decoration and furniture of which, simple and scanty though they were, a mother's loving thoughtfulness was clearly written. Still another room from the living room and there lay Mary Morgan, surrounded by two or three neighbor women, her poor face black and swollen and every breath coming with a groan.

I learned the story from a voluble Irish woman of the little group. It was the son who, the night before, had come home drunk to den and

(Continued on 7th page)

Christian Woman's Board of Missions.

All C. W. B. M dues; that is the ten cents amonth paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. E. Harlan, 152 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter

Adaline E. Hunt, Editor.



NOTES.

Mrs. Martha Stokes of Chicago, Illinois writes that she is president of the Armour Avenue Auxiliary at that place. They are preparing for a Rally to raise their Centennial money. The church is planning for a rally in June to raise money to pay off their church debt.

HELPS FOR PROGRAM.

Unless otherwise indicated, all helps suggested in the program department are to be ordered from Mrs. M. E. Harlan, 152 East Market street, Indianapolis. The leaflet, "Our Crowning Year," should be secured for this meeting. This leaflet is free, but enclose two cents for expense of postage and mailing. The societies that did not get "The Centennial Campfire" for the last Centennial meeting should order it for this meeting. Cloth, fifty cents; paper, twenty-five cents. After the meeting keep this book in circulation until all the members and their friends have read it. Where there is a large membership more than one copy should be purchased.

In this meeting have a practical discussion as to just what the society will attempt to do in these four months for the success of the Centennial aims.

See the Centennial department and State Development notes and To Be Noted for the latest Centennial news and suggestions for special effort. Fail not to emphasize THE GREAT CENTENNIAL: the DOUBLED MEMBERSHIP.

Announce the Centennial standing of your state for last year as found on page 501 of the April MISSIONARY TIDINGS. Compare this report of your state with that of other states of equal strength.

Talk: "The Spiritual Value of the Centennial Celebration." The best Centennial aim is the seeking

for that clear conception of our personal and united relationship to the church and its mission that will constrain us to continual devotion in higher and holier service. We can scarcely estimate the value of the awakening that is coming with our Centennial activities. We have been brought face to face with our duties and opportunities in a new way, and we can never again be just the same as we were before. The reaching out after some of the neglected essentials of the kingdom is bringing its reward in the deepening of faith and the outpouring of increased service and offering. Invite the older members of the church, both men and women to be present and speak briefly of the preachers they knew when they were young. Ask these older Christians who are willing to do so to sing some of the old hymns that are not found in our present day song-books. Close the meeting with a plea for sympathy and prayers of every member of of the church.

Where it is wise to do so, this meeting can well be planned for an evening, to be held in the church giving a general invitation, followed by personal invitations, to all the church membership to be present.

Hymn.

Auxiliary benediction.

—TIDINGS.

GREATER THAN A THOUSAND DOLLARS.

Do we talk too often of the financial side of our work? Do we pray more for money than for men and souls of men? God keep us from that wrong! Do we for a moment forget that to win a *giver* is vastly more worth than to win a *gift*? It is possible to win the latter without the former; but never is a heart truly won to Christ, but it comes bringing its gift. "Lovest thou me?" said our Savior, "Feed my sheep." "Feed

my lambs." He put the feeding of the sheep and the lambs as a necessary outcome of love for Him. He makes it so today. Dare we think for a moment we love Him if we fail to bring food—food for the starving bodies, food for the hungry minds, food for the empty hearts, food for the shriveling souls of men and women and children whom He has given us as our own for His Kingdom?

With what dignity does the Prophet speak of money: "Wherefore do you spend money for that which is not bread?" he says, "and your labor for that which satisfieth not?" The subject is sublime when it means life, life abundant, life in Him. A holy use of money is something we dare to talk of, we dare to pray for. The silver and the gold are His. He has given us the privilege of calling it ours that we may bring it again to Him in fullness of joy, and with it He will turn many to righteousness. Pray that we may win the *givers*.

—MISSIONARY TIDINGS.

HOW BEAUTIFUL IT IS TO BE ALIVE.

How beautiful it is to be alive!

To wake each morn as if the Maker's grace

Did us afresh from nothingness drive

That we might sing, "How happy is our case!"

How beautiful it is to be alive!

To read in God's great Book until we feel

Love for the love that gave it; then to kneel

Close unto Him Whose truth our souls will shrive,

While every moment's joy doth more reveal

How beautiful it is to be alive.

Rather to go without what might increase

Our wordly standing, than our souls deprive

Of frequent speech with God, or than to cease

To feel through having wasted
health or peace,
How beautiful it is to be alive.

Not to forget, when pain and grief
draw nigh,

Into the ocean of time past to
dive

For memories of God's mercies, or
to try

To bear all sweetly, hoping still
to cry,

"How beautiful it is to be alive!"

Thus ever toward man's height
of nobleness

Strive still some new progres-
sion to contrive;

Till, just as any other friend's
we press

Death's hand; and, having died,
feel none the less

How beautiful it is to be alive.

—Henry Septimus Sutton

Helpful To All.

(Continued from 1st page.)

the ratio will change. Those men who think education is ruining the Negro should reflect on the past that not one of the large number of convicts are graduates of one of those schools where moral training is given, while on the other hand, not one of those in the penitentiary was ever touched by the missionary school.

Southern Christian Institute.

(Continued from 2nd page.)

but that one must be good himself and work for the good of others. President Lehman announced at this service that arrangements had been made for a young man in Jacob Kenoly's school in Africa to be at the S. C. I. in September. The C. W. B. M. regular meeting was held at 4:00 P. M. Mrs. Burgess was the faculty leader, and Eric Hunt the student leader. The meeting was interesting throughout. Mrs. Sarah L. Bostick and Mrs. Rosa B. Ivy, of Arkansas arrived in time for this meeting. In the evening the Juniors gave their entertainment Miss Hunt and her two student helpers had worked hard with the little folks, and their labors were crowned with success. There was a large audience present. The collections at the S. C. I. for the day were: Sunday-school, \$2.20; church, \$5.39;

Juniors, more than \$40.00. In every way we feel that this was the best Baccalaureate Sunday our school has ever had.

We are using new Irish potatoes and they are fine. We shall have a hundred bushels, or more.

Summer Night School begins next week. There will be four or five teachers. Credit will be given on the Day School Course for work creditably done. Students who do not remain for the Summer term miss a great deal. How we wish we had the employment, so that we could keep more girls during the summer. A number want to stay who must necessarily be turned away.

Himself He Cannot Save.

(Continued from 3rd page.)

"I suppose it didn't," she said dropping her eyes, and flushing. "But after you were offered those positions and were going up in the world so rapidly."

"Edith! Could you think me so shallow as that? My little girlie, how near I came to losing you!"

"Wait" she said pushing his arms away, "let me tell you all about it."

(Continued in next issue.)

Mary Morgan's Dollars. A Story of Prohibition.

(Continued from 5th Page.)

more money from his mother to waste in drink and gambling in Mitchell's dive. The demand had been refused and the poor woman's cup of suffering had been filled to a terrible fullness by a brutal beating at the hands of her own boy that left her helpless upon the floor all night. The son had then ransacked the house and finding no money, had gone away, after kicking his mother again, carrying her one cherished possession, a handsome "Teacher's Bible," to pawn it for the price of dissipation.

"I want to tell you something, Mr. Thompson," said the poor woman between her groans. "Ask them to go out, won't you please?"

When they had gone to the other room, she opened her hand, which had been tightly clinched and placed in mine a crumpled, soiled two dollar bill.

"It is the last you will ever get," she said. "I want you to use it"

as you have used the others."

"But I can't take it," I said. "You need it. It would be robbery to accept it now."

"It will be worse than robbery not to take it. It is sacred to the cause. I shall never need it. They are coming now to take me to the hospital, and I know perfectly well that life is only a matter of hours. If it were a thousand dollars, all the comforts I could purchase would do me little good now; but I have saved it, penny by penny, to give toward making it impossible for some other poor girl to have such a life as mine has been. Last night, when I heard Johnny coming drunk up stairs, I knew that he was after money and that he would search everywhere. So I clinched this in my hand, determined that this, at least, I would save for one more blow at the cursed institution that has blighted my life and the lives of those whom I love better than my life. Take it and use it. It is a sacred trust."

I took it.

They carried her to the hospital, and her prophecy was only too true. Before the next morning dawned she was dead. Poor Andrew Morgan developed enough of manhood, if it might be called manhood, to end his useless life in the river the next day. Johnny disappeared. The police hunted for him but no report of finding him was ever brought to headquarters.

I put Mary Morgan's last two dollars into literature, like her other gifts. Up Douglas avenue to the best and richest men of the city, enclosing a clipping that told the newspaper story of the tragedy, I sent a leaflet that some of you have seen, "Bridget Kilroy," and a personal letter asking aid to fight that fiend that murders helpless women.

That was almost the only work I could do that year in the ward where the Douglas avenue voters lived; but our vote rose from fifty to two hundred at a single bound.

Some day I am going to organize the "Mary Morgan Voters" of our city; for not less than five hundred men will vote the Prohibition ticket in our town this fall whose votes are the direct results of the work of that poor woman.

(The end.)

Bible School Department.

For Ministers Teachers, Scholars and other Christians

Geneva F. Burgess, Editor.

Lesson 8.

Lesson for May 23.

Edited From Standard Bible Lessons.

THE COUNCIL AT JERUSALEM.

Acts 15:1-5 22-29.

Study Acts 15:1-35.

GOLDEN TEXT.—"We believe that we shall be saved through the grace of the Lord Jesus, in like manner as they."

Acts 15:11.

TIME.—A. D. 50 or 51, fourteen years after Paul's conversion. **PLACES.**—Antioch in Syria, and Jerusalem. **PERSONS.**—Paul and Barnabas; the apostles and elders at Jerusalem, of whom Peter and James are mentioned specifically; Judas, called Barasabas; and Silas. **PERIOD IN PAUL'S LIFE.**—Paul the missionary.

INTRODUCTION.

In the last two verses of the chapter preceding our lesson, we are told that Paul and Barnabas returned to Antioch in Syria and related how that the Lord had opened a door of faith unto the Gentiles. Beginning with the first verse of chapter 13, Luke makes a sudden transition in his narrative from the conflicts of the disciples with Jews and Gentiles, to one of momentous importance among themselves. One phase of this controversy had taken its origin from the baptism of uncircumcised Gentiles in the house of Cornelius. The question then was whether such persons should be baptised; and by the evidences of the Divine will which had been presented to Peter, and which he presented to the brethren, it was settled, definitely and finally. This fact, strangely overlooked by many commentators, it is necessary to bear distinctly in mind, if we would distinguish the successive phases which this controversy assumed. The question now raised in Antioch was a different one. Without controverting the propriety of baptizing Gentiles, as Paul

and Barnabas had been doing, both abroad and here in Antioch, the disputants took the position that after being baptized, and receiving forgiveness of sins, they must be circumcised as a condition of their final salvation. The position and the men who discussed it are thus introduced: "And certain men came down from Judea and taught the brethren, saying, Except ye be circumcised after the custom of Moses, ye can not be saved." As this is the first verse of the lesson, we will take up the discussion of it under "Explanatory Notes."

EXPLANATORY.

2. **THE BROTHERN APPOINTED THAT PAUL AND BARNABAS AND CERTAIN OTHERS OF THEM, SHOULD GO UP TO JERUSALEM.**—When the controversy became warm, the brethren thought it best to refer the matter to the apostles, and to the elders of the church at Jerusalem. An opinion from these men would at least help settle the matter. From Gal. 2:1 we learn that Paul took Titus, who afterward became one of his faithful helpers. Wakefield suggests that it was well to have a sample of Christianity.

3. **BEING BROUGHT ON THEIR WAY BY THE CHURCH.**—The church likely supplied all the necessities for their trip. As the trip was made by land, as they were passing through Cilicia and Samaria they found bands of Christians here and there with whom they tarried, and whom they perhaps instructed and encouraged as they told the triumphs of the gospel.

4,5. **WHEN THEY WERE COME TO JERUSALEM, THEY WERE RECEIVED OF THE CHURCH.**—The word translated, here, "were received," implies a cordial reception on the part of the Jewish community, who welcomed with affection Barnabas and Paul as the great missionaries of the faith. **THEY REHEARSED ALL THINGS.** They told of their missionary work, of the wonderful ingathering of Gentiles, of the splendid work being done by the church at Anti-

och. **IT IS NEEDFUL TO CIRCUMCISE THEM, AND TO CHARGE THEM TO KEEP THE LAW OF MOSES.**—Apparently they demanded that Titus should be circumcised and become a Jewish proselyte.

22. **THEN IT SEEMED GOOD TO THE APOSTLES AND THE ELDERS, WITH THE WHOLE CHURCH.**—There seemed to be a general agreement, not only with the principal men, but with the whole church, that the sentiment expressed by James should be adopted, and that some messengers should go with Paul and Barnabas and carry a letter from the church at Jerusalem to the Gentile church. Those who were chosen were Parasatis and Silas, Barnabas means the son of Sabas. Silas is the one who became very well known later as a fellow-companion of Paul.

23. **AND THEY WROTE THIS.**—This is the earliest document, so far as we know, that issued from the pen of any apostle.

25. **HAVING COME TO ONE AGREEMENT.**—While there had been difference, they had come to a unanimous decision. **OUR BELOVED BARNABAS AND PAUL.**—This would cause the churches, wherever this letter went, to have more confidence in these men of God.

26,29. **HAZARD.**—They had faced many dangers to preach the gospel. **THAT YE ABSTAIN FROM THINGS SACRIFICED TO IDOLS.**—A portion of the meat of every sacrifice was reserved for eating by the worshippers at home or in public feast. Christians were asked not to partake of these meats, to avoid unnecessary offense to the Jews and to keep themselves away from the danger of countenancing idolatry. **AND FROM BLOOD.**—It was a sacrifice for the Jews to use blood as food. **FROM THINGS STRANGLED.**—The Jews were not to use things strangled for food, because the blood was still in them. **AND FROM FORNICATION.**—Licentiousness. Of course there are other things incumbent upon the Christian not included in these specifications, but these were to be avoided.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XIV.

Edwards, Mississippi, Saturday, May 22, 1909. No. 20

Helpful to All.



"Lifting as We Climb."

Class Motto, 1909.

If we have the proper view of life, the days and months that are just ahead are the very best of our whole lives. In them we see visions and dream dreams of high ideals fulfilled, of loving work for others accomplished, of our greater and greater share in the advancement of God's kingdom on earth. The dreams give us clearer insight; the visions, stouter courage; the anticipation of future good doing is a balm for the poignant sorrow of present parting, for the sharp pain of the choked good byes. And through it all, like the theme of a great opera, runs the constant note of Duty, harshened here by the contact with Sin; softened there by the touch of Humanity; vibrant everywhere with the love of God.

The Commencement exercises that closed last week, epitomized every one, that sentiment. Beginning on Sunday with the baccalaureate sermon by Sec'y. C. C. Smith, in which he so touchingly urged those who were about to begin life in reality, to repay the debt they owe their Alma Mater by unselfish, tireless work for others, and ending with the masterly class address by Bro. A. W. Taylor on Thursday afternoon, the tone of the entire week was one of love for others, devotion to duty, modest, unassuming, conscientious labor for any good cause wherever we happen to be. It was a most beautiful week; everything and everybody seemed to partake of the spirit of the occasion. Such familiar faces as those of Bros Wm. Alphin and M. M. Bostick, and Sister Fannie L. Johnson and a number of others were sadly missed. It is true, but we could still feel the

influence of their well-wishes and prayers for our Commencement time.

BACCALAUREATE SUNDAY.

The first exercises of the week were held on Sunday, May 9. At 11:00 A. M. Bro. Smith delivered the baccalaureate sermon, the graduates and promotion class occupying the front seats in the Chapel. The sermon was an excellent one. The central thought we have already mentioned. In his own forceful way, Bro. Smith made an appeal that his auditors will not soon forget. He pleaded for the positive Christian rather than the negative, for the man and the woman who would say, "This good thing I do," rather than, "This bad thing I will not do."

In the afternoon the regular meeting of the C. W. B. M. auxiliary was held, the last before the summer vacation. At 8 P. M. the big band of little Juniors gave their carefully prepared program, with Miss Hunt, their faithful superintendent, presiding. Spurred on by the thought that they were one society of a hundred throughout the world pledged to give \$100.00 before the Centennial, they gave a program that was a pleasure and an inspiration. Many of them had earned their Centennial Dollar for that night's collection, and when the counting was done the total was found to be a little over \$40.00—the first of the week's three collections.

NIGHT SCHOOL PROGRAM.

On Monday night the boys and girls who are working their first year at the S. C. I. and attending the night school in the evenings, rendered an excellent program. The night school is under the direction of Mrs. Burgess and is one of the first influences that touches the life of the work student.

WOMEN'S MEETING.

The annual gathering of women to discuss the problem of the C. W. B. M. auxiliaries in various states was called to order Tuesday morning, May 11th, by Mrs. Sarah L. Bostick, who presided during the session. Miss Gardiner, on behalf of the S. C. I., welcomed the women and Mrs. Hattie J. Griffin responded. Mrs. Bostick gave the president's message and other addresses and talks were given by Mrs. Cordelia Jennings, Roxie C. Sneed and Mrs. Lehman, while Arah Evans read a letter from Mrs. Wm. Alphin and the report of the State C. W. B. M. of Texas.

WORKERS' CONFERENCE.

At 1:30 P. M. Tuesday the first session of the Workers' Conference was held. Eld. K. R. Brown, Vice-president of the Conference, presided, in the absence of President Wm. Alphin. Prof. T. M. Burgess welcomed the members of the Conference for the second time, reviewing some of the things that had been accomplished since his welcome address of last year. The Conference continued on Wednesday morning and on the afternoon of that day Supt. C. R. Young, who is in charge of the Industrial Department at the S. C. I., addressed a large farmers' meeting on "The Dignity of Farming." We purpose to take up the Workers' Conference more in detail in our next issue, and at that time we will make mention of the many good things on the program. On Tuesday night Bro. Smith brought another message to the students and friends of the school, his theme being along the line of the work that courts.

ALUMNI REUNION.

Wednesday night the annual reunion of the Alumni Association was held with Mrs. Celeste
(CONTINUED ON 5TH PAGE.)

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

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TER AT THE POST OFFICE AT EDWARDS,
MISS.

NOTE FROM OUR SCHOOLS

Lum Graded School.

Our school closed May 6th. We had a very nice time. The exercises were good.

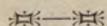
The school year as a whole has been very successful. Our attendance was better than last year and the future looks bright for another year.

The last week, we were trying to help our corn to grow. We will have to re plant some where the water washed up on last Sunday evening.

Our garden is very fine now, and we have set out a good number of potato sets.

Prof. Brooks, Miss R. C. Sneed, Miss A. P. Brown and Mrs. Franklin left on May 8th to attend the commencement at the S. C. I. Mrs. Franklin will spend a few weeks visiting her friends and relatives at her home before she returns.

The Calhoun Colored School has donated a good number of books for our library and a great many magazines.



Louisville Bible School.

It has been a long time since I have asked permission to open the door and speak a few words to the readers of the PLEA.

After having read many letters of the various states especially Arkan-

sas, it fills my heart with gladness to hear the good reports of the people I labored with before coming here to enter the L. C. B. S.

I feel somewhat indebted to you to write a few items concerning the school.

We are very busy preparing for the commencement which will be held at the Central Christian Church (white) New Albany, Ind., Prof. Thomson's home and the church of which he is a member. We hope to render a very interesting program. All are invited to hear us. We will have some to graduate, who will be ready to enter the field of life's active duties.

We want a larger enrollment another year. Can't you influence one to come? Many can enroll.

Yours in His cause.

M. F. MITCHELL.

Louisville.



Southern Christian Institute.

The first block for our new Dining Hall was laid on the concrete foundation by Breavort Major, one of our boys, Tuesday, May 18 1909, under the direction of President Lehman.

Night School started last Monday evening. The following are the Instructors: Principal T. M. Burgess, Miss Adaline E. Hunt, Miss Cynthia T. Yarbrow, and Mr. Eric W. Hunt. Five weeks constitute what we call a "Short Term." Class grades and examinations are given during each Short Term. Grades are made out by ranks. Those having grades between 90 and 100 will be rank 1, between 80 and 90 rank 2, between 70 and 80 rank 3 and so on. Those who make an average rank of 3 or less for the four short terms of the Summer will pass. When a student misses a recitation for any cause, he is required to take a written test on the lesson missed. Most of the students will be glad to have the opportunity to make up work when it is necessary to miss a recitation.

Misses Anderson and Carney left for their homes in Indiana Monday night.

We have never known strawber-

ries to continue to bear as long as this year. We had some on the table Tuesday for supper. They have been bearing more than a month.

An old time dashing rain visited us Tuesday night.

Remember the S. C. I. printing office gives special attention to job-printing. Write us for prices.

Hudson Miller, '09, is teaching a month of school near Learned, Miss. after which he will enroll for our Summer term and complete the Scientific Course next May.

Supt. Young and the boys who are working in the blacksmith shop, are doing some important repair work.

The bell clapper took a tumble the last day of commencement week. It seems a hard job to keep a clapper in the college bell.

Belle West and Alvira Wellington are two beginners in the Printing Department.

Rosa Brown, '09, returned to her home in Port Gibson, Miss. She will return next year to complete the Scientific Course.

President and Mrs. Lehman attended the commencement exercises at the Mt. Hermon Seminary at Clinton, Wednesday. President Lehman gave the class address.

Mr. Alva W. Taylor and little daughter Ruth, of Chicago, and Secretary C. C. Smith of Cincinnati, left last Friday morning. President Lehman, Mr. Burgess and Mr. Ross accompanied them as far as Jackson. It will be difficult to express the pleasure and profit we derived from the addresses and visits of these friends.

WANTED: A young man who is far advanced as the Ninth Grade to take charge of the Janitor work at the school building next year for his schooling. The work can be done nights and mornings and on Mondays without missing any recitations. This is a splendid opportunity for a young man of push and energy who wants a year's schooling free. Write to Principal T. M. Burgess, Edwards, Miss.

(Continued on 7th page)

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

Kerrs, Ark.

April 13, 1909.

Dear Uncle Isaac:—I write to you being my second time since I have written you, but now I am going to write often. I still believe in the GOSPEL PLEA.

I am now a young man twenty one years of age and I like to read your paper, now I am not a member of the church, but expect to be soon. I visit the Sunday-school, but not often. I shall visit oftener hereafter.

Yours truly,

JOHN GOODS.

Cedar Lake, Texas.

May 1, 1909.

Dear Uncle Isaac, it has been a good while since I wrote. I am sure you will like to hear from me. Uncle Isaac, our crops down here in South Texas are growing nicely. Everything is looking green. The forest and flower yards are in perfect perfume.

We had a nice time on easter Sunday. Our Sunday-school was conducted by Mrs. R. A. Smith, from Kingsville. I think "Himself he cannot save" is a nice reading for young folks. I like to read it. How many of our young folks are trying to have a dollar or more in their box by the first Sunday in June? We want to make that a beautiful day if the Lord spares us to see it. I am most sure I will be to Edwards to Sunday-school.

Your neice,

EVY M. STRATTON

Himself He Cannot Save.

(Continued from last issue.)

CHAPTER XVIII.

"When I was born," she continued, "my father was a tenant on the Straughn plantation. The Straughns and Maynards were close friends, and Mr. and Mrs. Maynard were visiting there at the time. My mother only lived a week after my birth and very naturally

Mrs. Straughn and Mrs. Maynard gave what assistance they could at that sad time.

"Mrs. Maynard is very fond of children and my helpless condition aroused her sympathies so much that she wanted to adopt me. She has no child of her own. Since it seemed the best thing to do my father gave his consent, but it was agreed the matter should be kept a secret and I should never know but what I was a Maynard. Mortimer was about four years old then and he never forgot the little baby his mother and Aunt Maynard brought home. He did not know of my parentage then but several years after he guessed it from the resemblance; however the agreement was so well kept that no hint ever came to me until a year and a half before I graduated when Mortimer came to visit us at Xmas.

"One day during the visit he and papa Maynard planned a hunt for the afternoon and I said I would go to see a friend who was a semi-invalid, remain for supper and Mortimer should come for me early in the evening. The men left directly after dinner, mama went to her room to write and rest and I made preparations for my visit. But a rain came up before I was ready and I decided not to go. Thinking mama might be asleep I said nothing to her but took a book and went down to the sitting room.

"You remember the bow window with the curtains across the arch and the window seat just back of the curtains? In order to get all the light possible I sat down there in such a way that I was completely hidden.

"I had become very much interested in my book when Mortimer and papa came in, having been driven home by the storm. Of course they supposed I was gone. As they entered the room I heard Mortimer say, 'Edith has never had the slightest suspicion of her parentage, I suppose.'

"I sat paralyzed. What did he mean?

"Not the slightest that I know of," papa answered.

"Ellington has gone to the dogs completely' Mortimer said as he drew his chair up to the grate.

"What was I to do? I did not want to evesdrop, but if I made my presence known they would feel they must tell me something it evidently was not intended I should know.

"The falling of my book to the floor settled the question and rising I walked out before the astonished men.

"What is it about my parentage I don't know?' I asked, going over to papa.

"Nothing disgraceful dear,' papa said as he drew me down to his knee. He then told me in substance what I have told you. In addition, however, he said that a year or so after my mother's death my father married again, and Ruth and Robert are the second wife's children. She died when Ruth was about eight years old and the poor child has had the burden of the family to bear ever since. Both our mothers, I have been told, were fine women and my father would not be what he is if it were not for drink.

"During the rest of my vacation it seemed to me I thought of this strange revelation every waking moment and dreamed of it again and again, but I did not think of you until I got back to school, and then I felt I never, never could let you know. I was afraid you would think less of me or if it were ever made public it might hinder your progress if we were ever more than friends.

"No—wait dear—yes I know it was foolish but that was the way I felt about it.

"I managed to keep you at a distance the rest of that year, and at the beginning of the next year when Mortimer entered I thought I saw a way out.

"One day the girls were teasing

(Continued on 7th page.)

Reports from the Field.

Mississippi.

Dear Editor:—

Please allow us space in your columns to make our Sunday-school District report of District No. 2. Meeting held with Center church first Saturday and Sunday in May. We are glad to say our school is yet alive in the work of Master's cause trying to develop both spiritually and financially.

Union Hill S. S. reported	\$1.50
Center Church	1.50
Christian Chapel	1.50
Bethlehem	1.50
Mondle Grove	.75

Brother L. R. Garrison of Fayette, Miss., preached us an able sermon on the subject of faith.

Amount raised for district purposes \$11.80

Paid to district worker	\$2.95
Expenses for barrels	1.15
Sect. expenses	1.10
Turned to Treasurer	6.60

Sect. S. D. YARBER.

Port Gibson

Africa.

Dear Members of the S. C. I. Alumni Association:—

Your letter came before me a few days ago which informed me of the time for our annual meeting. It found me well and very busy.

I keep very busy out here in the work and the progress is slow as I have to be engaged at so many different things and have many disadvantages here to meet.

I would be too glad if I could be present when you meet tonight. It would indeed be great pleasure to meet you all from your different fields of labor, to hear of your successes and to shake hands with you. I might catch inspiration from you which would tend to keep my feeble spirit alive a long time while I am working here in Africa and I would that I might succeed in getting some of you to come back to our fatherland to help civilize our heathen brothers. It is indeed grand when one

can recognize at all times their purpose in the world and it is only then will we feel the weight of responsibility. There we find faithful and consecrated effort and such efforts will crowned with success.

It oftentimes occurs that after one has spent a long time in school preparing for real duties assigned them by the Father and which need so badly to be accomplished for the good of the world it seems that on leaving school they lose the inspiration they once had and thus fail to do the work which they once so earnestly desired to do. There is something in the world which tends to destroy and cause one to lose sight of all which builds up and make the world better.

I believe students of the S. C. I. and especially the graduates should be more faithful and obedient to their Heavenly Father and more successful than any other students in the work of the Master. First, they are acquainted with hardships and thus will be able to "endure hardships as a good soldier"; second they learn what the attributes of real life are and can shape and fashion their lives after God's own plan; third, we belong to Christ, wear His name only and earnestly endeavor to follow His precepts.

I have been in Africa a little over three years and have endeavored to be faithful and have seen the results of faithful effort through the many hindrances belonging to this climate and the Lord has blessed my efforts.

I feel very grateful to the S. C. I. and its teachers who labored so faithfully while I attended there, and to the C. W. B. M. which has been its support and is still its support, and who has taken up this work here.

The harvest is white here in Africa and the laborers are few, and we pray the Lord of the harvest to send other laborers in the vineyard to gather the sheaves.

Praying for the success of your meeting and that God's blessings may attend your efforts in your different fields of labor,

I remain your in Christ's service,
LIBERIA. JACOB KENOLY.

Mississippi.

Dear Editor:—

The Auxilliary at Mound Bayou Christian church was lately re-organized. We hope to do better work now than we did in the past. The following officers were elected: President, Mrs. Mattie Christmas; Vice President, Mrs. F. Black; Sect. Mrs. Nancy Farmer; Recording Secretary, P. R. McCarter; Treasurer, Mrs. Lucinda Dickson.

Yours for the work,
MRS. A. E. WEST.

Mound Bayou.

North Carolina

Dear Editor:—

Please allow me a small space in your paper to say a few words about the first Sunday in April and also about the Sunday school. Elder C. R. D. Whitfield was with us that day and opened the school at 9 o'clock. He taught the lesson and then made a very fine address for the upbuilding of the school, which made us all very glad.

At 11 a. m. he preached for us, taking his text from Mark 4:41. "What manner of man is this that even the wind and sea obey him?" We had a good meeting, followed by a small rally for the church. Eld. Whitfield was entertained by Bro R. C. Crom at dinner, after which he visited the home of Bro. George Fisher and wife. At 7 p. m. Bro. Whitfield addressed the congregation again, taking his text this time from Rev. 22:17. After the sermon we all returned home filled with the Holy Spirit. Bro.

MAY 22, 1909.

THE GOSPEL PLEA

Whitfield spent the night with Bro. Brock and left the next morning for his home and to greet his wife, Mrs. Sarah E. Whitfield.

May the Lord bless the editor of the PLEA and his noble work for the cause of Christ's disciples.

ELLA FISHER.

Dover.

Alabama.

Dear Editor of the GOSPEL PLEA: We had with us on last Lord's Day, second Sunday in May, Bro. A. D. Wright, and Bro. Oscar Brayboy to preach for us and we took nine candidates for baptism on Monday. We are trying to foster the work in spite of our disadvantages. We are trying to build a place of worship, trusting in the Lord we will be successful.

We have bought the land to build on, and have some of our framing getting out of the woods and will be hauling this coming Saturday.

Our Sunday school is growing rapidly. We as disciples of Christ need ministers on the field to foster the cause of Christ.

A. N. PERDUE.

Gardenville.

Mississippi.

Dear Editor:—Please allow space in your paper to report our Quarterly Meeting which convened with Forest Grove Sunday School on the 25th and 26th of April.

Considering all things, we had a very nice time. All schools did not report.

The following reports were received:

Pine Grove,	\$1.50.
Providence,	1.50.
Fayette,	1.50.
Forest Grove,	3.00.
Antioch,	1.50.
St. Luke,	4.50.
Rose Hill,	.50.
Total,	\$14.00.

Sermon by N. R. Trevillian. Four were reclaimed and one for baptism.

Grand total raised, \$22.68.

Paid to District Worker, \$5.43.

Paid Secretary, 1.50.

Paid Teacher, 1.00.

Balance in treasury, \$14.76.

L. J. LINCOLN, Sec'y.

Texas.

Dear Editor:—We organized an Auxiliary to the C. W. B. M. February 7th with seven members and all are earnest, willing workers. Easter Sunday we raised \$155 which has already been sent in for Centennial work. We hope to do still better. We are preparing to have a picnic June 4th and a concert June 6th on Children's Day. All the Sunday-school children have little missionary boxes and are doing all they can to raise for the poor heathen far away.

Yours in Christ,

MISS PEARLIE R. HOUSTON.

Circleville.

Helpful To All.

(Continued from first page.)

Howard, president of the Association, presiding. The following Alumni assisted in making the program an interesting one: C. A. Berry, Z. H. Howard, Arthur Cook, Mrs. Celeste Howard, Cynthia T. Yarbrow and Annye Brown. A number of letters from absent members were read by Mrs. Howard, one of which, from Jacob Kenoly, we publish in this issue.

COMMENCEMENT DAY.

Commencement Day dawned bright and clear. By 8 o'clock or a little after people began coming in, some afoot, others in buggies and wagons. Promptly at 10 a. m. the promotion exercises began before a crowded chapel. The promotion class consists of those students who have finished the eighth grade work and are ready to enter upon what would correspond to the High School course in our public school system. This year the members of the class numbered ten and their program consisted of nine orations and one essay, well thought out and forcefully delivered. Those who thus finished their preparatory work were Stella Edwards, Jannie M. Howard, Ida Jackson, Deetsey Blackburn, Lucy Johnson, Ardelia Walker, Florence Blackburn, Chas. Hunt, Samuel L. Counts and George Gray.

On Thursday afternoon, at 1:30 o'clock, the commencement exercises proper began. Four young men and six young women were graduated and received diplomas from the school. The crowd, by that time, had grown to immense proportions. Every seat in the chapel was taken and all the aisles and the hall-way without were crowded with eager spectators. The class entered to the strains of a march and roused themselves on the platform. The salutatory, "Some Martyrs to Truth," was delivered by Dora Hutton, while the valedictorian, Cynthia T. Yarbrow, gave an oration entitled "A Well-Balanced Education." Following these and eight other orations, Bro. A. W. Taylor, late of Eureka, Illinois, now of the Irving Park Christian church, Chicago, gave the class address, "The Minority that Rules." This

was Bro. Taylor's second appearance at the S. C. I., he having served in a like capacity last spring. No class could have had a more timely message brought to them, or one more pregnant with beautiful ideals, than the one Bro. Taylor gave. It was a rare treat indeed.

As the closing act of the week's activities came the presentation of diplomas to the graduates. With a few touching, well-chosen words

President Lehman conferred upon each member of the class a diploma, and to three of them, Cynthia T. Yarbrow, Emma Howard and Dora Hutton, he gave certificates entitling them to the degree of B. S., they having finished the full Scientific course.

The others who received diplomas were Presley W. Burroughs, Alexander L. Martin, Norval Perkins, Hudson Miller, Celeste Jones, Rosa Brown and Lulu Gettis.

The music during the entire week under the direction of Miss Carney, was splendid and added greatly to the enjoyment of the exercises, which, all in all, were possibly the most satisfactory and enjoyable in the history of the school.

Christian Woman's Board of Missions.

All C. W. B. M dues; that is the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mrs M. F. Harlan, 152 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter

Adaline E. Hunt, Editor.



NOTES.

In addition to the nine already reported, the following Juniors have completed their "Centennial Dollar," Sallie Cage, Deetsey Blackburn, Tremont Jones, Odessa Howard, Zella Howard, Irene Sneed, and Sanford Adams. The two student assistants, Dora Hutton and Carrie Sampson also gave one dollar each.

Alabama.

THIRD PROGRAM FOR THE QUARTERLY MEETING OF THE C. W. B. M. IN ALABAMA, WHICH WILL CONVENE AT THE UNION POINT CHRISTIAN CHURCH, JUNE 12TH AND 13TH, 1909.

At 10:00 the house will be called to order by President. Praise service conducted by Misses Mary Jackson and Valina Bowie.

Remarks by the President.

Song: "Nearer my God to Thee."

Remarks by delegates and visitors.

Appointment of committees.

Report of auxiliaries.

11:00—Discussion: "Some benefits derived from the C. W. B. M." opened by Mr. Brooks and Mrs. I. C. Franklin.

Report of State Organizer.

Address by Mr. Waters. Prayer by Bro. A. F. Edwards.

Collection and adjournment.

12:00 Noon.

1:30 House called to order by the President.

Praise service conducted by Sisters Delila Warren and Cora Bowie.

Short talks on the work led by Sister Virginia Patterson, Mattie Warren and Mr. Cornelius Gray.

Prayer by Sister Kittie Gresham.

Call for new members.

Collection and adjournment.

SUNDAY MORNING.

Sunday School taught by Mr. I. C. Franklin, reviewed by Mr. W. T. Brayboy.

Praise service conducted by Misses Lula Jackson and Annie Payne.

Paper by Miss Mary Tyson, "The Object of the C. W. B. M."

Address by Miss Lula Jackson.

Paper by Mrs. D. C. Brayboy.

Solo by Mr. Luther Brooks.

Address by Mr. Isom Franklin.

Call for new members.

Report of committees.

Collection and adjournment.

All members come prepared to take an active part.

Mrs. D. C. Brayboy,

Lula Jackson,

Roxie C. Sneed,

Committee.

Mississippi.

THE SIXTH QUARTERLY MEETING OF C. W. B. M. TO BE HELD AT UNION HILL CHURCH THE FIRST SUNDAY IN JUNE 1909.

Saturday 10:00 A. M. house called to order by President.

Devotional service led by Sister Ophelia Baker and Bro. S. D. Yarbrow.

Short talks by delegates, led by Sister Julia Flowers.

11 o'clock sermon by Rev. John Lomax.

Collection and adjournment.

EVENING SESSION.

1:00 P. M. Devotional services led by Sister Fannie Clark and Sister Wright.

Reports of Auxiliaries, Mission Sisters and District Organizer.

Discussion: How to make our Members interested in the C. W. B. M. led by Sister Cora Green, Sister

Goings, Sister Yarbrow, Sister L. Jackson and Sister H. Griffin and others.

3:00 P. M. sermon by Rev. K. R. Brown.

Collection and adjournment.

Sunday 10:00 o'clock Sunday School taught by Bro. R. B. Brown, reviewed by Bro. S. Flowers.

11:00 o'clock devotional service led by Sister Z. Wilson and Sister C. Jennings. Short talks led by Mrs. M. J. Brown, Miss Roxie C. Sneed, Sister H. Griffin, Bro. Wilson, E. Phelps and Jackson. Cash pledges by Bro. A. Jennings.

Adjournment.

1:00 o'clock devotional services led by Sister J. Flowers, Bro. A. G. Sneed.

Paper by Miss Annie Brown.

Sermon by Rev. Harry Smith.

Collection and adjournment.

Texas.

To the Sisters at the S. C. I. assembled in the Workers' Conference—Greetings and a wish that God may bless and strengthen you in your great work of planning for the growth of our work among our women.

I am more and more impressed daily that ours must be a busy life if we would build well for our children. Glad that we are not living in the same old rut, but have learned that our weaknesses now in our churches come from a lack of having not trained our young people in the great work of the church. Now the great question with us is—How shall we go about this work? How shall we interest more of our women and have them join our board? There are questions that we must answer ourselves. In all the problems of life there are questions—how best to solve them? As we know when we have found the rule in an arithmetical problem if we apply it certainly the problem will

be solved. So it is in the solving of the problems of human life. Just by finding the rule and applying we may solve the problem of bringing our young folks to Christ and helping them to be living monuments in His service. But this problem becomes very grave when we realize that each human being represents a new example whose solving must have a new rule. This has come about in this land of ours by our lack of not having given our young a guide that will solve the problem of each young life by applying its rule. Surely God's word has a solution for each young life. Surely this is the Book that should be taught daily to our young people as well as the old. But our training has been going one-sided and we have time nowhere in our school curriculum now to study God's word. And thus our young people go groping about in darkness concerning His will, but well versed in Latin, up in science, searching for the greatest artist sculptor, poet or prose writer, forgetting that the greatest artist and sculptor is He who builded the universe, and that those that we call great must bow in obeisance to Him who is King of kings and Lord of all. And as when we have taught our women the great good that will come to them by training our young people they shall begin to enlist in this great work in great numbers. Surely the Christian Woman's Board of Missions with its Junior Bands, the Young Ladies' Circle, and its auxiliaries, taking in boys and girls, men and women and training them for service, and at the same time having them train others by building schools and training our young people in His word as well as their books—they surely have found the solution for the problem. Let us help them solve it by adding more to our ranks.

I am sure more of us can come to this, or National Meeting, and meet our beloved president without becoming enthused to do a greater work. Neither can we meet the other workers without thinking surely those men and women are laboring in the right cause. Let us who cannot be with them pray that

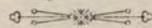
God will bless and guide them. Let this meeting be a world of strength to all of us in our respective states. As we come year by year may we catch the enthusiasm that will run through all of our ranks from center to circumference. Praying that God may guide you all into greater paths of usefulness,

I am yours in His service,
 MRS. WM. ALPHIN,
 Waco.

Southern Christian Institute.

(Continued from 2nd page.)

The Misses Hunt spent Wednesday, visiting and shopping in Jackson. Miss Gardiner took charge of the Dining Hall during their absence.



S. C. I. Summer Bulletin.
 Vol. I. * * * * * No. 1.

Edwards, Miss., May 15.

The Spring Term has closed,—commencement is over. The Summer term has begun. Those who have enrolled for the Summer term, will spend the day in the different Industrial Departments and at night they will take studies in the Night School. It is hoped that all young persons who intend to enter school at the beginning of the Fall Term, whether new or old students, will read every number of the "S. C. I. Summer Bulletin." The Editor of the GOSPEL PLEA has made a rate of twenty five cents for the more than four month's subscription to all students, or prospective students in all of our schools.

T. M. BURGESS, Principal.

Himself He Cannot Save.

(Continued from 3rd page.)

me about him and something they said suggested to me that perhaps the best thing to do was just to let them and you believe we were more than friends. I knew Mortimer would always treat me in a way that could be interpreted to mean that, yet never feel so toward me for he was even then growing fond of Portia whom he had met at our house during the summer."

"There were so many things about their courtship I could not understand, 'Paulre narked as she paused.

"He never seemed to care for her after the house party at your home."

"Portia nearly played the dirt once too often there," Edith replied. "She always rather fancied you and her decided preference there made Mortimer angry and jealous and on Sunday they had a quarrel that came near separating them for all time. Portia's evident liking for you and Mortimer's devotion to me the rest of the year was much of it a result of wounded pride—a desire to show the other they didn't care. But after school was out they chanced to visit at my house at the same time and matters were straightened out."

"And you HAVE loved me all th's while?" Paul asked as he drew the sweet face toward him.

"I have never loved any one but Paul Randolph and never shall," she replied as she nestled down close to him.

(Continued in next issue.)

Tennessee.

Dear Editor:

Please allow me space in your paper to report our work, as we are awake to the sense of our Christian duty.

May the fourth we met and Rev. A. J. Kelsoe filled the pulpit and preached a wonderful sermon. At night members of the different churches were out. The members of M. E. Church are holding their services in our church house. They are erecting a new building.

We are planning for a big rally the 5th Sunday, and hope to raise \$200.00. We hope that Middle Tennessee will rally also. Rev. P. Taylor of Nashville will preach and many others are expected to be present.

Wartrace Congregation is at real work. They have 41 members and a lot paid for; they hope to build soon. Bro. J. W. Smith of Lynchburg, preached for them Sunday at 11 o'clock a. m. and at 7:30 p. m.

The Center Hill Church at Petersburg have had their May Meeting. They had a nice time; refreshments were served. Rev. Harris preached for them.

A. J. KELSEO.

Bible School Department.

For Ministers Teachers, Scholars and other Christians

Geneva F. Burgess, Editor.

Lesson 9.

Lesson for May 30.

Edited From Standard Bible Lessons.

BELIEVING AND DOING.

James 2:14-26.

GOLDEN TEXT.—"Faith apart from works is barren." **TIME.**—A. D. 50. McGarvey puts the Epistle of James as the first one of the New Testament. Peloubet holds that the Epistle was written either between A. D. 45 and 59 or 55 and 63. **PLACE.**—The letter was written from Jerusalem. **PERSONS.**—James the brother of the Lord, is writing to the twelve tribes which are of the dispersion. **PERIOD IN NEW TESTAMENT HISTORY.**—Life of Paul. If this letter was written about A. D. 50, this was about the time that Paul was ready to begin his second missionary journey. If it was written between A. D. 55 and 63, this would bring it during Paul's third missionary journey, or during his first imprisonment.

INTRODUCTION.

There were three eminent disciples by the name of James, viz. James the son of Zebedee; James the son of Alphaeus, both apostles, and James the brother of the Lord. For reasons too elaborate to be given here, the last is now very generally understood to be the author of the epistle. From the time of Peter's imprisonment by Herod, which occurred in the year of the Lord 44, till the death of James in the year 62, he seems to have resided continuously in the city of Jerusalem as the acknowledged head of that church in the absence of the apostles.

Dr. Robertson says: "It was given to Paul to proclaim Christianity as the spiritual law of liberty, and to exhibit faith as the most active principle within the breast of man. It was John's to say that the deepest quality in the bosom of Deity is love; and to assert that the

life of God in man is love. It was the office of James to assert the necessity of moral rectitude; integrity was his peculiar characteristic, a man singularly honest, earnest, real. Accordingly, if you read through his whole epistle, you will find it is, from first to last, one continued vindication of the first principles of morality against the semblances of religion."

EXPLANATORY.

WHAT DOES IT PROFIT IF A MAN SAYS HE HATH FAITH, BUT HAS NOT WORKS?—The apostle is showing the error of those who rest in the profession of the Christian faith, as if that would save them while their faith led them not into active service.

CAN THAT FAITH SAVE HIM?—That kind of faith does not produce works. Very likely at that time, as today, great importance was attached to the acceptance of sound doctrine, while even little thought was given to a faith. Of course it is true that men have convictions in regard to spiritual truths that they do not live up to, yet a more intellectual faith in Christ that does not lead to a surrendered faith becomes a fruitless faith.

15, 16. YET YE GIVE THEM NOT THE THINGS NEEDFUL TO THE BODY.—Of what will such charity as this, that consists in bare words, avail either you or the poor? Will you go before God with such empty shows of charity as these? You might just as well pretend that your love and charity will stand the test without works of piety and obedience.

17. EVEN SO FAITH, IF IT HAVE NOT WORKS, IS DEAD IN ITSELF.—To rest in the mere profession of faith will bring you spiritual disappointment and death rather than save you. "This is the famous passage which led to Luther's depreciation of the whole Epistle which he termed a 'right strawy' one. At first sight it seems diametrically opposed to the teaching of Paul: for (1.) Paul says, 'We conclude that man is justified

by faith apart from works of law,' whereas James asserts that 'faith without works is dead, and that man is justified by works and not by faith only;' (2.) Paul speaks of Abraham as justified by faith; James says that he was justified by works (3.) The writer of Hebrews appeals to the case of Rahab as an instance of faith. James refers to her as an example of justification by works. The opposition, however, is only apparent: for (1.) the two apostles use the word translated 'works' in different senses. Paul is in a long battle with Judaism, and the works which he denies to have any share in justification are legal 'works'—the necessary fruits of true faith—of which James speaks; (2.) The word translated 'faith' is also used in different senses. Paul is speaking of the faith 'which worketh by love' in James it is simply an orthodox creed, a statement of facts which even the devils accept."

18. YEA, A MAN WILL SAY, THOU HAST FAITH, AND I HAVE WORKS.—One person may claim works and another faith, but they must go hand in hand. Paul meant men who made the works of the law everything, who lacked the vital faith. James is dealing with men who made the formal faith everything and neglected practical service. We often hear the thoughts expressed that it matters not what a man believes so he lives all right.

19. THOU BELIEVEST THAT GOD IS ONE.—He selected a central doctrine. It is fundamental to believe that God is one—to accept this as a fact. Yet this will not save any one, even demons believe that. **THE DEMONS ALSO BELIEVE AND SHUDDER.**—The person who wants a faith that will save him must have one that will do more than terrify. It must lead into an obedient life of service.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XIV.

Edwards, Mississippi, Saturday, May 29, 1909. No. 21

Helpful to All.



WORKERS' CONFERENCE.

WHAT IT IS.

For four years now the S. C. I. has been entertaining a Workers' Conference each Spring at Commencement time. We have been fortunate in having scholarly, godly men from among our white brethren to address each session of the Conference, bringing to their auditors the choicest bits from their store-houses of knowledge. We have been equally fortunate in having the consecrated leaders from among the Negro brotherhood present at these sessions in ever increasing numbers. The success of the gatherings has been gratifying, indeed, but we feel that some of the more distant brethren who have never been here perhaps do not fully realize the magnitude, the necessity and the helpfulness of the Conference. A fortnight ago, in Jackson, Miss., an evangelist who has a national reputation among the Disciples of Christ and who is himself a Southern man, said, "Why don't you inaugurate a red-hot ministerial institute over at the S. C. I. at the close of each school session and draw the Negro preachers from all over the South?" He was unfamiliar with our Workers' Conference, which exactly filled the need he had in mind, and when the purpose and scope of the Conference was explained to him, he made very manifest his pleasure.

The same idea that dominates the Conference has been worked out to the fullest extent in every state among the white Disciples. Illinois has sixteen or eighteen subdivisions called Districts; Indiana, about the same number; Missouri, a few more; Ohio is divided in a similar way. Practically every state is cut up into dis-

tricts and each district, some quarterly and some less frequently, holds Institutes, which are nothing more or less than conferences of workers about the problems confronting them. Next, in point of size, we have the annual State Conventions, which are more and more coming to be looked upon as places for discussion and study rather than for sermonizing and abstract orating. The problem of the people who attend state conventions is not so much how to get more religion themselves, although we can never get too much, as it is how best to disseminate what we already have and thus hasten the advancement of the Master's cause. And then, ascending the scale, we come to two great national gatherings of Disciples that are well-established, each in its own sphere. First and foremost is the great National Convention, a time of fellowship, of reports, of splendid addresses, of intermingling between the laymen and the preachers. The other national even is the annual Congress of Disciples, held by the ministers for the ministers, with the expressed purpose of studying ministerial problems. The writer attended the Congress last year, held at Bloomington, Illinois, and found there pastors and pastoral helpers from all over the United States. At least four Negro preachers were in attendance; one of them was on the formal program and another took part in the discussions.

But there are two reasons, if not more, why we need a conference of our very own here in the Southland. In the first place, the problems that come up at the National Congress of Disciples are not *our* problems. In the second place, the Congress is held in the North and it would be absolutely impossible for any considerable number

of Negro leaders to attend.

With this entire field in survey; after weighing every need and every suggestion with the greatest care, the Workers' Conference was launched. Its officers and sponsors feel that it is filling a long felt want; that it is destined to achieve a glorious end; that its influence will in time be felt in every community in the South where the plea for Primitive Christianity is preached to the people. Membership in the Conference is limited by no rules or conditions. Any worker in the fields that are already white for the harvest will be gladly welcomed and cared for next Spring. It is never too early to plan for doing good. Let us begin now to think of and plan for the Conference in May, 1910, and may the blessings of our Lord rest upon our efforts.

THE 1909 SESSION.

With these things in mind, let us make a summary of the meeting of the Conference that ended two weeks ago. It was with unfeigned regret that the Conference received the news that Pres. Wm. A. Phin, of Texas, and Sec'y. M. M. Bostick, of Arkansas, would be unable to be present. And we know that it was with equal regret on their parts that they sent such messages. Conditions that prevented the one from coming could be obviated by a more liberal response on the part of those for whom he labors, while the other was kept at home by a long and expensive illness, from which he was just recovering.

The opening session on Tuesday, May 11, was delayed until the arrival of the train bearing Eld. K. R. Brown, of Mississippi, who was Vice-president of the Conference and who presided during the sessions.

(Continued on 5th Page.)

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

Issued every Saturday from
the press of

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and the general interests
of the Negro race.

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TER AT THE POST OFFICE AT EDWARDS,
MISS.

Personal.

—We were sorry to learn that Sister Sarah L. Bostick had the misfortune to lose her hand-bag in the depot at Vicksburg, on her way to Port Gibson from the Workers' Conference. The bag contained money and valuables to the amount of about \$10.00, and the loss came as a severe blow to Sister Bostick, as it contained many little personal belongings that it will be impossible to replace.

—We desire to correct an error that crept into our columns last week. On the seventh page of our last issue we printed a letter from Tennessee, signed by A. J. Kelsøe. The first part of the letter referred to a splendid sermon that Bro. Kelsøe had preached at a union meeting and the inference was that Bro. Kelsøe was indulging in a little self-praise. Nothing was further from the truth. The letter was written by Bro. Z. W. Davis, District Secretary at Shelbyville, Tenn., with whom the PLEA readers are becoming familiar through his timely reports, and was undoubtedly a very just estimate of Bro. Kelsøe's effort. Bro. Davis is evincing a gratifying interest in the welfare of the PLEA in his District, and we hope that other secretaries, pastors, elders and leaders will do likewise.

—In this same connection we want to thank Bro. C. R. D. Whitfield for the several subscriptions he has been the means of procuring lately. We would also call the attention of our readers to the fact that

it is not our policy to acknowledge subscriptions in the columns of the PLEA. That is done on the address on each particular paper. If you send in \$2.00 for back subscriptions for yourself, notice the date printed on the slip bearing your name and pasted on your paper when you send the money in, and then watch and see if the date is not moved up two years within the next two or three weeks after you make your remittance. That is the usual way of acknowledging subscription money and is a very simple plan when it is well understood.

Southern Christian Institute.

Secretary Ross has received his commission to become postmaster of the new station post-office to be established at the S. C. I. on July 1.

The school note writer has his eye on the melon patch. President Lehman said a few days ago though that he feared the crop would not be as large as last year.

The following students give the Weekly Sunday-school Talks for June: June 6, Gentry Robinson; June 13, Fanny Crockett; June 20, Frank Coleman; June 27, Belle West.

Misses Boggs and Shortridge left for the North Monday morning. The latter next year will attend Eureka College, Eureka, Illinois. She is the only teacher of this year's faculty that will not return. We hope that she may be with us again year after next.

The following are the officers among the girls: Commander-in-chief, Belle West; Captain of Co. A., Arah Evans; Co. B. Fanny Crockett; Co. C, Virgia Broomer. The officers among the boys are: Commander-in-chief, Eric Hunt; Captain of Co. A., Gentry Robinson; Co. B, Hagar Lowe; Co. C., Hudson Miller; Co., D., Stanford Matthews; Co. E, Frank Coleman.

New string beans made their appearance in our garden last week.

H. G. Smith, '07, of Utica, filled his appointment at the

Edwards Christian church, last Lord's Day, and made a short call upon the Campus.



S. C. I. Summer Bulletin.

Vol. I. * * * * * No. 2.

Edwards Mississippi, May 22.

Already we are hearing from students who are wanting to be in school next October at beginning of the fall term. Those who wish to enter as industrial students should send to President Lehman for application blanks at once.

From the letter box on third page recently we learned that a young lady at Cedar Lake, Texas, was almost sure to be here in October.

A young man from the island of Jamaica has written that it is his intention to be here, and arrangements are already made for a young man from Liberia, Africa, to be here in September. We have an exceptional course of study to offer our students next year.

T. M. BURGESS, Principal.

I CLIMB TO REST.

Still must I climb if I would rest;
The bird soars upward to its nest;
The young leaf on the treetop high
Cradles itself against the sky.

The streams that seem to hasten
down

Return the clouds the hills to crown:
The plant arises from its root
To rock aloft its flower and fruit.

I can not in the valley stay;
The great horizons stretch away;
The very cliffs that wall me round
Are ladders unto higher ground.

To work, to rest, for each a time;
I toil, but I must also climb;
What soul was ever quite at ease
Shut in by earthly boundaries?

I am not glad till I have known
Life that can lift me from my own;
A loftier level must be won,
A mightier strength to lean upon.

And heaven draws nigh as I ascend;
The breeze invites the stars befriended
All things are beckoning to the best;
I climb to thee, O God, for rest!

—SELECTED.

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

It has been quite a while since Uncle Isaac began to write this department of the PLEA, and yet he has always been fortunate enough to have something ready for the printer. I think that two or three times Heart to Heart talks did not appear in the PLEA, but that was because they were crowded out. How many of my young folks have been reading this page as long as I have been writing it?

I want to compliment those four young people who had enough interest in the study of the English language to take the time to answer the set of examination questions that I printed in this column a few weeks ago. I could not go further with the plan because I could not get the five as I had announced. Perhaps if I had asked five dollars for the Corresponding Course, I would have had a large number to enroll. Thousands of young people are paying many dollars for just such a course as Uncle Isaac intended to offer.

How many of you wore the white carnation in honor of mother on "Mothers' Day," May 9th? If you were away from her did you write to her? I took great pleasure in writing to my mother. Never shall I be ungrateful for all the good things she has done for me, and I want to show my gratitude in every way possible. Perhaps the best way I can do that, is by living an honorable and upright life.

Himself He Cannot Save.

(Continued from last issue)

One more glimpse of this man and his work—this man who caught the vision of the perfect life and followed it;—who in nothing saved himself, but gave his all freely for others—and we close.

It is twenty years from that never-to-be-forgotten day in late October when Paul made Edith his bride. In the cool of the late afternoon he sits beside her in

the secluded piazza adjoining his study. Both faces are careworn and a little touch of sadness lingers even when in repose, for all these years they have borne, in addition to their own, the sorrows and trials of this people. But just now as Pres. Randolph looks into a little face leaning against his breast which so strongly resembles his own and answers the boy's eager questions and listens to the childish prattle, the father love chases away a little of the care and sadness and we easily recognize our own Paul. And the mother, lovingly watching the little girl playing at her feet, and occasionally raising her big dark eyes with a look of pride to her husband and son, forgets for a little that her world is no larger than these three and is again the girlish Edith.

Only for a moment however, can their thoughts turn to self, for all around them are evidences of a great responsibility, but a responsibility which bravely borne has brought to them the deepest joys known to the human heart.

The large modern building in which they live is the girls' dormitory and commands a view of the whole of the beautiful campus with its many attractive buildings. At the far end is the boys' dormitory built upon the same plan as the girls'. In this lives Stanley, still the friend and sympathetic helper, with Ruth and their three children. Between the two, opposite each other, are the Dining Hall and school-house.

Back of the school and a little to each side are the Music Hall, Library, Administration Building and Hospital. Of the work in this last building Edith has complete charge. On a little rise still further back to the left stands the church into which the three hundred or more boarding students are now gathering for the mid-week services.

Beyond the Dining Hall can be seen a group of buildings used for Industrial purposes—printing office, machine shops, laundry, etc.

All around the campus in well-cultivated farm land and patches of woodland lies the remainder of the twelve hundred acres of land belonging to the school.

What Cramer Institute has done for the community, even a very superficial survey of the district beyond the confines of the school will show. Delapidated cabins, neglected farms and wasted resources are almost things of the past and in their places have arisen neat, prosperous looking homes owned by a people to whom ignorance, poverty and crime are fast becoming strangers. But the influence of the school has not been limited to the immediate vicinity. There is scarcely a state in the South that has not some of its graduates who as teachers, preachers, home makers or what ever their callings, are working as leavening influences for the uplifting of their fellows. And still the silent influences of this man goes on and will go on as long as there is need of the unselfish giving of a life for the saving of others.

THE END.

The little poem below was sent in by one of my young folks. Can't many of you who read it send in one too?

SAY SOMETHING GOOD.

"Pick out the folks you like the least and watch 'em for while;
They never waste a kindly word,
they never waste a smile;
They criticise their fellow men at every chance they get,
They never found a human just to suit their fancy yet.
From them I guess you'd learn some things, if they were pointed out—
Some things that ev'ry one of us

(Continued on 7th page)

Reports from the Field.

Mississippi.

Dear Editor:—The eight days meeting at Christian Rest, Louisiana, closed with success. Six made the good confession. Two reclaimed, one from the Baptists. Since we came home Bro. and Sister Hooper inform me that one more young man made the good confession. One from the Baptists. The church is much revived. We hope to have a good report in August at the convention. Saturday, May 8th, found us at Rose Hill in district meeting; quite a large delegation. The meeting was interesting. The Fayette and Rose Hill congregations made excellent reports. The officers and pastors deserve much credit.

Their report on Saturday caused some congregations that did not do so well in the first report, to supplement their report next day. The writer was billed to preach on Lord's Day. But after the meeting we were informed that I had promised to preach at White Hall. We were excused. There were something over seventy dollars raised in the meeting.

Sunday at eleven o'clock we were at White Hall, where we met a large gathering. They have much to be proud of. Attention was good. We tried to deliver the truth as we saw it. Tuesday, May 11th we were at the S. C. I. attending the commencement.

The Workers' Conference was in session and we arrived just in time to fill our place on program. Each department was a success. One hundred dollars were raised for Educational Work.

The Commencement exercises were excellent. Ten young persons graduated. Each had a real nice production and delivered it with credit to himself and the Institution.

The class address delivered by Eld. A. W. Taylor of Chicago, was brim full of good advice to all. No one could listen to Mr. Taylor without being inspired to nobler ideals. The presence of Eld. C. C. Smith was a source of pleasure to all, and to listen to his

timely sermons and addresses was indeed a rare treat.

Saturday, May the 15th, found us at Hermanville in a district meeting. We had an interesting meeting, some matters discussed that were of importance to Lord's Day school scholars.

Sister Bostick was present with us. We were glad to have her in our meeting. She is indeed a consecrated worker. The meeting was not as good as we have had, still it could have been worse.

Eld. John Lomax preached a very able sermon on Lord's Day. All who heard him were moved to think of great things.

The collection was not as good as it could have been if all things had been successfully managed.

Bro. T. Nelum deserves much credit for the work done in the district.

Bro. B. C. Calvert was with us and will preach at several churches before he leaves.

The writer would have had him to hold a meeting at Christian Chapel if it had not been that the small-pox was in some parts of the town.

Monday, May the 17th, the writer was to assist Bro. J. Lomax in the funeral of Miss Nona A. Walker. The young lady was bright and had the promise of a noble woman; but it pleased the Lord to take her to Himself. She joined the church when twelve years old and lived a consistent christian. She was one of the Sunday school teachers. Her mother had done much to have her to be noble. Her life of usefulness had just started. She is gone but not forgotten. She leaves a dear mother, two charming sisters and a devoted brother to mourn her death.

The District Meetings in this part of the State are over and the talk is now, "the Convention at Mound Bayou."

God bless you all.

K. R. BROWN.

Arkansas.

Editor GOSPEL PLEA:—Please allow space in the columns of your paper for the following. I am just home from a few days visit to our congregations at River Side, Ravendon, Imboden and Clover Bend. The brethren at each of those places are very anxious and apparently willing to see our cause revived and to help bring about more favorable conditions. There are some of course who seemed to take pleasure in filing objections to most any and everything that looks favorable for good. It may be that objections are all that they have to contribute just now. Money being so scarce at this season, we would even appreciate those if objections had any commercial value in them. This fact was certainly overlooked I am sure, because there are no one I am sure who would contribute things of no value especially to a cause as needy as ours in this state. The few who take pleasure in objections should observe that as a rule the objector is on the wrong side of all questions that tend to affect the common good of all man kind, like the infidel they would stop every movement started for the elevation and salvation of men, and offer nothing instead of it. The devil looked over the beautiful garden of Eden and was no doubt amazed at its beauty and concluded that it was fine for man, so he objected to that lovely relation, and proceeded to bring about man's down-fall. The devil is kinder than the objector of today. He gave them the fruit that God forbade them to eat. If men object to Christ they will object to any plan instituted to advance His cause. I am glad to know, however, that they are largely in the minority, hence the cause will move on under the beautiful service of those who are working earnestly to that end.

I preached two sermons at Ravendon last Sunday, and five young ladies accepted Christ and were baptized that day, and one was re-

claimed, making six in all. The church was greatly revived and the future outlook is better for them. Bro. J. H. Russell is their leader both in church and Sunday-school. I wish to say to the brotherhood, especially those contributed to our work in Little Rock, that there need be no uneasiness entertained as to the result of our previous rally there. Our money has been deposited in the German National Bank, and will remain there until we are absolutely sure that we can not raise enough to do what we started out to do. I have not, and do not intend to do anything without the council and advice of the board.

Our work here has gone on nicely and there, every reason to rejoice. No man can accomplish anything without time and opportunity.

Yours in the work,
MOSES POWELL.

Helpful To All.

(Continued from first page)

The address of welcome was made by Principal T. M. Burgess, following the devotional exercises conducted by Luther Brooks, of Lum, Alabama. Acting-president Brown replied to the welcome and thanked the S. C. I. for the hospitality shown the visiting workers. He then addressed the meeting interestingly and at length. At the close of his talk, Luther Brooks was appointed Secretary pro tempore of the Conference, and Committees on Resolutions and on Future Work were selected by the chair. President J. B. Lehman then spoke on "The Work in this Field that will Last," in which he struck the key-note of the Conference. The meeting then adjourned until Wednesday morning at 9 a. m.

After the devotional services, led by Miss Roxie Sneed, of Alabama, Elder Brown took the chair and conducted the business part of the program. Following this, J. N. Turner, of Mound Bayou, Miss., addressed the meeting and then talks were made by alumni of the school, H. W. B. Matthews, Luther Brooks and B. C. Calvert. Sec'y. C. C. Smith had for the

subject of his address, "Obligation Growing out of Privilege," which he developed to show that the more a man's privileges of advancement, the more his obligation to lead others to a higher plane. It was a forceful appeal, coming as it did from one who has been more than repaying his obligations for a whole life time. Following Bro. Smith came Bro. A. W. Taylor, of Chicago, who dealt with "Religion and Industry." His thought was that religion and labor go hand in hand; that God made the world and found the work of His hands good; that Jesus was a carpenter and unashamed of it; that Paul, with the finest education of any of the apostles, was still a tent-maker by trade and hesitated not to follow his trade wherever he could.

The choosing of officers for the coming year resulted in the reelection of the old officers as follows: William Alphin, of Texas, President; K. R. Brown, of Mississippi, Vice-president; M. M. Bostick, of Arkansas, Secretary.

The following resolutions were presented to the Conference by the committees appointed for that purpose and were unanimously adopted as expressing the feeling of the Workers' Conference of 1909:—
RES LVED—That we express our hearty satisfaction with the increase in the regularity of attendance at Institute this year and the hope that there will be an increasing number of students we will remain for an entire course.

That we are grateful for the generosity of more than \$100.00 for the work.

That we urge upon the church a larger representation at the Conference; that the preacher and leading worker be urged to attend each year, believing that both school and themselves will receive great gain therefore, and that the churches be asked to make contributions to the cause represented in the Conference.

That we extend the heartiest invitation to the teachers at all the schools for our people to attend these Conferences even at a personal sacrifice.

That we express our gratitude to Providence for all we have been able to do since we last met here, especially for the great good done by Pres. Lehman and his fellow workers, and for the promise of the new and larger equipment that is to rise out of the loss of Allison Hall.

Mrs. SARAH BOSTICK,
ELD. J. N. TURNER,
ALVA W. TAYLOR,
Committee.

We, the members of the committee of the Workers' Conference on future work, urge the following upon the conference:—

1 That we do all in our power to impress upon the workers in all states, the importance of attendance upon the sessions of the Conference, which meets each year during Commencement week at Southern Christian Institute;

2 That if the work is to grow plans must be made in a financial way by each worker to defray the expense of railroad fare. The wisdom of such a National Conference for our religious workers has been demonstrated by the splendid work of this year's Conference. The importance of the workers in the various states meeting in such a gathering to devise better plans of work, and touching elbows with other workers in various fields cannot be overestimated.

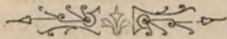
5 That we show to the C. W. B. M. our appreciation of the work it is doing for our people by observing everywhere in our churches and Sunday-schools, Educational Rally Day. Not only should we observe Educational Day at Thanksgiving time, but each church should increase its collection. We must double the amount we give.

T. M. BURGESS,
Mrs. HATTIE GRIFFIN,
C. C. SMITH,
Mrs. ISOM FRANKLIN,
Committee.

Christian Woman's Board of Missions.

All C. W. B. M. dues; that is the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. E. Harlan, 152 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter

Adaline E. Hunt, Editor.



To the Sisters of Arkansas: The C. W. B. M. State Board will meet at Sherrill, May 26th. The Program will be prepared. Come all who can come and bring your ten cents.

ELLEN BROCK.

Mr. President, teachers, students and friends of the Workers' Conference:

We should be thankful to our Savior for this great opportunity to come to this beautiful spot of the S. C. I. whose campus is carpeted with beautiful green grass and the shade trees, to better acquaint ourselves with an understanding of the true missionary work among the Negroes of the various states.

Dear friends, you who have been meeting us here for the last four years should begin to know that the more we impress our churches to co-operate with the C. W. B. M. the better our churches of to-morrow will be. If the Negroes would fall in line in this missionary effort we could do a great work toward the saving of souls and building of colleges and spreading the gospel over the wide, wide world.

The Christian Woman's Board of Missions' aim is to sow the seed in men and women's hearts who will go down from this place and with honest hearts try to impress those with whom they come in contact in raising up fallen humanity. You who have a bird's eye view of the great work that is before us cannot sit at ease in Zion.

Dear sister workers, you have a great responsibility resting upon you. Each and every Christian can help some soul to Jesus if it is only to speak a good word, or advise them to read the Bible, or do some kind deeds for the poor. Dear sisters, the work is resting religiously upon the shoulders of the C. W. B. M.

What I mean by this is that they are running about 36 colleges in the various states and foreign lands educating and sending the gospel to all nations. What can we say of the organization? It is the only one controlled by women, both white and colored. There are a few noble women that we read of in the old and new Testaments.

Miriam assisted Moses and Aaron in leading the children of Israel. Deborah was one of the judges of Israel and also a prophet. Then we have Pheabo, Priscilla and Aquila servants of the church. Mary's work should be told as a memorial of her wherever the gospel is preached. We are glad to say that we are acquainted with some of our leaders in the gospel who are giving their lives to lift up the souls of men and women of the Negro race from their degraded state of ignorance.

Such noble workers as Mrs. Atkinson, Mrs. Atwater, Mrs. Cunningham, Mrs. M. E. Harlan, Mrs. Harris, Mrs. Annie Gray, Miss Judson, Miss Pounds, Mrs. Burgess, Mrs. Bertha Mason Fullen and her husband, and our dear Bro. C. C. Smith and family, who will forever remain in our hearts; and too, our faithful Brother and Sister J. B. Lehman who have many sorrows as well as joys, are making a great sacrifice for us.

The faculty at the S. C. I. shall never be forgotten; and to our dear Sister Moses who has finished her work on earth and gone from labor to reward; her works do follow her.

Dear Workers of the Woman's Conference, can't I impress you to take on new life, and come together with your means to foster the gospel throughout the world? We must mean what we say, and fall in line on our C. W. B. M., Easter and Educational Days.

Our Watch-word for 1909 at our last National Convention is, "Womanhood enlisted and equipped; 85,000 women; the race redeemed; \$265,000 for the regular work; the

Christ crowned; and \$75,000 for Centennial funds.

I feel safe in saying that we have a few consecrated workers among the Negro race that you can depend on. A few of these I will mention. Bros O. Singleton, R. T. Matlock, Brother and Sister Alphin, Elder K. R. Brown, M. Powell, M. Knight, J. B. Parsons, H. J. Brayboy, M. M. Bostick, H. Martin, G. W. Ivy, W. M. Martin and D. L. McKearson. The women are, Sister Roxie Sneed, Sarah Blackburn, Ellen Brock and the writer. These workers are trying to plant the spirit of missions in our churches as we go.

Now I shall give you the names of the states that have auxiliaries to the C. W. B. M., which are only 12 to date and 46 auxiliaries.

Louisiana,	1.
Alabama,	3.
Oklahoma,	1.
Florida,	1.
Kentucky,	4.
Kansas,	3.
South Carolina,	3.
Missouri,	5.
Mississippi,	8.
Ohio,	5.
Texas,	6.
Arkansas,	9.

I believe our people are awaking to a better knowledge of mission work as we read and think of our dear Jacob Kenoly who has gone to dark Africa to labor among his people. This should make every heart burn with more zeal to make a greater sacrifice here after.

I am yours in the work,
MRS. SARAH L. BOSTICK, Pres.

The Story of Digging a well.

Dear Boys and Girls:—Many of you have been giving your money to help erect the buildings in which our missionaries can work in heathen lands. I wonder how many of you ever read about the lives of great missionaries. I have been reading about a great and

good man who has spent the greater part of his life in Christianizing the people of New Hebrides.

Look on your map and you will see that these islands are near Australia. The people there were the lowest degraded savages. They were cannibals (you know this means that they killed and ate human beings), they killed and burned people for offerings to their idols.

When men died, their wives were burned or buried alive with their husbands' bodies. When their parents grew old and unable to work, they were killed to get rid of the care of them. These are some of the wicked things these people did before John Paton went to them and taught them about Christ. It would take volumes to tell all that this noble man did and endured for these people. What I want to tell you about, is how the digging of a well led many people to become Christians.

When John Paton took his family to one of these islands he found no wells or cisterns. (Sea water, you know, is too salt to drink.) During the rainy season, from December to April, they had fresh water; the rest of the year they used the milk of the cocoanut and juice of sugar cane to quench their thirst. It seems strange to us that they could live without water with which to wash. Paton knew that he and his family could not live without fresh water, so he resolved to dig a well. Because he had been very kind to the people and made many presents to the chief, they allowed him to stay, but when he told them he was going to dig a hole in the ground to find water, they thought he had gone crazy. The only fresh water they knew of was rain. The chief said, "Why, you can't find rain in a hole in the ground, rain comes only from above!" He told them that he believed that his God would send rain through a hole in the ground. So he began to dig. The chief begged him to

quit and not let his people hear him talk about rain coming up from the ground, or they would think his head was wrong, and would never believe him again.

The old chief appointed men to watch him, thinking he was crazy. Paton hired some of them to help him a little, paying them with fish hooks. After long hard work under the hot sun, when he had made the well twelve feet deep, one night it caved in. The chief again begged him to give up the crazy notion of finding rain in the ground, and came near driving him away from the island.

The natives would not help him with the second well, and grew more and more afraid of him. When he had gone down 30 feet the ground began to feel damp. He prayed earnestly to God to give a spring of fresh water. He knew he could not hold out much longer at the work, and if he did not find water soon, the people would drive him away or kill him. He finally told the chief that he believed God would give him water in that hole by tomorrow. The chief said, "No, you will never see rain coming up from the earth, on this island. We expect daily, if you reach water, to see you drop through into the sea, and the sharks will eat you!" After praying through the night, he went next morning and made a small hole at the bottom of the well, and water rushed in. He fell on his knees in the muddy water and thanked God. The chief and his people were waiting a little way off, afraid to come near the well. He brought up a jug full, and when they had tasted it and found it was really rain, as they called fresh water, they asked where he got it. He told them God gave it through that hole in the ground, and they could all use it. At first they were afraid to go near the well until they formed a long line, holding to each other, the bravest man looking in first, then going back to the end of the line to help hold the rest. At last they were convinced that they could indeed be blessed with fresh water all the year round. Then they said, if his God can do this, we will hear about Him; and soon many of them be

lieved. They were finally led to destroy their idols, to give up their awful customs and became an enlightened Christian people.

John Paton translated the Bible into their language, and they were so anxious to have copies of it that they worked 15 years preparing arrow root, all they had to sell, to make the money necessary to send to Australia to have it printed. How many of you think so much of your Bibles? And yet it is the Bible which tells us of Jesus, the water of life for us as well as for them.

I am glad so many observed self-denial time and made an Easter offering for our missionary work.

Your Christian Endeavor Friend,
ANNIE E. DAVIDSON.

EUREKA, ILL.

SAY SOMETHING GOOD (Continued from 3rd page.)

should know a lot about;
When some one "knocks" a brother,
pass around the loving cup—
Say something good about him if
you have to make it up.
It's safe to say that every man
God made holds trace of good
That he would fain exhibit to his
fellows if he could:
The kindly deeds in many a soul
are hibernating there,
Awaiting the encouragement of
other souls that dare
To show the best there's in them;
and a universal move
Would start the whole world run-
ning in a hopeful, helpful groove.
Say something "sweet" to paralyze
the "krocker" on the spot—
Speak kindly of his victim if you
know the man or not.
The eyes that peek and peer to
find the worst a brother holds,
The tongue that speaks in bitter-
ness that frets and fumes and scolds;
The hands that bruise the fallen,
though their strength was
made to raise
The weaklings who have stumbled
at the parting of the ways—
All these should be forgiven for they
"know not what they do";
Their hindrance makes a greater
work for wiser ones like you.
So, when they scourge a wretched
one who's drained sin's bitter
cup.
Say something good about him if
you have to make it up.

Bible School Department.

For Ministers Teachers, Scholars and other Christians

Geneva F. Burgess, Editor.

Lesson 10.

Lesson for June 6.

Edited From Standard Bible

Lessons.

THE POWER OF THE TONGUE.

James 3:1-12.

GOLDEN TEXT:—"Whoso keepeth his mouth and his tongue keepeth his soul from troubles."

Prov. 21:23.

TIME.—A. D. 50, same as last lesson.

PLACE.—Same as last lesson.

PERSONS.—Same as last lesson.

PERIOD.—Same as last lesson.

INTRODUCTION.

In our last lesson James was pointing out the evils which are an outgrowth of the improper use of the tongue. The foregoing chapter (which was our study last week) shows how unprofitable a dead faith is without works. It is plainly intimated by what this chapter first goes upon that such a faith is, however, apt to make men conceited and magisterial in their tempers and their talk. Those who set up faith in the manner the former chapter condemns are apt to run into those sins of the tongue which this chapter condemns. And, indeed, the best need to be cautioned against a dictating, censorious, mischievous use of the tongue. We are therefore taught,

1. Not to use our tongues so as to lord it over others.

2. To govern ourselves so as to prove ourselves perfect and upright men, and such as have an entire government over ourselves.

3. To dread an unruly tongue as one of the greatest and most pernicious evils. It is compared to a little fire placed among a great deal of combustible matter, which soon raises a flame and consumes all before it.

4. To think of the use that we make our tongues in religion and in the service of God, and by such a consideration to keep from cursing and censure.

Here are three truths to think of always.

1. Speak, that I may know thee.

2. A golden tongue is the mouth of the blessed.

3. Today no hasty words shall slip over the threshold of my lips.

EXPLANATORY.

1. **BE NOT MANY OF YOU TEACHERS.**—In that day there seemed to be a good many people who loved to express their views and expound their peculiar doctrines. They seemed to be a great desire with some people to be public teachers when they were really not prepared for the work. **KNOWING THAT WE SHALL RECEIVE HEAVIER JUDGEMENT.**—We know that one who assumes to teach takes on himself a heavy responsibility. He is liable for what he teaches, and also for what he does not teach. Preachers who go forth today should see to it that they have a strong and well-proportioned grasp on the gospel. He who accepts a place as leader is guilty if he distorts the truth, or if he fails to declare it in its essential fullness.

2. **FOR IN MANY THINGS WE STUMBLE.**—There are none who are perfect. We stumble in our walk and fail to reach perfection of duty. James here ranks himself among those who are not perfect. **IF ANY STUMBLETH NOT IN WORD, THE SAME IS A PERFECT MAN.**—He is a full and complete man, with perfect command of all the faculties of soul and body. The Wisdom that does not injure and grace which enables him also to rule all of his actions.

3. **NOW IF WE PUT THE HORSES' BRIDLES INTO THEIR MOUTHS... WE TURN ABOUT THEIR WHOLE BODY.**—While the bridle is a very small thing, yet by it we can control the horse. Thus though the tongue is a very small part of our body, yet through it we can be able to control the whole body. A man's words get him into trouble more often than anything else that he does. He must either rule his own words, or be ruled by them.

4. **THE SHIPS ALSO, THOUGH THEY ARE SO GREAT AND ARE DRIVEN BY ROUGH WINDS, ARE YET TURNED ABOUT BY A VERY SMALL RUDDER.**—While the contrast between the ship and the rudder was great in those days, yet such a contrast is for greater today when we see our immense steamship, that will contain a multitude of people, controlled by one man. "And what is it that directs the largest vessel so steadily in its course, and enables it to persevere even in spite of furious storms? It is simply that little tongue, (1) rudder at the stern. The steering apparatus is very small in proportion to the bulk of the ship; but how wonderfully great its influence! It not only turns about the body of the vessel itself, but its action is strong enough to hold the vessel against the driving force of rough winds. Now the faculty of speech is the rudder of human nature. The tongue 'boasteth great things; and well it may, for 'death and life are in its power.' The rudder of speech rightly held, will help us to continue straight on our heavenward course despite the fierce gusts and gales of external temptations."

5. **LITTLE MEMBER, AND BOASTETH GREAT THINGS.**—This is a wonderful beauty in these comparisons. It shows how things of small bulk may be of vast use. Hence, we should learn to make the management of our tongues more our study. Even though they are little members they are capable of doing a great deal of good or a great deal of harm.

6. **THE WORLD OF INIQUITY.**—A little world of evils in itself. It is meant that all kinds of evils that are in the world are exhibited there in miniature; it seems to concentrate all sorts of iniquity that exist on the earth. **DEFILETH THE WHOLE BODY, AND SETTETH ON FIRE THE WHEEL OF NATURE.**—The reflex action of our speech is almost incalculable. A man of pure conversation is felt to be pure in every respect; but who has any confidence in the virtue of any blasphemer, or the man with obscene lip, or the slanderer? **ON FIRE BY BELL.**—The tongue is the "devil's ammunition."

Pres. Lehman

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XIV.

Edwards, Mississippi, Saturday, June 5, 1909. No. 22

Helpful to All.



The only work that will last, is that which influences, or produces growth of character. Even though we should build up great churches and colleges attended by thousands of youths all would come to naught, if the work in those churches and colleges would not be such as to produce growth of character. All would disappear but the old foundation walls which would be curiosities to archiologists.

In building up the work at the Southern Christian Institute, we have never aimed at numbers at the expense of the character of the work, though we had many temptations to do so. In all the early years of our work appropriations were gauged by our numbers and so it was a peculiar temptation to reach for numbers at the expense of the work. In the beginning we were also greatly hampered by a prejudice against the religious influences in the school, but to our great satisfaction we have lived to see the day when the religious influence, that kept students away formerly, now commends the school to all classes. Had we yielded to the temptation to sacrifice our ideals of religious influences and thorough work for numbers, we would not to-day see the results we have obtained. As it is, we have here a body of workers whose superior can not be found in any field, and a body of students that any institution could be proud of. Besides this, the S. C. I. has made for itself a place in the hearts of the people in the community which is worth more than an endowment. Among our own religious people in all the Gulf States the work is prayed for. A kind Providence has given us a place for

which other religious bodies have spent hundreds of thousands of dollars.

But as is always the case when men begin a new work or start a reformation, we find ourselves at the head of a vaster work than we dreamed of at the beginning. When Thomas Jefferson said all men are created equal, he set a task for his country far more vast than he dreamed of. It is safe to say had he seen all, his courage would have failed him. When Thomas Murnell and a few others conceived the idea of starting a school for the Negroes they thought only of a local work. They did not dream of the vastness of their undertaking. The church of Christ had never divided into North and South and a work begun by them must necessarily be participated in by North and South or fail. Here were ten million Negroes, a tenth of our population, and our religious body not divided into North and South. Truly a great work was cut out for us ere we were born.

The importance of the work also weighs upon us in another form. What we do now will give character to the work for a century to come. When the first Louisville school was started a believer in anti-missionary doctrine was employed. It was thought it did not matter. Had these early men been taught in the same spirit that now prevails at the S. C. I. and the present Louisville school, many years of hard labor and many thousands of dollars might have been saved. We should profit by our past experience. The students we now send out will take charge of all the work our people expect to do in scores of years. Their conception of the vastness of the undertaking and the sacredness of their trust will be determined by the character of the work we now

do. A thousand dollars now would do us more good than an appropriation of ten thousand dollars ten years from now. Our industrial work must be brought up so we can reap the pedagogical value of it. The fine young fellows we have here, if given a thorough industrial training, can be made a power in the life of our nation beyond present ability to estimate. The girls we have here represent a womanhood that any community might well be proud of. A little more equipment for their industrial training will add wonderfully to their worth in the world.

To our readers we wish to say we are counting much on you to aid us in carrying out this work for the redemption of a race. Your earnest co-operation in this is more valuable than silver and gold, though your silver and gold are a precious treasure in it. In our recent Workers' Conference we raised \$100.85. Many dollars of this was raised by the little folks in the Junior Society. The co-operation in raising this hundred dollars was far more valuable than the money value represents. With such a co-operation we can build up our work, for the prayers of a body of earnest workers will touch others.

To our other schools we wish to say we are not selfish. We earnestly plead with you to work in full fellowship. The PLEA is open to you. We hope you will use it freely to tell of your field and your work. If you will help us to circulate the PLEA in the field of your influence we will do you much good and you will be doing your people much good. Our field is a vast one and we are but few laborers in it. Our greatest efforts must be but small.

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

Issued every Saturday from
the press of

THE SOUTHERN CHRISTIAN
INSTITUTE.

Published in the interests of the
cause of Primitive Christianity
and the general interests
of the Negro race.

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TER AT THE POST OFFICE AT EDWARDS,
MISS.

SUNDAY SERVICE.

10:00 a. m. Sunday-school.

11:00 a. m. Church Service.

4:00 p. m. Y. W. and Y. M. C. A.

7:00 p. m. C. E. Meeting.

OTHER SERVICE.

Literary Societies, Philos, 2:45,
alternate Saturdays

Franklins, 2:45, alternate Satur-
days.

Library Hours, Girls—4:00 p. m.
Fridays.

Boys—4:00 p. m. Wednesdays.

Personals.

A member of the Gay Street congregation, at Nashville, Tenn., writes the PLEA as follows:—"Rev. Samuel Cotterell is having much success in his field of labor at the Gay Street Christian church in this city. Every department of the church work is alive and active. The women's missionary society held its first quarterly meeting May 16th, and had a very interesting program. Rev. Cotterell is an earnest worker and deserves a great deal of credit for the good he is doing. Abundant success is predicted for the church under his leadership."

The meeting which began the first of May in the church at Winston-Salem, N. C., where R. L. Peters is pastor, continues with unabated interest. At the end of three weeks the additions numbered 46 Eld J R Lauderback, of Roanoke, Va., is doing the preaching.

A breezy note from Bro. C. H. Dickerson of Nicholasville, Ky., reads as follows:—"We closed a ten-days' meeting here on the 19th of May. Bro. S. Campbell, of Lexington, did the preaching and did it well. No man among us that I know of has a better grasp of the whole Book than he, yet his forte is doctrinal sermons. He delights in controversy and is tactful and pleasing even to those who oppose him. Three were added during his stay and four more since. These four came forward on the 23rd. I made a trip back to Lawrenceburg, my old field of a dozen years service, and delivered the commencement address at the closing of the public school, from which there were three graduates. The good work goes on and we hope to be reaping from the seed sown by Bro. Campbell many days hence."

It is surprising how much information interesting to the brotherhood at large can be put on one small postal card. Try it, brethren. If you have a news note of interest, tell it in a few words on a card and send it to us, The GOSPEL PLEA, Edwards, Miss. If you want it to appear in a certain issue, you must have it here not later than the preceding Monday. For instance, if you want an item on this page in the next issue, June 12th, it must be in our hands by next Monday, June the 7th, as that is the date on which the second page is made up and is printed. An article to appear under "Reports from the Field" must be here within ten days before publication, as that department is on the press much earlier. We do this so we can get the paper to you promptly on time.

NOTE FROM OUR SCHOOLS

Southern Christian Institute.

If there ever were any doubts about the sticking qualities of our cement blocks, they are all dispelled now. A sharp pickaxe would have difficulty to mar them.

The gravel will break before the cement will let go of them.

The Summer Literary Societies give their programs on Monday nights. They alternate; thus each society gives a program every two weeks. The boys gave a very creditable program, the first meeting to be held during the summer term. Gentry Robinson presided.

Miss Gardiner left for a visit in Illinois Friday night. She will be the last one to go till the Pittsburg Convention.

Our canning department, May 28, had up almost five hundred quarts of plums.

Heavy rains last week caused a wash-out at Meridian, and our mails were greatly interfered with. Nature evidently believes in compensation. It is making up in rain-water now what was lost during the drought last fall.



S. C. I. Summer Bulletin.

Vol. I. * * * * * No 3

Edwards, Miss., May 29, 1909.

Are you planning to be here when school opens next fall? It is not a day too early to begin to plan. Would you like to become a scientific farmer and stock raiser? If you should become a graduate of this department of our school, your services would be called for in many places. No positions in our schools pay any higher salaries. Prof. C. R. Young, who has charge of this work at the S. C. I. is a graduate of the State Agricultural College, Ames, Iowa. Tuition in this department is free, and board and room is furnished you, if you stay the full twelve months. In addition to this, the work you do during your first year will pay for your tuition and board the next eight months in the Day School. Young men of good moral character should not hesitate to write to President Lehman about this remarkable opportunity. Our friends will do us a favor if you will call the attention of all worthy young men in their community to this issue of the "S. C. I. Summer Bulletin."

T. M. BURGESS.

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

A scientific Frenchman has discovered the cause of sleeping in meeting. He says it is self-hypnosis, by which the means that the listener hypnotizes himself by steadily gazing at the speaker, or pulpit, or choir. I am quite sure if this be true, many public speakers would like to discover an anti-toxin that would overcome the effect of the hypnotism. Usually the reason for our going to sleep in meeting is that we fix our selves up for a comfortable little nap during service. We want to sleep more than we want to hear the words of the speaker. The strange thing about it all is that the one who gets the most sleep at night, sleeps the most in the meeting. Did you ever see anyone asleep at a commencement exercise? Such a person would be an interesting object for a museum; and yet if we were to take all the people who go to sleep in church, they would not be objects of curiosity at all. Young people, do you ever go to sleep in church? If you do, won't you start a reformation right away? Uncle Isaac thinks the French scientist is just joking. I can go to sleep in church in three minutes if I want to, or I can remain wide awake during the entire service, if I want to; and I believe most of you can do the same. It must be very interesting for a minister to speak to a row of sleepers. You know that on a train there is always extra charge for a "sleeper," and so there should be in any public meeting.

Joan of Arc has just been beatified by the church at Rome. As many of you may know, she was burned on earth as a witch and now after more than five hundred years a great church has named her "blest of heavens." The church investigated her life with the utmost scrutiny, and finds that her story has no parallel in history. She was a soldier-patriot. She defended her country and ac-

complished that which at the time was deemed impossible. She was burned at the stake by the church and now this same church beatifies her. Some characters grow brighter and sweeter as the days and years go by. Some boys and girls who are at home with mother would figuratively burn her at the stake when she would refuse to grant them some request. But in later life how gladly would they have erased from their memories every unkind word or unkind act to that dear mother. I am reminded of a little girl about whom I had once read. Her mother had reproved her for wrong-doing and it made her mad. A short while after this her mother saw her digging in the ground and burying something. After the little girl had gone to her play, the mother dug up the little box and this is what she found in it, neatly written on a little piece of paper: "Dear Devil, come and get my mamma; she is bad." When she becomes a young woman, how would she like to have that little note meet her face to face?

Scientists have made perfect use of the only three possible modes of using wireless telegraphy. They can send a message through the ground, through the water, and through the air, and all without the aid of wires. What would George Washington think if he was to rise from his grave and be able to send a message to a friend on a ship a thousand miles at sea? Would this not appear like a new world to him? We used to think that the elevated street car and the surface electric car were wonderful. But in our great cities neither on the ground nor above the ground is there room enough to put all the tracks that are necessary to carry all the people; so they have resorted to street car lines under the ground. The daily papers tell us of the plan of capitalists in St. Louis to expend seventy or eighty millions

to build a subway from Broadway in St. Louis to the little suburban city of University City, a distance of eight or ten miles. It will take at least three years to build this wonderful electric railway.

Not long ago it was my privilege to be one of a party to go in search of the Lady of the May. Up hill and down hill, climbing wire fences, crossing over deep ravines on narrow logs, pushing our way onward, through the thick underbrush of the forest we finally came in sight of the object of our search. There stood the Lady of the May on that May day in all of its beauty. The blossoms are even more beautiful than the magnolia, although not so fragrant. With much difficulty we succeeded in securing three or four of the precious treasures to carry home. Passing through the woods, I came upon the nest of a bull bat upon which the mother sat. At my approach she flopped around upon the ground as if her wings were broken and would have me pursue her but I knew too well she was attempting to entice me away from her nest. The nest was on the ground, scarcely a twig near it, and in it were two eggs. All nature was decked most gorgeously that beautiful May day. The magnolia trees with their shining green leaves and buds and blossoms, were never more tempting. The wild plums were ripening and the dew-berries hung in profusion upon their bushes. With Bryant we can say, "To him who in the love of nature holds communion with her visible forms, she speaks a various language."

National Dailygraphs

Following one's own desires often leads over the hills to the poor house.

If every one considered honesty the best policy, it would be politic to be poor.

Between the "t" and "h" of truth is a deep rut which, once a man gets into it, tends to hold him safe.

Reports from the Field.

Texas.

I have spent the entire month ending May 16th in Ft. Worth. This is a great city, but not what one would consider a church and school town. This is alarmingly true of the whites as much so as the colored. Ft. Worth is considered the gateway from the North into the South and the gateway from the South into the North and West. We have a large and dense population here. Our people, schools and churches are largely huddled. The commercial spirit is great and growing among our people. Ambition along the commercial line is great, and seemingly in many instances not wisely governed. Much easier to make a debt—yes, a large one—than it is to pay it. We truly own that we have paid for nothing. In the commercial, educational, and religious world we should have and cultivate true ambition but with all diligence see to it that our ambition has the proper motive and is wisely throttled. Ambition is like powder—it will kill the rattlesnake or kill the innocent baby—depends on how the gun is directed. Our ambition to count worthily in the commercial world should not make us dishonest grafters, and pretenders. We need not put our commercial standing, or any other standing on dress parade, much less our pretentious standing. Let it be race pride or any other kind of pride, that causes us to put pretentious standings in any line, on dress parade, we have a just cause to stamp that false pride and no relation whatever to true race pride.

As a religious people, we have never attempted a church in Ft. Worth, although we have had some members here for twenty years.

We have found thirty members here. Some of them were baptized by W. H. Brown of Kentucky, A. R. Littles of Missouri, C. C. Haley, R. B. Wells, A. B. Miller,

Jas. Thomas of Texas. Twenty one have enrolled for an organization. We have secured the Auditorium of the Masonic Temple for our regular services. Up to date we have only held Lord's Day services. One confession. We plan to organize on the 1st Lord's Day in June with a special service, and follow the organization with a tent meeting.

All of our work here and our plans are dependent on co-operation and help largely out of the city. To begin the work in such places as this, there must be interest freely manifested on the part of our churches. It is wrong, not brotherly ashamed that brings great privation and suffering on the workers, for our delegated conventions to put out workers for such work and then the churches pay no attention to their (workers') appeals for help necessary to do the work, to say nothing about the workers' personal support. Can it be possible that a Christian pastor will turn down an appeal to help do work in large cities where there are a few members, struggling for a New Testament Church? It requires money to do the work. Everything costs, but a little money will go a long ways. To carry out our plans—secure a tent and hold a meeting will require more money than we have or have promised. To do the work in the cities, we must have a place other than halls, store rooms, etc., during the summer. We beg the Churches of Texas to act at once. Most of them have stood loyally by the work for the last two quarters. Now we are in places where we have no churches—where you ask me to go—and the need is great.

I feel it is only necessary to call your attention to this and our pastors and churches will help at once. We have planned to spend the entire summer in places where we haven't churches. Each member in the Church is asked to give 50 cts. per year for this work. Just 50 cts.? Yes, that is all. Brothers, pastors and officers, will you see those who have not

paid—give them a chance real soon to give, to help us continue this work? All of our churches have some, and a few have a large "Some" that have not given to this work. Please don't wait until the convention to raise money. We need help now to work up to the convention. We can't do our best at the work unless we have the help now.

Indications are good for a healthy organization here and a good meeting. Some faithful ones over here and some of the other kind also. We go to Lockhart from here according to appointment, then to Austin and Houston.

Yours at work,
WM. ALPHIN, Evangelist.

North Carolina.

Editor of GOSPEL PLEA:—

Monday after 2nd Lord's Day in April we witnessed the graduating exercises of T. T. Class of Martinsville Christian Church. A splendid program was rendered and a great impression made, which reflected much credit upon both graduates and teachers. Tuesday following we began a meeting which closed 26th of April with accessions; indeed this was an interesting meeting from start to finish. Elder P. H. Moss, their most accomplished pastor, is doing a great work at this place both in church and school. He is not only a pulpit preacher but he is a house to house worker. His wife is also a church worker and is indeed a help-meet to her husband. I haven't time to do justice to this article, being very busy.

Yours in His service,

R. L. PETERS.

Alumni Notes.

To the President and members of the Alumni Association at the S. C. I., Edwards, Mississippi, Greeting:

"Grace be to you and peace from God the Father, and from our Lord, Jesus Christ, who gave Himself for our sins that he might deliver us from the present evil world according to the will of God our Father: To whom be glory forever and ever. Amen." Gal. 1:3 5.

Dear alumni and co-laborers in the work of uplifting the Negro race, I regret to say that I can not be with you during your meeting, but as circumstances deprived me of the privilege of meeting with you, I have decided to write you a few lines that you may know where I am and what I have been doing since I left the Southern Christian Institute.

I left the campus of the S. C. I. in May, '05 and came to Hunt County, Dixon, Texas where I was born and raised. After I had met a large number of my people and friends on Sunday, I began manual labor on Monday following. I worked on the farm until June when I stopped a few weeks to attend a State Summer Normal for teachers. At the close of the Normal I secured a certificate from the State Department which gave me the privilege of teaching public schools anywhere in the state of Texas for four years. After leaving the Summer Normal I went back on the farm until crops were nearly all gathered, when I went to Delhi county to teach a school which I had contracted for. After teaching five months successfully, I returned to my home to help make a crop. About the last of June, 1906 found me at Sulphur Springs, Tex., attending another Summer Normal. After the Normal was over I returned to Delhi county and finished up my school. This took me until about the last of August, when I returned home and helped to gather the crop. While in Sulphur Springs I secured a school in Hopkins Co., which paid me a better salary than the one I had in Delhi county. I taught one session in that county. My school was cut short on account of the negligence of the white trustees,

who failed to take the census of all the colored children in the district. My school closed early and I again returned to the farm.

During my absence from my school in Hopkins county, the spirit of sectarian jealousy and the change of trustees caused me to lose my position; but it was only a few weeks until I secured a better school—the one I have now, which gives me a job for six months during the year and allows me a fair salary. I have enrolled about 80 pupils and used an assistant teacher about three or four months during the year. My school has been out one month and since that time I have planted about twelve acres of crop and have it in a very good shape.

During the past four years I have visited quite a number of educational gatherings; such as Summer Normals, Teachers' Institutes, State Teachers' Association and also a number of church and Sunday-school conventions. In these respective gatherings I have endeavored to do all I could for the upbuilding of my race and country. I have about decided to spend more of my time for the work of Christ and His church. Therefore I am trying to make a little special preparation for the ministry. During the summer I may deliver a few sermons, but my aim is to go back to the school room next fall.

I am now married and my wife and I have a little boy to bless our home.

The above statements give you a detailed outline of my work during the past four years of my life. I feel that God has blessed me in the past. I shall try to continue my good work. I feel that I can and ought to do a better work in the future for my fellowmen and for Christ and His kingdom. Pray for my success in life.

Since I have gotten out into the practical school of life I have been confronted with many of the circumstances which test the real worth—the character of individuals. I have met with realities that cause a true person to reflect over the condition of his people

and resolve to use his influence, let it be little or much, to help raise the weak and ignorant element of a people to a plane of honesty, uprightness and intelligence. The condition of the brotherhood of the Disciples in Texas requires much care and thought on the part of the ones who are to be instruments in carrying on the work of evangelization and education among the colored people.

We, to a certain extent, are divided—not in faith or practice but in the methods of conducting our educational work. This condition has retarded the progress of the work. I sometimes think this is providential, yet I know that we are taught that "A house divided against itself cannot stand." My argument is that the work done on either side will come to naught of its own accord if it is not done in the right spirit.

Circumstances and environments have caused me to cast my lot with the ones who are doing the most earnest and genuine church work among the churches of Christ in Texas. I am anxious to bring the whole brotherhood together on some plans and let the work be done in a spirit of love.

I trust that I may be able to meet with you in the association next year. I wish you much success in the meeting and trust that you may be able to accomplish a good work in your private lives. May the God of peace be with you all.

Respectfully yours,
BILLY O. HURDLE

EDUCATIONAL RALLY.

Since the last report of the Educational Rally Fund in the GOSPEL PLEA, reaching to April 20th., The following gifts for this fund have been received.

The Louisville Bible School, Kentucky: -

M. F. Mitchell,	\$ 50
W. A. Davis,	50
W. M. M. Simmons,	50
C. C. Hastings,	50
D. A. Hastings,	50
F. D. Cowan,	50
N. A. Mitchell,	50
Prof. A. J. Thomson,	1 00
W. H. Dickerson,	5 00
Total -	\$5. 50
Southern Christian Institute,—	
Women's Conference,	\$24 00
Southern Christian Institute,—	
Workers' Conference,	\$31. 00
Making a total in the Educational Rally Fund to date of	\$48. 15.
C. C. SMITH.	

Christian Woman's Board of Missions.

All C. W. B. M dues; that is the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. E. Harlan, 152 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter

Adaline E. Hunt, Editor.



Playing at Missions.

"Asleep Janet?"

The thin blue-veined eyelids lifted quickly, and a shadowy smile hovered over the white, wasted face, while a cherry voice answered:

"No, indeed! O, Margaret Winston, how glad I am to see you!"

"You must have missed me," the first speaker answered in pleasant sarcasm, "for you haven't seen me for two whole days!"

"I know it hasn't been long, the way most people count it, but a day seems like a long period of my existence, now that I am forbidden to read much at a time."

"Poor little girl!" said Mrs. Winston, in a playful tone; "they abuse you, don't they?"

A smile greeted her badinage, and she smiled in return, but on both faces the smile passed over a shade of sadness.

Ten years before this the Sunday-school at the little country church had been proud of its class of eighteen girls, nearly of an age, and just entering womanhood. At that period in girls' lives changes come quickly, and now all were married and matrons of their own homes but Janet Macdermot, the one around whom they all had centered with an affection usually strong and lasting. Some of them had left the quiet neighborhood, but ten in all remained still closely united in a strong friendship.

Janet had fallen prey to disease that was slowly and tediously wearing her young life away and made her doubly dear to the little circle.

The conversation flowed on unceasingly, for the "girls," as they still called themselves, stifled all show of grief when they sat by the couch of their loved Janet, and Margaret chatted away in her merriest vein, and Janet listened with

unvarying delight.

She was not a melancholy sufferer herself, but a very cheery, resigned little body, bringing all her Scotch power of repression to bear, that she might rise above her physical calamities.

Presently she asked, abruptly, "Why haven't we an Auxiliary to the C. W. B. M. in our church, Margaret?"

"Goodness me! I don't know," said Mrs. Winston, carelessly. "I never thought of it!"

"Well, I have, and I have been wishing we might organize one."

"O, Janet! how can you think of such a thing? You know we want to get new carpets and chandeliers this year, and the new silver communion set not all paid for yet! Don't charity begin at home?"

Janet smiled a little wearily. "Yes, it begins, but it seems as though it needn't stay there." Then very earnestly, "Really, dear, couldn't we get along with bare floors and old lamps and glassware for communion better than without any church, or even any knowledge of our Savior? Think of the poor women of India! My heart aches for them!"

Mrs. Winston looked thoughtful. She wasn't thinking of India's millions, for she knew little of them, but she was thinking of Janet Macdermot, and she could not bear for the eager wistfulness of her eyes to turn into the hopeless disappointment that threatened, so she questioned her gently of the C. W. B. M., its purposes and possibilities, and Janet answered from a full heart eagerly, until understanding, at least, the machine work of the organization, Mrs. Winston rose, saying hopefully, "I will see what can be done," and left Janet confident of seeing her longing fulfilled.

With Margaret Winston action followed quickly upon resolution, and she straightway called on the "girls," one after another, and ex-

plained the situation to them.

Many objections arose, but all were silenced by Mrs. Winston's declaration that, "Right or wrong", wise or unwise, Janet has set her heart upon it, and it shall be done. Whether it is nonsense or not (and I more than half suspect it is), we must do it. It will just be playing at missions for us, and will not be necessary long, for, girls," and her clear voice trembled, "Janet won't be with us many more months, and then we can drop the matter; but now, for her sake, an Auxiliary shall be organized. Janet says only five are needed to begin, and as I intend every one of you to join, we will have ten. Remember, next Tuesday afternoon you are to be at Janet's, and let her organize you just all she wants to, but don't one of you, let her know that it is just for her, though, and nothing more."

Of course, Margaret's determination, combined with their love for Janet, triumphed, and all pledged themselves to attend.

Minnie West had married unfortunately, and with a drunken husband and five little girls to support, was forced to confess to Margaret that even the trifling sum of ten cents a month was beyond her ability to pay, but Mrs. Winston, determined to succeed, willingly begged to be allowed to pay double dues, and for Janet's sake Mrs. West humbled her pride and consented.

After all this an unlooked for obstacle appeared. At church the following Sunday Mrs. Crum, one of the girls, whispered to Mrs. Winston, "What shall we do, Margaret? Mother says that Elder Macdermot is violently opposed to missions, and will, of course, forbid our organizing."

A puzzled look passed over her face, but the keynote of their efforts, "for Janet's sake," flashed into her mind, and she said confi-

dently, "He won't oppose this."

After service she sought him, a little fearfully, it must be confessed, for all the younger generation stood somewhat in awe of the stern man. The resolute old Scotchman listened attentively, but with disapproval strongly marked in every line of his rugged face, and Mrs. Winston hastened on with her plea, anxious to give him no opportunity for expression until she had finished, well aware that when Alexander Macdermot once stated an opinion he was forever inflexible. Knowing his master passion to be his love for his child, and grief that her young life was soon to end, she breathlessly pleaded to show him that it was simply for Janet's happiness; that she had set her heart upon it, and ended by saying earnestly, "If you will not oppose us, Mr. Macdermot, we will promise to make as little fuss about it as possible, and drop it at once when," with quick starting tears, "Janet is gone."

The stern elder turned away without a word, but Mrs. Winston noted the abrupt change of his face, and was satisfied that while Janet lived there would be no out-spoken opposition, and felt that she had won a decided victory, for Elder Macdermot's Spartan nature was capable of sacrificing his best-beloved if he chanced to believe it a matter of conscience.

The next Tuesday the nine friends gathered around Janet's couch, while she, with happy face, explained the movement as best her feeble strength would let her, and ten names were signed to the copy Margaret Winston had made of the Auxiliary constitution.

Janet's name was proposed as President, but she said, quietly, "I couldn't be that, because I can't leave my room; but, as you have promised to hold your sessions here, I could be Secretary, and if none of you mind I would truly like to be. There wouldn't be more writing than I can do."

And so it was arranged. Six copies of the TIDINGS were taken, and all agreed faithfully to read every copy carefully and "post up," as one of them said, for, with the exception of Janet, not one of these ten active Disciple women knew

anything of the mission work that was being carried on by the women of their own church.

"Good-bye, girls," said Janet, at parting, with a happy light on her weary face; "I shall just long for next month!"

So the months passed on. The meetings in that little room where the death angel hovered were attended unflinching, "for Janet's sake."

Several other ladies joined for this same reason, and, all unwittingly, the members began to be interested for the work's sake.

At Christmas each one received a dainty white satin badge, embroidered by Janet's patient fingers with the letters C. W. B. M. and a spray of forget-me-nots.

In May those who attended the State Convention were surprised to find the C. W. B. M. programs so interesting (they had generally visited with friends or gone sight-seeing during those sessions, for they didn't "care at all for those meetings,") and were more surprised that so few, comparatively, seemed to realize the importance of the work they were doing.

It was the same way at their District Convention in August, which they all, except Janet, attend, and came home full of enthusiasm.

A few more weeks and two or three more of "Janet's Tuesdays" passed by, and then, as the leaves began to redden and the woods to glow with fiery colors, the precious life went out, and the little church was filled to overflowing with grieving friends, and the sixteen women, wearing their symbolic badges, shed hot tears over the flowers that covered Janet's coffin.

The next Tuesday they met sadly at Mrs. Winston's, all remembering the promised made that they would disband.

"Oh, girls!" sobbed Alice Crum, "we can't give this work up now, and how can we break our promise?"

Margaret looked up brightly through her tears. "It is all right. Elder Macdermot came to me yesterday and released me from our promised—YES, URGED us to go on; asked me to keep Janet's

name on our books, and come to him for her dues as long as he lived; regretted that he had been so long prejudiced against missions, and thanked us that at last his duty was set before him. Minnie, will you lead us in thanks to God that we are no longer simply 'playing at missions,' but, as earnest Christian women, mean to do what we can to carry the Gospel to all of God's people?"

—MERRY THOUGHTS.

The Goin'-to-Do.

There's queer little thing that lives
among boys,
That hides in their home, in their
books, and their toys;
No one has described it, though
some say it's blue;
It has such a strange name, it's
called Goin'-to-do.
I think it's a fairy; not content is
this elf
To be around with a boy—it gets
into his self.
He forgets his own name (George,
Willie or who?),
Says he's somebody else, "I am a
Goin'-to-do."
His father says, "Willie, I want
you to go
On an errand," or "There's weeds
in the garden to hoe,"
But while father is waiting and
work is in view
Willie's watching the pranks of
this queer Goin'-to-do.
His mother says, "Willie, be a
good little man!
I know you can help me if you
say that you can."
"Yes, mother," says he. Just then,
strange, but it's true,
In flies like a bird that queer
Goin'-to-do.
His teacher says, "Willie, give
attention to me,"
And he can't see his books for a
big Goin'-to-do.
So every day with this elfin he
meets,
He loves to play with him, though
he knows that he cheats;
And night after night he finds
something to rue
Because he's been fooled by this
queer Goin'-to-do.

—SELECTED.

Bible School Departm

For Ministers Teachers, Scholars and other Christians

Geneva F. Burgess, Editor.

Lesson 11.

Lesson for June 6.

Edited From Standard Bible

Lessons.

HEROES OF FAITH.

Heb. 11:1-3, 17-29. Study Heb. 11.

GOLDEN TEXT.—"Faith is assurance of things hoped for, a conviction of things not seen." Heb. 11:1. **TIME.**—Probably A. D. 67 or 68. **PLACE.**—Unknown. **PERSONS.**—Abraham, Isaac, Jacob, Esau, Joseph, Moses, and the children of Israel. **PERIOD IN NEW TESTAMENT HISTORY.**—The life of Paul.

INTRODUCTION.

This Epistle has been generally regarded from the beginning as one of Paul's; but from the second century to the present time many eminent scholars have doubted or denied its Pauline authorship. Three early writers, all born in the second century, but active in the early part of the third, may be regarded as the representatives of the opinions on the question until recent times. Origen said that the thoughts were Paul's, but that the style was not. He was not able to decide who composed it. Clement of Alexandria was of the opinion that Paul wrote it in Hebrew, and that it was translated into Greek by Luke. He thought that the style was Luke's, but the thoughts Paul's. Tertullian ascribed it to Barnabas. In modern time Luther suggested that it might have been written by Apollos, and quite a number of recent scholars have revived and advocated this opinion. Perhaps the question will never be settled to the satisfaction of all.

In the midst of our study of the great hero, Paul, and his faithful workers we are to retrospectively review some of the heroes of faith of Old Testament history. In the eleventh chapter of Hebrews, the writer tells us of the great things that were accomplished by faith. Of these heroes, the most prominent that stand out in our lesson are Abraham, Isaac, Jacob, Joseph and

Moses. As enthusiasm begets enthusiasm, so the study of great faith increases the faith of the student.

EXPLANATORY.

1. **NOW FAITH IS ASSURANCE OF THINGS HOPED FOR.**—Faith and hope go together; and the same things that are the object of our hope are the object of our faith. It is a firm persuasion and expectation that God will perform all that he has promised us in Christ; and this persuasion is so strong that it gives the soul a kind of possession and present fruition of those things, gives them a subsistence in the soul, by the first fruits and foretastes of them; so that believers in the exercise of faith are filled with joy unspeakable and full of glory. **A CONVICTION OF THINGS NOT SEEN.**—Faith in the unseen is in itself a proof that the unseen world exists.

2. **FOR THEREIN THE ELDERS HAD WITNESS BORNE TO THEM.**—The elders are those who are mentioned and who are alluded to in this chapter. These acted as if the things which God had promised were not less substantially present to them than the things of this world; as if the invisible impressed their minds with a conviction no less deep than that which was produced by the visible.

3. **BY FAITH WE UNDERSTAND THAT THE WORLDS HAVE BEEN FRAMED BY THE WORD OF GOD.**—By faith we understand much more of the formation of the world than we could understand by the naked eye of natural reason, Faith is not a force upon the understanding, but a friend to help it along.

17. **BY FAITH ABRAHAM, BEING TRIED, OFFERED UP ISAAC.**—Abraham's faith manifested itself in these ways. Abraham's stern resolve to obey the command of God against which nature revolted. "We must not suppose that Abraham found the command was an easy one. From the narrative in the Book of Genesis we should infer that he expected God to find

a substitute for Isaac. And Abraham said, "my son, God will provide himself a lamb for a burnt offering;" so they went both of them together. But the apostle gives us plainly to understand that Abraham offered his son because he accounted that God was able to raise him from the dead. Both answers are true.

18. **TO WHOM IT WAS SAID, IN ISAAC SHALL THY SEED BE CALLED.**—Genesis 21:12.

20. **BY FAITH ISAAC BLESSED JACOB AND ESAU.**—See Gen. 27:33; 28, 3, 4.

21. **BY FAITH JACOB, WHEN HE WAS DYING, BLESSED EACH OF THE SONS OF JOSEPH.**—He placed his benediction upon Ephraim and Manasseh.

22. **BY FAITH JOSEPH.**—The one who was sold into Egypt. **WHEN HIS END WAS NIGH.** When he was about to die. **MADE MENTION OF THE DEPARTURE OF THE CHILDREN OF ISRAEL.**—He mentions the exodus from Egypt which took place under Moses.

23. **BY FAITH MOSES, WHEN HE WAS BORN.**—Moses was born in Egypt at a time when there was an edict that the male Hebrew children should be slain. **WAS HID THREE MONTHS BY HIS PARENTS.**—Though only the mother of Moses is mentioned in history, yet it seems from what it says here that his father not only consented to it, but possibly helped to plan it. It took a good deal of faith to go against the edict of Pharaoh. **BECAUSE THEY SAW HE WAS A GOODLY CHILD.**—There appeared to have been in this baby something unique. **KING'S COMMANDMENT.**—That all of the males of the Israelites should be destroyed in their infancy.

24. **BY FAITH MOSES, WHEN HE WAS GROWN UP, REFUSED TO BE CALLED THE SON OF PHARAOH'S DAUGHTER.**—Whose foundling he was, and her foundling too. She had adopted him for her son, and he refused it.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XIV.

Edwards, Mississippi, Saturday, June 12, 1909. No. 23

Helpful to All.



"A good tree can not bring forth evil fruit; neither can a corrupt tree bring forth good fruit." This is a positive statement. It does not say a good tree generally brings forth good fruit; or that it is very probable that an evil tree will bring forth evil fruit. It says a good tree cannot bring forth evil fruit and an evil tree cannot bring forth good fruit. The tree is here used as a type of systems of teaching which manifest themselves in men through their characters. A man's character reveals his life's principles—the motives from which he acts. If the fundamental principles of his character are wrong, his life will bear no good fruit; for it cannot. It is as impossible for it to bring forth good results as for a thorn tree to bear figs. On the other hand, if a man starts in life with right principles, no matter how great the difficulties, his life will somewhere, somehow, sometime bring forth good results.

But it seems to us, our Savior did not have in mind the individual men to whom he was talking when he uttered the above words, but rather had in mind the principles from which men at certain times act. Men are remarkably gregarious in thought. A certain idea holds them by droves. Each civilization thought that thought. In the Roman civilization the one thought was getting power for self aggrandizement, and, whether slaves or freemen, all thought the one thought; this continued till the time when the thought had reduced the native to a situation where all was abandoned for the one struggle, a miserable, murderous clamor for power.

In the Middle Ages one man thought that the Holy Sepulcher

should be rescued from the infidel Mohammedan and then all men thought the thought and it became the dominant influence of the age and the Eight Crusades followed and as a fruit came chivalry and feudalism. By and by Martin Luther thought that men should be free religiously and soon all the Germanic races thought the thought and Protestantism was the result.

Thus it has ever been throughout all time. We need but to see what men did to determine the thought they thought. Probably not a set of men could be found now who would not feel idiots, if they should discuss questions that were discussed in King Arthur's court, and yet those discussions were a perfect index of the character of the ages. The time will come when men would be equally ashamed to participate in a tariff debate as now going on in congress, and yet that tariff debate is a perfect index of the spirit of our political life.

It was Christ's purpose to give his disciples a thought that would produce perfect human conduct and therefore good fruit. If all men every where had been capable of placing themselves under that thought to the exclusion of antagonistic thoughts, the world would have enjoyed perfect happiness, and to the extent to which they adulterated the thought they suffered woes.

This is especially true of our day. Society is not actuated by the ideal principles Christ laid down for it. And as a result we are suffering a series of afflictions.

It is of great importance to us to test our own time and people that we may find the better way. Slavery was not calculated to develop in the slaveholding class the high ideals put forth by Christ. It is true the Southern people were not entirely

responsible for slavery, for the institution was forced upon them, but the effects on their character was the same. It made a slaveholding civilization. Master and slave alike thought slavery. When the war was closed and the Negroes were free, the carpet bagger was a very poor leader to give to freedman the true ideal. In fact it is a question whether the Negro could then have received the true ideal if proper leaders could have come to him. Certain ideals can come only by growth.

The Christian Missionary school was exactly designed to supply this need. It takes the children and gives them the proper ideal and sends them out to lead the masses into the proper thought and then we will have a new civilization. To these schools came consecrated people, mostly women, who had gained the larger vision of the true thought. As a result a portion of the pupils, at least, caught the thought and are at their task of reconstructing a people's thought. It is exceedingly fortunate that these got their thought from godly white people, for it is with them that they must co-operate in making the reconstruction. The politician would have us believe that the expedient way is to drive the Negro away from the white people and keep him an ignorant laborer. He thinks the missionary school method threatens amalgamation. The truth of the matter is, amalgamation is absolutely certain when the Negroes are kept ignorant, irresponsible and sinful and the white people try to use them as a commercial asset. The only way we can save our southland from the fate of Arabia in the next hundred years is for the Missionary School to furnish leaders with well-developed conscience who can co-operate with the Christian white people to

(Continued on 7th page.)

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER
Issued every Saturday from
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TER AT THE POST OFFICE AT EDWARDS,
MISS.

SUNDAY SERVICE.

10:00 a. m. Sunday-school.
11:00 a. m. Church Service.
4:00 p. m. Y. W. and Y. M. C. A.
7:00 p. m. C. E. Meeting.

OTHER SERVICE.

Literary Societies, Philos, 2:45,
alternate Saturdays

Franklins, 2:45, alternate Satur-
days.

Library Hours, Girls—4:00 p. m.
Fridays.

Boys—4:00 p. m. Wednesdays.

Personals.

—We have the following notifica-
tion from Bro. L. C. Williams, Sec-
retary of the State Sunday-school
convention: "Please notify your
many readers that the Mississippi
Christian Sunday School Conven-
tion which was to have been held
at Jackson, has been changed to
Port Gibson, Mississippi, July 23,
24, 25, 1909. I will forward you a
copy of the program shortly.

—Bro Z W. Davis, of Shelby-
ville, Tenn, writes that his paper
has not been getting to him until
Monday or Tuesday after the Satur-
day on which it is dated and that
the delay deprives them of the use
of the Sunday school helps that we
publish. For the benefit of all our
readers we desire to call attention
to the fact that the lesson in each
issue is for a week ahead. For in-
stance, this paper is dated June
12th. On page 8 you will see that
the lesson is the proper one for

Sunday, June 20th, eight days
after the paper is due. Thus, un-
less the copies are over a week late,
each reader has the helps at hand
for the proper Sunday. Commence-
ment week threw us considerably
behind, but we have caught up
now and hope to mail the PLEA out
promptly on Wednesday of each
week.

NOTE FROM OUR SCHOOLS

Southern Christian Institute.

Did you see the eclipse of the moon
Thursday night, June 3? It was
almost total here. There will be
an eclipse of the sun, June 17.

The students have splendid in-
terest in their Wednesday even-
ing prayer-meeting. It is under
the direction of Gentry Robinson.
June 2, B. C. Calvert, a former
student, but now minister at
Thyatira, Miss., delivered a well-
prepared sermon.

The first Short Term of the Sum-
mer Night School closes next
week with the regular written
examination. The teachers will
make out their grade cards as
soon as possible.

June 4, the dining room part
of Allison Hall had four layers of
blocks, ready for the water tables.
Cement pillars were all made and
sills laid upon them. Upon these
sills were about one-third of the
joists. Two teams are hauling sand
and gravel from the gravel pit, and
the cement block machine is kept
busy all the time. The cellar win-
dows are in the kitchen part and
one layer of blocks is down. We
know that our friends will be in-
terested to note from time to time
the progress of the new building.

The girls held the first meeting
of their Literary Society, Monday
night, May 31. The program was
of a very high order. Virginia
Broomer presided.

Blackberries have been ripe for
some time.

June 4, the canning depart-
ment had up about eight hundred
quarts of plums. Virginia Broomer
is in charge of the canning.

Dr. Banta, of Eureka, Illinois,
spent a short time on the Campus,

Saturday. He was much impressed
with the beauty of our location.

Eric Hunt and Gentry Robinson
spoke at the auxiliary meeting at
the Edwards church, Sunday.



S. C. I. Summer Bulletin.

Vol. I. * * * * * No. 4

Young men, do you find profitable
employment at home when it rains?
If you are industrial students at
the S. C. I. your time goes right
on. No matter how hard it rains,
you may find our boys busy making
cement blocks, in the carpenter
shop getting out the frames for
the new Allison Hall, in the
printing office, in the barn, in the
different buildings doing repair
work, in the blacksmith shop, in
the wood shed, chopping. We have
forty-five minutes between the
time the bell rings to stop work
and meal time. This gives ample
time for the students to make them-
selves neat and tidy for meals.
Many of the more earnest students
find time for self improvement, by
studying, reading, or writing.
The new catalogue will be out in a
few weeks. Why not write to
President Lehman to day for an
application blank? You may say to
yourself, "I'll make enough money
at home this year to pay my way
in school all next year." You
be may be successful in getting
the money, but three-fourths of
the young people do not. You
had better come here in September
and do your work under these
competent instructors for a year,
and then be sure of a year's
schooling in the Day School with-
out a cent of cost to you for tuition,
room, or board.

T.M. BURGESS, Principal.

HIS TOKENS.

I build my hope on what I see;
When blossoms cloth the naked
tree:

Life's winter ends and spring
shall be.

I give my love for what I hear,
After the storm the birds sings
clear;

Delight and joy where all was
drear.

—SELECTED.

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

Dear Uncle Isaac:

While standing in the yard among the beautiful, sweet-smelling flowers, and looking at the little humming birds as they pierce their little bills into the honeysuckle blossom seemingly saying, "I'll try", and just at that moment, a thought rushed to my mind, and it came as a whisper to my ear saying, "write again to the dear old page," and I answered back, "I'll try." So here I am again in the way.

I thank the young people very much for the beautiful cards I received on the 21st ult. and the names of those will never, never be forgotten by the writer.

We are planning on having our children's day about the second or fourth Sunday in June. We cannot get ready by the first Sunday on account of our literature being a little late. We are planning on having a nice time.

I sure do enjoy the story "Himself he cannot save." Paul was sure a good boy, to meet with such bad luck, but ah! I see he has found his friend at last. A true friend is what we all need; we should always do by our friends as we would have them do by us for 'tis true that, "True friends are like diamonds, Precious but rare, False ones are like autumn leaves

Found everywhere;"

Now with a hearty hand shake with all I will bid you adieu.

MINNIE S. MITCHELL.

KERR.

Lum, Alabama.

Dear Editor:

Will you please allow me space in your most interesting paper. It has been sometime since I wrote to you. I did once think that there was nothing that I could do to enlarge the PLEA; but I find there is something I can do.

I am now working very hard so that I can enter the school as early in the fall as possible.

During the last term I was in school a little over five months and I was very busy all the time getting my every day lessons and the work for my society prepared.

I am a member of the Mercer Literature Society. I always tried to do my best to make our meeting one of the best.

I was always glad to be on the program. I think the society for the whole term was very good. But I think there is more room yet for improvement.

I was second year preparatory this year; but by studying hard I made third year preparatory.

We had fine weather for our commencement. I was real sorry to part from my teachers but wherever they are my sympathy is with them.

MINNIE V. PHIFER.

Storms and high waters have been holding the center of the stage during the last two or three weeks. I suppose that many of my young folks have been reading about them.

The other day in Chicago wheat sold for the highest price it has for fifty years. If this thing keeps on, the only way the most of us can do, is to raise about all we can eat. Flour sells now for nearly eight dollars a barrel.

Count Zeppelin's air-ship flew 900 miles in forty hours on May thirtieth in Germany. This was a remarkable flight, and together with the flying of the Wright Brothers, indicates what the future may bring forth.

What is so rare as fried chicken in June? (With apologies to him who wrote, What is so rare as a day in June.)

Walter Wellman is going to try again to make a dash to the North Pole, this Summer. If he is successful, he will shiver while we hunt for the friendly shade tree.

The New Pupil

Helen and Mary and Eleanor were playing school one afternoon, when Helen's father found them.

"What are you doing, girls?" he asked, "We are not girls. We are school children, and Mary is the teacher," Helen replied.

"Oh pardon me!" said he. Then, in a different manner, he went on: "Breakfast was late this morning, teacher, and I couldn't get to school on time. Mother will write an excuse, and I will bring it this afternoon."

He sat down and pretended to study. Eleanor giggled, but Mary and Helen had seen him do the same thing before, so they went on with the school.

"Eleanor, how much are three times four?" the teacher asked.

"I don't know the times yet, teacher. I know only the ands and the lesses," Eleanor replied.

"Then you don't belong in this grade," said the teacher, sternly. "I'll have to put you back in the first grade. The children here know the ands, the lesses, the times and the intos, Now we'll have the class in reading. The big boy may read first."

Helen's father stood up with his book open before him. This is what he read in a clear, serious voice that made them all laugh:

"When the Moon Became Dark, Hey, jiddle, diddle, when the cat played by the fiddle

The cow jumped into the moon, And the little dog howled alone in the dark,

For the light went out so soon."

"That isn't right!" said the teacher.

"It doesn't go that way!" Eleanor exclaimed.

And the teacher was too excited to notice that both Helen and Eleanor had left their seats and were pressing against the "big boy's" book to see what was in it.

(CONTINUED ON 7TH PAGE.)

Reports from the Field.

North Carolina.

Our quarterly meeting was held at Hickory Grove on the fourth Sunday in May, with the pastor at that place, Rev. A. Hargett, presiding. He read for the morning lesson the third chapter of St. James. A collection was taken up and the amount raised was found to be \$6.65. Following this, Rev. Hargett preached a soul-stirring sermon. His subject was found in the tenth chapter of St. Matthew, "Master, what shall I do to inherit eternal life?" H. W. Perkins followed the sermon with a few remarks and everybody was greatly pleased with the fine spirit of the meeting. The benediction was pronounced by Bro. Hargett.

Yours in His Cause,

WILLIAM KING.

Kinston.

"A Mere Head Faith."

One of the standing charges against the reformers, particularly in the earlier history of the movement, was that the faith which they required in order to baptism, was "a mere head faith"; an intellectual conception not involving the affections of the heart. This probably grew out of the efforts of the reformers to clear away the mystification which had accumulated about the subject of faith. The advocates of this reformation have always held that reason has its legitimate place in religion, and that it is not an absent factor in the matter of faith; that God does not require man, whom He has endowed with reason, to believe any proposition that is contrary to reason; that faith in Christ, just like belief or confidence in any other man, or in any proposition, is a matter of evidence. This was far from saying that faith does not involve the heart, for the very nature of Christian faith is such that it does involve man's spiritual nature—his intellect, his reason, his affections, his sensibilities, his will,

It is easy to see, however, how this new view of faith would be regarded as making faith a matter of intellect. The prevailing idea was that no man could believe, in the religious sense of the word, until he was regenerated by the direct action of the Holy Spirit. Faith, instead of being the means by which the regenerative power of the Gospel is conveyed to the mind and heart, was regarded as the act of the soul after its regeneration. This view grew out of the doctrine of total hereditary depravity, which, as then held, regarded man as wholly unable to think a good thought, or to perform a good deed, or to do anything toward his own salvation. In that matter he was wholly passive. In this view, the Disciples of Christ, past and present have antagonized, as contrary to the teaching of Christ and of his apostles, and as wholly injurious to the cause of Christianity. Human responsibility has always been accentuated in their teaching. The Gospel addresses itself to men as if they were capable of believing it, receiving it, and obeying it, and thereby enjoying it, and the responsibility for not doing so must not be laid upon God for withholding the enabling act of his omnipotence, but upon man who refuses to accept the divine testimony, and to yield obedience to the divine requirements.

A countercharge of intellectualism might well have been made by the Disciples against their opponents who made the acceptance of human formulations of doctrine a test of fellowship, rather than a personal faith in the Lord Jesus Christ. Every one now understands that the faith which saves and on which justification is predicated is not an intellectual assent to certain theological propositions, but the faith of the heart in the Lord Jesus Christ, which leads to a personal surrender to him and to newness of life. Every person who is baptized by the Disciples is required to confess that he believes on the Lord Jesus Christ with his "whole heart."

This is in harmony with Paul's statement, that "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." It is a little strange that the only people who have required this kind of confession in order to baptism, should be charged with holding to a "mere head faith."

In addition to what has been stated above, it may be added that another reason why this conception prevailed, was that emotionalism held so large a place in the religious experiences of those days. Instead of the scriptural confession of the faith in the Lord Jesus as a condition of baptism, the candidate of those times was expected to relate some marvelous psychological experience through which he had passed, frequently, if not always, including the hearing of miraculous voices or the seeing of miraculous sights. Some would tell of being lifted instantaneously from the depths of despair to the heights of holiest joy. One need not call in question the reality of these experiences to those who related them, but to disregard them as necessary evidence of conversion or of preparation for baptism, was to antagonize the popular view, and thereby to incur the charge of intellectualism. We are coming to understand far more clearly than was understood a century ago, that all men do not pass through, and do not need to pass through, the same mental and psychical processes in their conversion, and that it is not the process or method about which the Church should be concerned, but the end reached, namely: A condition where the believing and loving heart desires to accept the Lord Jesus, and to seek, with his aid, to live the Christian life. The faith that moves to this desire and action is the evangelical faith of the New Testament.

To this position the Disciples have always held, and they hold it to day. That is one reason why they discard human creeds as tests of fellowship, and adhere to the old-time confession of faith on which Jesus said he would build his Church.

Mississippi.

The religion of Jesus Christ is new to any of the religions of the old dispensation. It is not a tradition handed down from father to son, for there would have been no reality in it. Where there is no truth, there is no reality. It is not the outgrowth of human philosophy or reason, but a new religion. It is the only religion that is adapted to all mankind, for Christ says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Come, whether you be white or black, red or yellow, blue or brown. "Come unto me and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart. My yoke is easy and my burden is light, and you shall find rest unto your souls."

The religion of Jesus Christ is an easy one. It is hard in proportion as you make it hard. Anything in the world is just what you make it. You can make life happy or you can make it miserable. The religion of Jesus Christ is the only thing in this world that can make life happy. Yea, it is the only thing that can make life worth living. It is extended to every individual, race or nation. It commands all that is for the best good of man; forbids all that is injurious and wrong. It promises happiness in this world, and in the world to come, life eternal. It is the only religion that promises the forgiveness of sin. There was nothing in the Pagan religion that promised to forgive past sins. Even the Patriarchal and Jewish religions which were the only revealed religions prior to the Christian era, did not promise full pardon for sin. Sin was carried forward under the Jewish custom until the promised Messiah should come. There was a remembrance of sins year by year. Sacrifices that can never take away sin were offered daily until the coming of Christ. He is the "Lamb that taketh away the sins of the world."

Again, the religion of Jesus Christ directly promises eternal life—an immortal soul clothed with an immortal body.

The heathens taught the transmigration of souls, the embodiment of the human spirits in various animals. Their highest idea was that the human spirit would finally absorb in the sun or deity, but they did not teach immortality.

When we come to the Jewish religion we do not find immortality taught in the five books of Moses. But instead we have cursings and blessings, all temporal, as punishment for disobedience and reward for obedience. The people were to be blessed in their outgoing and in their coming in. They were to have fruitful seasons and, in fact, all temporal blessings were theirs if they were obedient to the law. If not, they were to be punished by pestilence, by war, by famine, by all manner of evil for disobedient to the prescribed law. In the prophets and in Psalms we have references to life after death, but no where in the old Testament scriptures do we have any promise of eternal life given. Hence, the religion of Jesus Christ alone promises an immortal existence. Christ says, "I am the Way, the Truth and the Life. No man cometh to the Father except by me," "I am the resurrection and the life; he that believeth in me, though he was dead, yet shall he live, and whosoever liveth and believeth in me shall never die," "I go to prepare a place for you that where I am there you may be also."

No preceding religion could reveal such truths to mankind. For it is written, "He taketh away the first that he may establish the second." If the Jewish religion had been perfect, there would have been no need of the religion of Jesus Christ.

The Christian Religion is new because it teaches the fatherhood of God, and the brotherhood of man. There is nothing in the heathen religion that could teach this relation.

No such word as "mankind" was ever spoken in human language before the coming of Christ. Before Christ it was always Egyptian, Medes, Persians, Grecians, Romans, Seythians, Barbarian, bound and free, but no word to express the "kin-hip of man." So you see the

religion of Jesus Christ makes all nations ONE. Paul said to the Grecians philosophers on Mars Hill that "God had made of one blood all nations to dwell upon the face of the earth." The Grecians, notwithstanding they were the most advanced of all other nations in philosophy and art, had no word in their language to show that they were related to any other race or nation; in fact, they looked on all other peoples as barbarians.

Christ says, "Neither know any man the Father save the son, he to whomsoever the son will reveal him." He has revealed the religion which he received from his Father to all civilized parts of the world, and is still revealing it to the continents by His servants. The religion of Jesus Christ makes us sons and daughters of our "Father who art in heaven." For we are "heirs of God and joint heirs with Christ."

The religion of Jesus Christ is the only religion that teaches humility as the road to greatness. I am not talking about what men call great, because men will praise you to-day, and put you down to-morrow. Those same people who sang praises to Jesus as he was entering Jerusalem, yea, those who praised Him to the highest, turned around and crucified him. I am talking about that greatness that Jesus was speaking about when he said, "He that would be greatest among you, let him be your servant." From that time forth the greatest men have been the greatest servants.

The Christian religion has all power because it is positive. It restrains wrong and teaches active goodness. He says, "Every tree that bringeth not forth good fruit is hewn down and cast into the fire." Man bears fruit. "By their fruits ye shall know them." There is not a better way under the sun whereby men can know. This is the test that must be put to every race or nation.

Surely and truly the Christian Woman's Board of Missions is known by the work that it has and is doing for both white and

(Continued on 7th page.)

Christian Woman's Board of Missions.

All C. W. B. M dues; that is the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. E. Harlan, 152 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter

Adaline E. Hunt, Editor.



PROGRAM FOR JULY.

Our Mission to Papal Countries-- Its Hindrances and Its Helps.

Hymn: "My Faith Looks Up to Thee."

Brief prayer.

Business session.

Offering.

Hymn: "Nearer, My God, to Thee."

Bible lesson: Christ's teaching about following the traditions of men rather than the commandments of God (Matt. 7. 19.)

Circle of prayer for our missions in Spanish-speaking lands.

Quiz on our work in papal countries. This quiz may be made very interesting. It may be conducted like a written examination, like a "stalling down," or the questions may be answered in turn. The questions should be prepared in advance by the leader, and answers given to all of them, and they should be studied. Let the first question be: "In what papal countries do we have missions?" Answer: "In Mexico, Porto Rico and South America." Questions should follow as to location of these countries, their language, their religion, their customs, our work among them. Information may be gathered from books and leaflets mentioned and from the "Historical Sketch" which costs ten cents. If the book, "Latin America," can be had from the public library, an interesting review of it would be helpful, "Today in the Land of Tomorrow," by J. T. Moses, can be had from Headquarters for 50 cents. Address Mrs. M. E. Harlan, Downey and Ohmer avenues, Indianapolis, Ind. A review of this book would be good. We have also for helps on this program two small booklets, one on Mexico and our work

there, and the other on Porto Rico. Send for them to same address as above, at fifteen cents each. A set of leaflets on our work in papal lands may be had for ten cents.

Let some one tell the story of Lorenzo Policarpo, as given under BOOK CHAT, page 27 of MAY TIDINGS, or the story of our frontier work, as given in the last chapter of the Mexico booklet.

Closing hymn and Auxiliary benediction.

—MISSIONARY TIDINGS.

MINUTES OF WOMEN'S MEETING HELD AT THE S. C. I., MAY 11.

At 9:30 A.M. President in the chair, meeting opened with song and Bible reading John 11th chapter, after which song No. 15 was sung and the President offered prayer. Next Miss Josephine Gardiner extended a hearty welcome to the workers. Mrs. Baker was absent and Mrs. Hattie Griffin was called on to respond and did so in a very pleasing manner. Next was the President's address by Mrs. S. L. Bostick in which the need of co-operation with our white friends was set forth and a greater service on the part of the Negro auxiliaries was urged. Report of C. W. B. M. work in the states. Report of Alabama by Roxie C. Sneed, from October 1908 to May 1909. State work organized October 1908. No. of auxiliaries 3, members 51, amount of money raised for all purposes \$38.00; sent to the conference, Union Point auxiliary 50 cents, Salem auxiliary 50 cents, total \$1.00.

Report of Mississippi by Mrs. H. D. Griffin, from June 1908 to May 1909, No. of auxiliaries 9, TIDINGS 5, No. of members 150, amount of money raised \$60. Union Hill auxiliary \$1.00, Port Gibson auxiliary \$1.00, Edwards auxiliary \$1.00, total sent to conference \$3.00.

Report of Texas sent in by Mr.

Wm. Alphin, read by Miss Arab Evans.

Report of Arkansas made out by Mrs. S. L. Bostick, read by Mrs. Celeste Howard. From Sept. 1908 to May 1909. No. of auxiliaries 9, TIDINGS 16, members 128, gaird 4. Money raised on C. W. B. M. Day \$23 20, Easter offerings \$10 60 State and General Funds \$51.70, sent to conference: Kerr auxiliary \$1.00, Argenta .75, Sherrill .25, Delegate fee \$1.00, total \$88.50.

Next on program was an address by Mrs. Blount, Mrs Blount was not present but had sent a letter to be read in the meeting which was read by Mrs. J. B. Lehman who also gave an interesting talk. Both were helpful and inspiring. Then Mrs. Hattie Griffin conducted short talks in which the following took part: Mrs. Howard, Mrs. Franklin, Miss Hunt, Mrs Jennings, Mrs. Griffin, Mr. J. N. Turner and Mrs. Bostick. A letter from the C. W. B. M. President and Secretary of Alabama was read.

Then Mr. C. C. Smith made a short talk. He pointed out the feeling we must hold toward those who differ with us in our opinion and the spirit with which we must labor in order to do a work well pleasing to the Master.

A collection of \$24.00 was taken up.

APPOINTMENT OF COMMITTEES:

Committee on Nomination, Mrs. Lehman, Mrs. Jennings, Miss Hunt.

Committee on Plans for Future Work, Roxie C. Sneed, Mrs. Franklin, Mrs. Lehman.

Adjournment.

Tuesday evening, May 11th 7:30. Meeting opened with President in the chair.

Report of Committees called for.

The Committee on Nomination reported as follows:

We, your Committee on Nomina-

tion recommend that the present officers remain for the ensuing year, viz. Sarah L. Bostick, President, Hattie D. Griffin, Vice President, Roxie C. Sneed, Secretary.

Signed—Mrs. Lehman, Mrs. Jennings and Miss Hunt.

On motion this report was adopted.

The Committee on Plans for Future Work reported.

We, your Committee on Plans for Future Work beg leave to recommend that the same policy be followed that was recommend for last year; that we will strive diligently to increase the number of auxiliaries and strengthen those already organized and that we work toward the organization of Junior Endeavor Societies as rapidly as circumstances will allow, using mite boxes should the same seem practical, either in connection with Easter or C. W. B. M. Day and perhaps both.

We further recommend that a greater effort be put forth to secure a larger attendance at the Workers' Conference and that the auxiliaries be urged to each send in an offering to be added to the collection taken at the Women's Meeting Conference week.

We want also to recommend that great care be exercised that those who send in the quarterly dues to National Headquarters shall not fail to state that same is from a Negro auxiliary, this being necessary in order that the sum total of all money sent in by the Negro Auxiliaries of the different states may be know at the close of the year.

Committee,—Roxie C. Sneed, Mrs. Franklin, Mrs. Lehman.

On motion this report was received and adopted.

Meeting adjourned.

Mrs. SARAH L. BOSTICK, PRES.
ROXIE C. SNEED, SECRETARY.

Mississippi.

(CONTINUED FROM 5TH PAGE.)

black. And especially for the Negro. There is not a living soul that can deny this statement. If the races for which the Christian Woman's Board of Missions is

working have the religion of Jesus Christ they are going to cooperate in this grand and glorious work. The spirit of co-operation is the Master spirit of the age. Since we know that our white brethren have done so much for us, we should cooperate with them that they may help us to do a greater work. If we have the religion of Jesus Christ we will prove it by what we do. It is true that the white and black differ in color, but we can be the same in purpose, in deed, and in power.

May the God who rules the Universe help us to do our part.

Yours for His cause,

B. C. CALVERT.

Heart to Heart Talks.

(Continued from 3rd page.)

"I never heard it like that," said Helen. "It goes, 'Hey diddle, diddle the cat and the fiddle,' not 'the cat played the fiddle.'"

"Maybe this isn't right, either," said the big boy. And he read:

"A Cure for Sleeplessness.
"Little Bo-Peep lost her sleep,
And doesn't know where to find it.

Put her to bed and cover her head,

And then she'll never mind it."

Mary suddenly remembered that she was the teacher.

"Children, take your seats!" she commanded. Helen and Eleanor sat down, but the big boy still stood up. Mary reproved him for disturbing the school.

"I haven't finished my reading yet," the big boy said "I want to read about 'Naughty Mary.'"

"Mistress Mary, quite contrary,
How does your temper grow?
'With little squeals and angry yells,

To get my way, you know.'"

Mary hung her head and looked sorry. Then the man said he thought school had kept long enough. The three girls gathered round him, and Helen asked:

"Father, does it really say those things?" He showed her the book, and there were some loose pages lying in it with typewriting on them.

"Oh, yes, it does!" she exclaimed. "Here is one you didn't read. It is 'A Sad Song about a Picnic.'"

"Read it! Read it!" Mary and Eleanor both demanded. And Helen read this:

"Sing a song of sixpence, a pocket full of pie,

Four and twenty little girls screaming out, 'O my!'

For the pie was sat upon by the careless lad.

Wasn't that a thoughtless thing without blotting-pad!"

And as Eleanor started for home, she said to Helen, "Haven't you a nice father?"

"Indeed I have!" said Helen.

—YOUTHS COMPANION.

Helpful To All.

(Continued from first page.)

avert it And it requires quick work. The need of Japan is great and they need thousands of dollars where they now get hundreds, but what is left undone will wait till messengers come. The cry of Africa is pitiful and they need thousands where they now get hundreds, but what is left undone will wait in darkness till light comes; but the cry in the field of the Southern Christian Institute is greater for what is left undone may create in a few years a condition that will largely close the field to us. Today opportunity is looking us in the face with beseeching eyes, tomorrow she may be walking heedlessly away from us. In place of the conscientious leaders we would have furnished come artful politicians, actuated by a heathen conscience who will create a wrong idea for the masses. A thousand dollars now will be worth more to us than ten thousand ten years from now.

"If thou art worn and hard beset
With sorrows, that thou wouldst forget,

If thou wouldst read a lesson, that will keep

Thy heart from fainting and thy soul from sleep,

Go to the woods and hills! No tears
Dim the sweet look that Nature wears."

—LONGFELLOW.

Bible School Department

For Ministers Teachers, Scholars and other Christians

Geneva F. Burgess, Editor.

Lesson 12.

Lesson for June 20.

Edited From Standard Bible

Lessons.

GOLDEN TEXT.—"With great power gave the apostles their witness of the resurrection of the Lord Jesus." Acts 4:38.

INTRODUCTION.

We are just closing the second quarter in our study of Paul and the apostle to the Gentiles. No one has followed the events in this great life closely who has not in some way been blessed. To bring this life before us definitely, we give a few questions under four heads.

I. **PAUL, THE STUDENT.**—Where was Paul born? In what province of Asia Minor? Near what river was Paul's birthplace? Near what mountain was Paul's birthplace? What trade did Paul learn in his early childhood? Why was the city of his birthplace very important? About how old was Paul when he went to Jerusalem? At the feet of what great teacher did he sit at Jerusalem?

II. **PAUL, THE PERSECUTOR.**—In connection with the stoning of what man is Paul mentioned? Did Paul have a part in this? How do we know that Paul was intent in his persecution of the Christians? Where was Paul the persecutor? Paul the convert? From what city was Paul going when the heavenly vision appeared to him? What was the first step in Paul's conversion? The second step? The third step? The fourth step? What man in Damascus had something to do with Paul's conversion? What did the Lord say to this man concerning his purpose through Paul?

III. **PAUL, THE MISSIONARY.**—What city was the center of Paul's missionary activity? Why? Who were Paul's traveling companions on his first missionary journey? Which one led him? Why? Name

three cities that Paul touched on his first missionary journey, and something that happened in each city.

REVIEW SUMMARY.

Lesson I. Peter and Cornelius.— Acts 10:1-20.

PLACES.—Joppa, and Caesarea. **TIME.**—Probably A. D. 40.

GOLDEN TEXT.—"In every nation he that feareth him, and worketh righteousness, is acceptable to him." Acts 10:35.

Lesson II. Peter Delivered from Prison.—Acts 12:1-11.

PLACE.—Jerusalem. **TIME.**—Uncertain, probably before the Pass-over season, A. D. 44.

GOLDEN TEXT.—"The angel of Jehovah encampeth round about them that fear him, and delivereth them." Psalms 34:7.

Lesson III. The Conversion of Saul.—Acts 9:1-19.

PLACE.—Near Damascus. **TIME.**—Probably A. D. 37.

GOLDEN TEXT.—"He fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" Acts 9:4.

Lesson IV. The Gospel in Antioch. Acts 11:19-30; 12:25.

PLACE.—Antioch, the capitol of the Roman province of Syria. **TIME.**—Probably about A. D. 44.

GOLDEN TEXT.—"The disciples were called Christians first in Antioch."—Acts 11:26.

Lesson V. Paul's First Missionary Journey—Cyprus. Acts 13:1-12

PLACES.—Antioch in Syria; Selucia, the port of Antioch; Salamis, that is, Paphos, on the island of Cyprus. **TIME.**—A. D. 46.

GOLDEN TEXT.—"Go ye into all the world, and preach the gospel to the whole creation."—Mark 16:15.

Lesson VI. Paul's First Missionary Journey—Antioch in Pisidia.—Acts 13:13-16, 38-49.

PLACES.—Perga, Antioch in Pisidia. **TIME.**—A. D. 46, shortly after last Sunday's lesson.

GOLDEN TEXT.—"The word of the Lord was spread abroad through-

out all the region."—Acts 13:49.

Lesson VII. Paul's First Missionary Journey—Iconium and Lystra—Acts 14:8-22.

PLACES.—Iconium, Lystra, Derbe, and Asia Minor. **TIME.**—A. D. 46, 47.

GOLDEN TEXT.—"All the gods of the peoples are idols; but Jehovah made the heavens."—Psalms 96:5.

Lesson VIII. The council at Jerusalem.—Acts 15:1-5, 22-29. **PLACES.**—Antioch in Syria and Jerusalem. **TIME.**—A. D. 50 or 51, fourteen years after Paul's conversion.

GOLDEN TEXT.—"We believe that we shall be saved through the grace of the Lord Jesus, in like manner as they." Acts 15:11.

Lesson IX. Believing and Doing.—James 2:14-26.

PLACE.—The letter was written from Jerusalem. **TIME.**—A. D. 50. Peloubet holds that the Epistle was written either between A. D. 45 and 55 and 63

GOLDEN TEXT.—"Faith apart from works is barren."

Lesson X. The Power of the Tongue.—James 3:1-12.

PLACE.—Same as in last lesson.

Lesson IX. **TIME.**—A. D. 50, same as last lesson.

GOLDEN TEXT.—"Whoso keepeth his mouth and his tongue keepeth his soul from troubles."

—Proverbs 21:23.

Lesson XI. Heroes of Faith.—Heb. 11:1-3, 17-29.

PLACE.—Unknown. **TIME.**—Probably A. D. 67 or 68.

GOLDEN TEXT.—"Faith is assurance of things hoped for, a conviction of things not seen."—Hebrews 11:1.

Lesson XIII. Temperance Lesson. Romans 13:8-14.

PLACE.—The Roman letter was written from Corinth. **TIME.**—A. D. 58.

GOLDEN TEXT.—"Put ye on the Lord Jesus Christ."

Romans 13:14.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XIV.

Edwards, Mississippi, Saturday, June 19, 1909. No. 24

Helpful to All.



In the great work of redeeming mankind men are recognized as divided into two classes, those who work for self and those who sink self in a larger service for others. Barbarian society is a perfect illustration of the former, while a well ordered Christian community is a perfect illustration of the latter. In the barbarian society nothing is done willingly for others. Everything is done from the standpoint of self and as a consequence the life of the barbarian is so narrowed that his life is a complete loss. Nothing would be more repellant to the feelings of a refined Christian man than to live in contact with a barbarian community, except as he goes there in the capacity of a missionary.

On the other hand, in a Christian community everything is done willingly for others. In fact, a Christian community is a place where each has given himself up to the service of all. Thus instead of being alone in looking after his interests, as in the case of the barbarian, he has all looking after his highest interests. In the past socialists have dreamed of a society where all would work for the common good but always failed when they tried it. The truth of the matter is, an ideal society can come only by Christian growth. To expect a socialistic society to succeed without being brought about by Christian growth would be to expect the fruit without the growth of the tree.

In our struggle upward we can easily trace the steps taken in going from an extreme selfishness to an

ideal benevolence. In some things we are all well advanced while in others we are yet backward; and in every community individuals vary greatly. Some are well developed while others are not far above the barbarian type. Occasionally we hear of a rape or a robbery being committed. No one but a selfish barbarian could do violence to innocent womanhood. No one could commit this deed who had not first degenerated to a state where all feelings for others had disappeared. In like manner, no man could break into a house and rob an old couple of a life time saving, who had not first degenerated to a state where all feelings for others had disappeared.

But in our higher society there are many traces of the old selfishness from which we came when we grew away from our old barbarian ancestry. In the very work of our missionary conventions there is yet much of the struggle for self. In the partizan politics of our day we see almost as shameless a struggle for self as we find among the old barbarians, only on a higher plane. When we look at it in this light, we can see how fortunate it was that the recently freed Negroes found no abiding place in it.

The great danger now is, that the young Negroes, just starting out in life, will imitate the methods of the white politician rather than the methods of the most ideal Christian workers. Occasionally we pick up a religious paper published by one of those young men and the various items, instead being a dignified statement of his position, are full of the flings of the politician. These young men are under peculiar temptations to give vent to their political instinct in the lodge and the missionary conventions since

they have but small opportunity in partizan politics. This should be guarded against as much as possible for it means degeneration instead of growth. It is one of the evil passions that ought to be crucified.

The Christian men and women who came to the helpless freedmen were not actuated by any spirit of selfishness, for they had to do the work at great sacrifice, working for a much smaller salary than they could have gotten elsewhere and they had to suffer personal ostracism. The young Negroes thus had before them a fine example of unselfishness that was invaluable to them in shaping their course. And to their credit, be it said, with but few exceptions they have learned the lesson. A more unselfish and modest set of young people can not be found anywhere else in the world. They feel it a great honor to follow in their footsteps and because of the fundamental law, "He that humbleth himself, shall be exalted," they are becoming great in the work. There is going out from us a band of young people whose lives will be felt in all the great work of this century.

At one time there was considerable opposition to Negro Education because it was thought that it would make these young men arrogant and overbearing, but now it is plainly to be seen that the really dangerous ones are those who have drifted back to the barbarian type because of neglect, viz: the rapists, robbers, gamblers and town loafers. No civilization, no matter how high it may have reached, can long withstand their baneful influence. The law is that the higher civilization must either reach down and lift up the depraved, or the depraved will pull down the higher.

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

Issued every Saturday from
the press of

THE SOUTHERN CHRISTIAN
INSTITUTE.

Published in the interests of the
cause of Primitive Christianity
and the general interests
of the Negro race.

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THE GOSPEL PLEA,

EDWARDS, MISSISSIPPI.

ENTERED AS SECOND CLASS MAIL MAT-
TER AT THE POST OFFICE AT EDWARDS,
MISS.

SUNDAY SERVICES.

10:00 a. m. Sunday-school.

11:00 a. m. Church Service

4:00 p. m. Y. W. and Y. M. C. A.

7:00 p. m. C. E. Meeting.

OTHER SERVICE.

8:00 p. m. Young Men's Summer
Literary Society, alternate Mon-
days.

8:00 p. m. The Three G Literary
Society, alternate Mondays.

8:00 p. m. Prayer Meeting,
Wednesdays.

7:00 p. m. Night School, Tuesdays
and Fridays.

Personals.

We have the following from Eld.
Wm. Alphin, State Evangelist of
Texas: "We organized a Church
of Christ here (Ft. Worth, Texas)
on June 6th, with twenty nine
members and six officers. Eld. C.
C. Haley, of Greenville, was with
us. We purpose to follow the or-
ganization with a tent meeting.
H. S. R. Cotter of Kentucky is
doing some work in southern
Texas. We are not able financially to
answer the needy and worthy calls
that are coming in upon us."
Good work, Bro. Alphin and Texas!
Let's hear from Arkansas cities now.

S. O. Peters, of Winston Salem,
N. C., writes that they have just
finished a very successful meeting
in their church. He says, "Pro-
tracted meeting begun May the
1st and closed on 5th. The first
week was devoted to special

prayer service, at the close of which
our beloved pastor fired the cannon
until the third week, when the in-
terest had reached such a high
pitch that he thought it best to
have some assistance. He was
very fortunate in securing the
Rev. J. R. Lauderback, pastor of
the Ninth Street Christian church,
who remained until the close of
the meeting. He is a man deep in
the scriptures who puts his whole
soul and mind into the work, and
one who makes the Word so plain
that the most ignorant can under-
stand. Among the subjects he
treated, the one "Excuses" seems
to be on the writer's mind more
than any other. I, thank God for
his influence in this community
and ask the brethren to pray for
more helpers of his kind."

NOTES FROM OUR SCHOOLS

Southern Christian Institute.

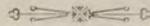
Summer seems to be here.

The boys' line is making some im-
provements. Mr. Ross has been
leading in a few drills.

Hudson Miller, who has been
spending a few weeks at home
teaching, spent Sunday, June 6,
upon the campus.

The writer has never seen the Big
Black River higher than it has been
lately. It is pretty hard on the
farmers in the lowlands. Many of
them were compelled to leave their
homes on account of high water.

Blackberries are being canned
by the girls in the canning depart-
ment. Peaches are ripening but the
crop is not very good.



S. C. I. Summer Bulletin.

Vol. I. * * * * * No 5

Edwards, Miss., June 8.

Have you sent to Pres. Lehman
for an application to be an industrial
student, beginning in September?
You ought to do so today. Just a
postal card will do.

Some of the readers of the "Sum-
mer Bulletin" may not know that
we have school all the year round.

The Night School continues during
the four terms of the year; the Day
School ends at Commencement at
the end of the third term. Our at-
tendance is not so large during the
Summer term, but no term of the
year accomplishes more. We have
an earnest set of young men and
young women here, who are prepar-
ing themselves for greater useful-
ness in the world. Some people
used to get an education to get out
of work; these young people are
getting an education to get INTO
work

T. M. Burgess, Principal.

REPORT OF W. H. SMITH, EVANGELIST OF GEORGIA, FOR APRIL AND MAY, '09

"I am hopeful of building a Church
at Toombsboro, and of buying a
church at Tenville. I have also
been successful in having the old
Church at Bethesda torn down and
a new one completed. Number of
miles traveled 627; days in field,
49; sermons preached, 38; additions
6; places visited having no Church-
es, 7; places visited, with church-
es, 4; places visited to re-establish the
Church, 1; amount of money
my raised on Church debts,
and for C. W. B. M. and for
own expenses and for District work,
\$90.00. I am hopeful of being able
to report better work in my next
statement."

HIS TOKENS.

What matters if I do not know,
Interpreting their meaning so,
I keep the torch of Trust aglow.
Lord, do Thou guide my steps
aright,
And when shall end Life's little
night
Give me Thy welcome peace and
light!

—SELECTED.

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

Lum, Alabama.

Dear Uncle Isaac:—

You have never heard from me before. I am very sorry that I have been waiting so long to send you a letter.

Our schools all around have closed.

I am a student of the Lum Graded School. I have been going to school at this place for some time, and I don't believe that there is a better school in our country than this one. We have kind teachers. They are always willing to welcome anyone in our school room. I study very hard to make my class each session; I have not failed so far. If I were to fail to make my class I believe it would make me sick.

I was first year normal last session. I will be second the next.

When I finish here I wish to come to the S. C. I.

I am sure I will be welcome there too.

I live on the farm, I like it fine. I am a member of the Mercer Literary Society. I like it also. I appeared on every program during the session of my school days except one.

I always tried to learn my lessons well.

The Endeavor meetings have stopped for a while but will begin again soon, I hope it will continue.

The death angel has visited the home of Mrs. Jones and took away the old father who was seventy or eighty years old.

Ever yours,

L. J. PHIFER.

It is indeed amusing to note how some people talk about owning schools and colleges. Who owns all those schools conducted by the C. W. B. M.? Does Uncle Isaac own the Lum Graded School? Does Isom Franklin own it? Yes, he owns it as much as Uncle Isaac does, and Uncle Isaac owns it as much as Mrs. Atwater, the national president of the C. W. B. M. does. The youngest boy or girl in all the wide world owns the Liberian Christian

Institute as much as does Jacob Kenoly, or Mrs. Harlan, national secretary of the C. W. B. M., if only he or she is supporting the Christian Woman's Board of Missions with money and prayers. Is there anything selfish about this kind of ownership? Our interest lies usually where our investment is. A news boy was once standing with hands in his pocket gazing up at the beautiful building the news boys of the country had built. When asked why he was so interested in the building, he replied, "Why, I have a dollar in that building." Young people, you had better get a dollar and more invested in the C. W. B. M., or its Junior department, and have fellowship in all the great work it is doing for the uplifting of all races.

How do you spend your evenings? Tell me how a young person spends his evenings and I can usually tell what kind of a person he is. After the day's work is done, do you lie around and wait for bedtime? Did you ever say, "I am too tired to study or read tonight, and anyway it is too warm?" If there were a show up town would you still be too tired and too warm to go? If you are intending to enter one of our schools this fall, you ought to spend some time reviewing your books, getting ready for the entrance examinations, so that you could enter the highest class possible. Teachers tell me that sometimes boys and girls quit studying all together in the summer time and in the fall when they enter school, they have even forgotten much of the multiplication table. Uncle Isaac's boys and girls must not belong to that class.

THERE'S A CALL FOR MEN.

"There's a call for men,
For strong young men,
To carry on the work of God;
And the call rings loud and clear,
So that all may hear,
Come, bear with us the heavy load.

"There's a call for men,
For brave young men,
To fight the battle of the Lord;

Then rally one and all
For the Captain's call is sounding
In his holy word.

"There's a call for men,
True-hearted men,
Go battle 'gainst the hosts of sin;
Oh, who will make reply,
'Master, here am I,'
Oh, who will help the vict'ry win?"

This and That.

"The happiness of the individual depends upon the happiness of the community at large." And I think the reverse is also true, that the happiness of the community at large depends upon the happiness of the individual. Suppose that you are filled with joy all the time, and all the other boys and girls, and men and women in your community too, won't you have a pleasant community in which to live?

Some people want a great many things, but they have not learned yet that they do not deserve them.

Many people expect to get an education quick, get rich quick, become influential quick, and go to heaven quick when they die. It is only the plodder that may unflinchingly be depended upon.

"Every man has in himself a continent of undiscovered character. Happy is he who acts the Columbus to his own soul."

Did you ever think that some one had wronged you? It is to himself he did the most wrong. If you fight with a boy who calls you bad names, you put yourself on his level.

A dreary place would be this earth,
Were there no little people in it;
The song of life would lose its mirth,
Were there no children to begin it.
The sterner souls would grow more stern,

Unfeeling nature more inhuman,
And man to stoic coldness turn,
And woman would be less than woman.

— SELECTED.

Reports from the Field.

Africa.

My dear Bro. Lehman:—

I am pleased to have the opportunity of writing to you again. I don't hear from you as often as I desire, neither do I have time to write as I should, but I note from the PLEA that you are all as busy as can be. We were sad to hear of the misfortune caused by fire. I know it must have taken shrewd management on your part to economize space and time, and to furnish food, raiment and shelter on such short notice for those who lost all by fire. I feel very thankful to the Lord, who directed you in this crisis.

I have not been so well for the last three weeks, though my health has been good up to that time. I have not lost any time yet, but I have had chills and fever. I have been taking the quinine that was sent me by a good sister in Iowa.

Our new building is up and closed in and the first floor is layed. It is a large, commodious building and has a nice appearance from the outside. It will seat 300 people when it is finished, and will accomodate about 100 pupils. You must know we are very thankful to the Lord and the C. W. B. M. for this building. Our school opened in this building on the first Monday in April. Owing to the busy season of the year, our enrollment was 25, but since then it has reached 28. The busy season will soon be over and they will come pouring in from all the near-by settlements. We keep very busy before and after school hours, working to complete our building. There is a great deal of work still to be done before it is completed.

About three weeks ago our Temperance Society met out here at Denham Station. We had quite a number of visitors from our settlement and a few from Marshall, who listened to our program. Hon. Z. T. Walker and Bro Wright spoke of some of the evil effects of intemperance in this country. The program and addresses had their effect for

good on all who listened. Our Temperance Roll was increased to 38. Our next meeting will be in May.

On the first Lord's Day in April we had our Children Day program. Quite a number of people from Scheffelin and some from Marshall attended. We had addresses, essays, quotations from the Bible, some nice singing, and everybody seemed to enjoy the meeting. This was the first time we had met in our new building. We gave place in our program for remarks from visitors. This time was well filled and added greatly to the interest of the occasion. Among the visitors was Moses Early, a native man, who was taken from the wild bush some years ago. He has learned to read and write and was converted to the Baptist church in Marshall some time back. He gave a very interesting account, in his own way, of his past life. He is greatly interested in Sunday-school work and is anxious to get his people to come to the L. C. I., as he expressed it. This was his second visit out to the station, and he showed great interest both times.

Our Children's Day collection was taken up for home mission work. We bought the lumber we are to use in our new building, so you see the children are proud they can help some in this good work. Mr. Early took up the collection. We could not get the names and amount each child gave, as some gave lumber, which is four cents per foot in this country. Following is a partial list of donors:

Moses Early,	\$3 50;
William Lloyd,	2 00;
Aaron Lloyd,	3 00;
Jacob Kenoly,	4 50;
S. H. McMillian,	1 00;
Samuel McMillian,	1 00;
Ruth Walker,	.50;
Mrs. Landona Owens,	.37;
George Owens,	.25;
David Clark,	2 00;
Mrs. O. L. Walker,	.50;
Alis Walker,	.30;
Elizabeth Addo,	.25;
Anne Walker,	.25;
Jerome Freeman,	.25;

James Rundles,	.25;
Eddie Tausen,	.25;
Gen. Collection,	3 30;
Total,	\$23.47.

You must understand that this is a hardship on the part of these people when you know that this is a hard country. They are showing more and more their willingness to do what they can. God bless these people whose hearts are willing to help in every way possible.

Our building committee was not able to do much outside of the settlement. A Mr. Powell, a native man who is wide-awake to the interests of his people, gave \$5.00—the only one out of the settlement to give anything. Not all who have promised to give on our new building have been able to come up yet with their pledges, but all are trying. Those who have paid are:

Hon. W. H. Blain,	\$30.00;
George Smith,	5.00;
C. C. Lett,	5 00;
Z. T. Walker,	4 50;
W. A. B. Walker,	5.00;
Jacob Kenoly,	75.00;
Moses Williams,	3.50;
S. H. McMillian,	10 00;
Total	\$138 00;

Three more persons have paid their subscription to the PLEA, namely, Moses Early, Ruth Walker and David Clark. I am proud of the sewing machine which came at Christmas time. It is indeed a fine one. Ruth Walker has had it humming this week, making garments for the boys who stay out here. I am greatly pleased with my gun, too. It is a fine one. I have not had the pleasure of killing any leopards yet, but it has helped me in obtaining meat from the forest of Africa. We have many reasons to be thankful this year. Our farm, too, is doing well. The seed which came was planted before it took the fever and is growing nicely now.

I am very anxious to get the boy started from here to the S. C. I., as this is the best time for him to go. After I get the next letter I can make more definite plans. It will

be well for him to do any kind of work which comes to hand over there. We need more people in this country who know how to work and are willing to work. I understand that those persons who left Africa and went to the United States to get their education have made failures in almost every case where they were supported by a Board and did not have to work. How I would like to come to America now for a short visit, but I can't leave just now, though I would like to.

We are getting along very well. I am continually encouraged to keep up the struggle for this people. Kindly remember me to Mrs. Lehman and all the teachers.

Very truly,

(Signed) JACOB KENOLY,
SCHEFFELIN, LIBERIA, April 21, '09.

Alabama.

A few weeks ago it was my privilege to attend the commencement of my Alma Mater, the S. C. I. I wish here that I could express in this short letter how well it was enjoyed.

To meet with kind teachers and to be in the company of the happy boys and girls with whom I labored so many years brought a world of joy.

On my way down to the campus on Monday morning of May 10th I was over taken by Mr. Ross who had been out to town with his buggy and was on his way back to the school. I was glad to meet Mr. Ross. I remember meeting him before about the Xmas of 1904, where he came down from Eureka College to visit his father and mother, Mr. and Mrs. Ross who were then laboring at the S. C. I. I was glad to accept a ride with Mr. Ross to the school for I was very tired.

On reaching the campus, I having been so accustomed to going to the old Industrial Hall, and into the Printing department, while in school, could hardly refrain from turning my footsteps there again. Should I have gone it would have been affirmed that I came back for grits and beans for

it was the hour for the girls to have them cooking (you understand that this Hall has been turned into Dining Hall and a Dormitory for girls.) At this point Mr. Berry came and took me to where the printing office had been moved.

Allison Hall was greatly missed but when I went out and looked over that large foundation already completed for that new stone building, I was made glad to know that the hall would soon be rebuilt and will be nicer than before.

Monday night we listened to an excellent program rendered by the Night School Pupils which was indeed fine. They had for their motto: "Toiling upward in the night," which was very suitable for the occasion. After the program had been rendered every one was convinced that the boys and girls had indeed been toiling in the night, as well as in the day.

I will not undertake to tell you here of the work that was accomplished by the Workers' Conference as you have already learned a great deal through the PLEA; but I can say that it was indeed life-building to all who were there. There was a great work accomplished in this Conference, but a greater work could have been accomplished had more of our Christian Workers been present from other states. Every one of the Southern States where our churches are, should see that they have a delegate ready to send to each session of that Conference. So we can not imagine the amount of work we can do. Let us come out into the sunlight and see what a great work is being done by the C. W. B. M. and fall in line with a determination to do more in the establishing of God's kingdom among men.

Yours in Christ,
LUTHER B. BROOKS,

LUM.

NORTH CAROLINA

Dear Editor:—Please allow me space in your paper to say a few words of our Quarterly Meeting, held at Hickory Grove, May 22nd. and 23rd.

We had a very nice time. Mr. and Mrs. J. C. Davis, and Mr. and Mrs. C. R. Whitfield seemed to find much pleasure in entertaining the guests to this meeting.

Saturday night Rev. H. W. Perkins was with us and preached a noble sermon. Sunday we met at the appointed time and had a lovely meeting. Rev. A. A. Hargett did the preaching.

Collection was taken by Bro. Hill. Then Prof. J. H. Battle, Principal of the S. P. I. came forward and addressed the congregation in behalf of the Sunday School.

The work is going on nicely.

We hope to have a good rally and also picnic in July for the benefit of the work here. We ask your prayers for success to us.

Yours in the work,

H. A. WHITFIELD.

South Carolina.

Dear Editor:

Please allow me space in your good paper to report our District Quarterly Meeting.

The members and friends of the church where we held our meeting entertained us most royally.

The meeting was called to order by the chairman. The different churches reported; after which Rev. M. F. Black took charge of the desk and preached a good sermon.

Invitation was extended to those who are yet waiting outside the arms of Jesus.

Collection and benediction.

On Sunday morning after devotional services Elder J. C. Counts took charge of the desk and preached a noble sermon, after which two came forward and made the good confession. A collection was raised to the amount of \$28.41.

Song and benediction.

Yours for Christ,
M. S. GLOVER.

Christian Woman's Board of Missions.

All C. W. B. M dues; that is the ten cents amonth paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. F. Harlan, Downey and Ohmer Avenues, Indianapolis, Indiana. Send the money at the close of each quarter

Adaline E. Hunt, Editor.



NOTES.

Please note that the headquarters of the Christian Woman's Board of Missions has been changed from 152 E. Market St., Indianapolis, Ind. to the New Missionary Training School building on Downey and Ohmer Avenues, Indianapolis, Ind.

The largest Auxiliary, that of Beatrice, Nebraska, now has three hundred and forty members.

—MISSIONARY TIDINGS.

Mississippi.

Dear Editor and Readers of the PLEA:

I have just returned from the S. C. I. where I had been attending the Workers' Conference, Alumni Reunion, and the Commencement exercises. All were very good.

I have so many good things to think about and talk about that I heard there. Dear readers, start now to prepare to attend these sessions next year. We need you there and you need to go to see and learn what the Conferences are doing. Especially the auxiliary women of Mississippi. I urge you to come that you may learn more about our work. May the Lord help us to grow stronger in the missionary spirit. Help us to be able to do more to send the Gospel to all the world.

I wish to mention how we enjoyed Mrs. Bostick in our homes and churches. She will long be remembered in this community by the noble talks she made. May the Lord bless her. We also enjoyed Mrs. G. A. Franklin and Miss Roxie Sneed. May God bless

all their efforts to uplift those where they labor.

Yours for His cause,
HATTIE D. GRIFFIN.

TILLMAN.

Arkansas.

As we were planning to attend the commencement at the S. C. I., we spoke of the representation fee, so much for the auxiliaries and so much for the state. E. E. Bright gave me 50 cents and Mrs. Lumsden 25 cents. Mr. Bostick raised five dollars, among the brethren who donated being H. Martin, John Mitchell and Odis Holden. The \$5.75 was aside from the delegate fee of \$1.00. Arkansas, Texas, Mississippi, Missouri, Kentucky and Ohio can we not excel this? I think we can next year. Your presence is needed at Workers' Conference held at Commencement time at the S. C. I.

We arrived there, Sunday, May 9th, just in time for the Auxiliary meeting, which was very enjoyable. At night the Junior Endeavor Society, under the direction of Miss Hunt, gave an entertainment at which they raised a collection of more than forty dollars. On Monday night the Night School gave its program, which was very fine. I wish you could have heard the song which Mrs. Burgess, the teacher of the night school, had composed expressly for the occasion.

On Tuesday morning, beginning at 9:30 and with your humble servant in the chair, the sisters held their Conference. Miss Gardner, Mrs. Hattie Griffin, Mrs. Jennings, Mrs. J. B. Lehman, Miss Roxie Sneed, Miss Arab Evans and Mrs. Z. H. Howard each took part in the program, Miss Evans reading the Texas report which had been sent in by Mrs. Alphin and Mrs. Howard the Arkansas report. The meeting was such as to inspire us to try to bring about

a better co-operation religiously among all people. At the close of the regular program Bro. C. C. Smith stepped forward and gave a rousing talk which we all enjoyed. A collection of \$24.00 was taken.

At 1.30 p. m. the men's Conference began and continued until Wednesday noon, the welcome address by Prof. T. M. Burgess, the address by K. R. Brown, the address by Pres. Lehman, the sermon by Bro. C. C. Smith and all other parts of the program being both enjoyable and helpful. This Conference was followed by the Farmers' Meeting on Wednesday afternoon and the Alumni Meeting Wednesday night. The latter was presided over by Mrs. Z. H. Howard and was an enjoyable occasion.

Thursday was the best, last day, a day long to be remembered by every one present whether educated or ignorant. There were ten graduates and after these had delivered their orations A. W. Taylor of Chicago, who had spoken at the Farmers' Meeting the day before, delivered the class address. His message made each one feel that he could do something for God's cause. By their fruits ye shall know them. Having seen the fruits of the lives of such men as Elder A. W. Taylor, Pres. Lehman and Sec. C. C. Smith, who could fail to fall in line and cooperate with them in the great work that they are trying to do? No one except some one whose heart is not right in the sight of God.

Let more of us come up to the Commencement at the S. C. I. next May. Travel in your pocket like the rest of us. If you feel you cannot afford it, come any way. Come for the benefit you will get yourself and for the help and encouragement you can give others and the Lord will provide.

From the S. C. I. I went to Port Gibson, Mississippi. Having

been broken of my rest I feel asleep in the depot while waiting to change cars in Vicksburg, and while the rest of my party were walking about for exercise some thief stole my hand bag, the loss of which with the money and other valuables which it contained amounted, at the lowest estimate, to about \$19.00. But we find that if one always tries to do what is right the Lord blesses him, so I was not left to want. Sister Roxie Sneed gave me \$1.35, Sister Franklin \$1.00 and put me in Port Gibson. On Sunday night I spoke at the men's quarterly meeting on the Oneness in Christ's Cause, and told of the object of the C. W. B. M. At the close of my address space was given for questions. Elder W. A. Scott asked a few and stated also that what was said is true and that we are together except on one little point. Elder Scott seems to realize the good of this great missionary movement. At this meeting I was given a collection of \$3.10.

My next appointment was on Tuesday night at Port Gibson when I spoke on the true love of Christ's disciples in the gospel and the co-operation of the C. W. B. M. One new name, that of Sister Trevilian, was added to the mission roll. Elder K. R. Brown stated that he expects to remain a C. W. B. M. worker although knowing, as he readily does, that he has many opposers. This is nothing new, Christ had them. Oh, that every preacher of the gospel would stand alone for Christ. At this meeting a collection of \$2.30 was received.

On Friday night we were at Union Hill. A very good number were in attendance and we had an enjoyable meeting. Some said, among them being Mrs. Jennings and Elder Robert Brown, that they could have spent another hour here. Elder Brown spoke of the good work of the S. C. I. and that of the C. W. B. M. The collection here was \$1.55. The rain prevented some from getting out. On account of the rain I did not get to fill two other appointments. One of these was at Center Church.

On Saturday morning we were at Martin but on account of some

misunderstanding I failed to get an appointment. From there we drove to Forest Grove, near Tillman, Miss. where we spent the night with Brother and Sister H. D. Griffin. They made everything pleasant for us. Sister Griffin is the organizer of that district and she and her husband are both faithful Christian workers. On Lord's Day morning we were at Forest Grove in a great missionary rally. The pastor here is Elder M. Brothers who is a staunch worker, a good Christian man and a friend to the C. W. B. M. Among others whose influence I felt told for good was Elder Franklin. After he had called the house to order, I spoke on the general mission of the C. W. B. M. and that our aim is to cultivate a missionary spirit in the churches of Christ. Many gave me a hearty handshake and told me that they had learned many things about the work. Two sisters added their names to the mission roll. After a collection of \$4.15 was taken we adjourned for dinner, which was a plentiful one spread on the ground and to which the writer on being bidden gladly helped herself.

From Forest Grove we drove to Providence Church where I spoke to a good crowd on the great and good work and left them with MISSIONARY TIDINGS to read. Collection \$1.25.

My stay at Port Gibson was for the most part with Sister Roxie and her brother, A. G. Sneed, who made all things pleasant and comfortable for me. Sister Roxie is indeed a Christian. On Monday I was at the home of Bro. and Sister Blackburn who asked the State Board sisters to give me \$5.00. This they did. I wish time would allow me to speak of those open-hearted sisters. Monday night after taking supper with him and his most interesting family, Elder K. R. Brown and his daughters, in a conveyance which he had hired for the purpose, for it was raining, took me to the depot, where at 9:30 I took the train for Mound Bayou.

On arriving at 3:00 o'clock the next morning Bro. Turner, the pastor of the church at that place, had me taken to the home of Sister

Mattie Christian who entertained me most royally. Sister Mattie is an earnest seeker and a consecrated worker. In spite of a hard rain we went to the church when night came and had a splendid meeting. Those who were there expressed themselves as well pleased with my talk, and Bro. Turner and the sisters asked me to come again when I could spend more time. Collection \$3.15. May God bless the well-begun work in Mississippi.

On leaving Mound Bayou I turned my face toward home where I arrived safe, found the dear ones well and waiting to give me a welcome. After a few days I received a good letter from Mrs. J. B. Lehman enclosing \$7.00 which she stated the board of the little church at the S. C. I. had voted to give me. Dear workers, I can not express how much good this will be to me.

Total money received \$30.30.

Total expense \$20.40.

I am yours in the Master's cause,
MRS. SARAH L. BOSTICK,
Organizer.

GOD'S LIGHTS.

The lamp had just been put out; the little girl was rather afraid of the dark. But presently she saw the bright moon over the trees out of her window" and she asked, her mother, "Is the moon God's light?"

"Yes," the mother replied, "the moon and stars are all God's lights."

"Will God blow out his light and go to sleep, too?" she asked again.

"No, my child," replied the mother. "God's lights are always burning."

"Well, mother," said the child, "while God's awake, I'm not afraid."

LOVING JESUS

SAVIOUR teach me day by day
Love's sweet lesson to obey;
Sweeter lesson can not be—
Loving Him who first loved me.
With a childlike heart of love,
At thy bidding may I move,
Quick to serve and follow thee—
Loving Him who first loved me.

-SELECTED.

Bible School Department

For Ministers Teachers, Scholars and other Christians

Geneva F. Burgess, Editor.

Lesson 13.

Lesson for June 27.

Edited From Standard Bible

Lessons.

TEMPERANCE LESSON.

Romans 13:8-14.

GOLDEN TEXT. "Put ye on the Lord Jesus Christ."

TIME.—A. D. 58. PLACE.—The Roman letter was written from Corinth. PERSONS.—The letter to the Romans was written by the Apostle Paul. PERIOD IN PAUL'S LIFE.—Paul the author. This lesson also comes under the division of Paul's life of Paul, the Missionary, as Romans was written by Paul when he was on his third missionary journey.

INTRODUCTION.

Although the Epistle to the Romans was not the first written by Paul, it is well that it is placed first, and next after Acts; for its chief subject is a discussion of the grounds on which a sinner is justified before God, and is it well for the sinner, as soon as possible after he has turned to the Lord, to be made acquainted with this subject. Passing out of Acts into Romans is the forward step which he next needs to take.

Please read this Epistle in connection with the twentieth and twenty first chapters of Acts, from which the reader can see that it was written in Corinth just before Paul's last journey to Jerusalem was begun. Being written to a church containing in its membership a large number of well-matured members with rich and varied experience, its discussions of important themes are more profound than those in any other Epistle. The chief theme in the Epistle is the great doctrine of justification by faith. The apostle shows that the ground of our justification before God is our faith in the Lord Jesus Christ as distinguished from works of law. He was led to this discussion by the teaching of certain

Jews that we are to be justified by keeping perfectly the law. To the propounding of his doctrine and the refutation of objection to it, the apostle devotes the first eleven chapters of his Epistle, and the rest is given to exhortations and the recital of interesting experiences of himself and others. There are some things in the doctrine part which are not adapted to the minds of children, but all can read with profit the last part.

EXPLANATORY.

8. OWE NO MAN ANYTHING SAVE TO LOVE ONE ANOTHER.—This has been interpreted by certain fanatics to forbid the credit system in trade. Here the apostle begins an exhortation on the general duties of Christians. These words are not to be narrow by interpreted as forbidding the making of financial debts. It is sound sermonizing to take this text to preach against making debts without any intention or prospect of paying them, which is, of course, a violation of the law of love, an injustice to one's neighbor. But, such an inference being correctly involved in the apostle's exhortation, the stress of it strikes really on the words "save to love one another." This is a debt for Christians always to be in, which they endeavor to pay as in the various duties of life it presents itself for discharge. FOR HE THAT LOVETH HIS NEIGHBOR HATH FULFILLED THE LAW.—Love is the very essence of real obedience to the law of God, who is himself love. In view of the many questions which arise about minor matters, this principle of love is to be regarded as the simple and controlling one. It will be the best guide, and it is as wide in its application as it is simple. A man does not offend or kill or calumniate or rob those he loves, and such is the idea developed in the following two verses. Nor is it possible to find for human life, amid all the intricate mazes of conduct, any other principle that should be at once as simple, as powerful and as profound.

9. FOR THIS.—This which he is

about to give is the sum of the laws. This is that which is to regulate us in our conduct with men. The word "this" in this verse stands opposite to the "this" in verse 11. THOU SHALT NOT.—The five precepts first alluded to are the last five of the Decalogue. The last precept is repeated in Hebrew and Greek by Moses, Christ, Paul and James, in all nine times, without variation, and in very plain terms. AND IF THERE BE ANY OTHER COMMANDMENT IT IS SUMMED UP IN THESE WORDS; NAMELY, THOU SHALT LOVE THY NEIGHBOR AS THYSELF.—If I love my friend, will I steal for him? No. Why not? Because I love him, and love forbids me to do so evil a thing. If I love him, will I envy him his good fortune? No, I will rather be glad that he is so prospered and will wish that he may go on in the same line. Love will lead me to rejoice with him when he rejoices, and not indulge in the spirit of envy. Envy implies dislike, or even hatred, which are the opposite of love. If I love my friend, will I run him down in my conversation about him with others? No; for that would harm him, and as love never harms, it would forbid me to talk that way about him.

10. LOVE WORKETH NO ILL TO HIS NEIGHBOR.—Wherever love reigns, the Golden Rule is practiced, and wherever the Golden Rule is practiced, no one will do ill toward another. Intemperance is the exact opposite of this.

ILLUSTRATION.—How intemperance worketh ill to his neighbor is shown in the following incident:

A young man entered a village tavern and asked for liquor. "No," said the landlord; "you had delirium tremens once, and I can not sell you any more." He steps aside for a couple of young men who are politely given the wine they wish. Then the first one steps up to the landlord and says: "Six years ago at their age I stood where those young men are now. My prospects were fair. Now, at the age of twenty-eight, I am a wreck in body and mind."

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XIV.

Edwards, Mississippi, Saturday, June 26, 1909. No. 25

Helpful to All.



ON Friday, June the 11th, a statue of General Stephen D. Lee was unveiled in the military park in Vicksburg and a great many people of both sections of the country participated in the ceremonies. Gen. Stephen D. Lee was a close relative of Gen. Robert E. Lee and was probably as great a man as his great kinsman, though his services never brought him as prominently before the country. He was a Lee in every sense of the word.

We mention the unveiling in order that we may call attention to some elements of his character well worthy of our attention. The Lees were gentlemen of the old cavalier type with all of the arogancy and haughtiness if the cavalier left out. It would not be the truth to say that the Lees were perfect models of the Christian virtues of patience and forbearance, but they were Christian gentlemen of a very high order. The race that can produce a Robert E. or Stephen D. Lee has placed itself high in the scale of civilization. They appeared to be honest and honorable and they were just what they appeared to be. To do a mean, sneaking thing would have been an impossibility. Not only the South but the whole country is richer because of these lives. In the great struggle which distinguished these two men they were on the losing side and, what is now generally recognized by both North and South, the wrong side; but as time goes on this will not diminish their greatness. Slavery was fastened on the country two hundred years before by the errors of the founders of the Republic and to assume that a people could give up slavery

without a struggle was to presuppose a much more highly developed people than America afforded. In fact, many people are now getting to the point where they feel that slavery served its purpose. The great Bishop Galloway used to say that slavery was the minority of the Negro race. When they reached their majority Providence freed them. Looking at it from this standpoint, how fortunate it was that they had at least for a portion of their masters such men as the Lees. When slavery was going towards its doom it was fast slipping away from the gentlemen of the Lee type and passing into the power of the sneaking trader. The Negro slave who had been taken from a debased and groveling civilization was exceedingly fortunate to be placed under the power of gentlemen of the Lee type and when he was about to pass into the power of the trader he was threatened with a relapse to his old barbarian depravity. During the war the great majority of southerners believed that the Negro was entirely incapable of living a free life. The fact that he has made remarkable progress since the war shows that the southern gentlemen impressed his manly qualities on his slave for more than he knew. It is often said, greatly to the Negro's credit, that during the war he remained at home and protected the innocent ones while the master was away in the war; but this is rather a result of environments than an inherent virtue. To have violated the innocent ones at home would have been contrary to the spirit of the masters of the South. Had the old Roman conquerors been led into Germany by Christian gentlemen of the Lee type, the Teutonic races would not have done the low and groveling things of the "Dark Ages." Instead, they were led by monsters in human form and the "Dark Ages" resulted.

One reason why so many Negroes are found guilty of rape and other low down crimes in our day is largely due to the fact that the life of the Southern gentleman is taken out of the environment of many of the younger people. Those who have come into contact with the Christian influence of the Missionary School are good almost to a man. The record of the graduates is such that it is plain they are lifted above the mean and groveling things. Another class are still living on the plantations and are under environments that make it easy for them to grow better. But a good portion drift into the slum district of our cities. The rapist is invariably one who dodges about the dens of vice and gambling rooms and is not known by decent people. He has relapsed to barbarianism. Generally when we can look up his antecedents, we find his mother lived in environments that made the child a "raptomaniac" by prenatal impressions. The sanctity of virtue was often shamefully outraged by both people of her own race and voluptuous white men.

Some politicians would make the people believe that we can avert an impending crisis by obstructing the development of the Negro, but, from what we have learned above, this will simply make an impending crisis imminent. The Christian philosophy of "Go teach all nations" is the vitalizing feature of our civilization. To cease to teach and to begin to obstruct development would be to multiply a hundred fold, those dodging about in the under world of our slums. In substance, the philosophy of the politician is: we must cease to do for others in order to save ourselves, but according to Christ's philosophy this is a sure loser.

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

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the press of

THE SOUTHERN CHRISTIAN
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and the general interests
of the Negro race.

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TER AT THE POST OFFICE AT EDWARDS,
MISS.

SUNDAY SERVICES.

10:00 a. m. Sunday-school.

11:00 a. m. Church Service.

4:00 p. m. Y. W. and Y. M. C. A.

7:00 p. m. C. E. Meeting.

OTHER SERVICES.

8:00 p. m. Young Men's Summer
Literary Society, alternate Mon-
days.

8:00 p. m. The Three G Literary
Society, alternate Mondays.

8:00 p. m. Prayer Meeting,
Wednesdays.

7:00 p. m. Night School, Tuesdays
and Fridays.

NOTES FROM OUR SCHOOLS

Southern Christian Institute.

Emma Howard, '09, has charge
of the music in the church at
Century, Florida. She has been
practicing for Children's Day.

Alexander Martin, '09, is work-
ing in a printing office at Green-
ville, Miss.

The flues in the engine have been
repaired, and we shall hear the
merry whistle once more.

Considerable excavating is being
done at the gravel pit. As the
boys get farther back in the hill,
the gravel is harder to get.

We hear good reports from the
examinations held in the Night
School last week.

The following students give the
Weekly Sunday School Talks during
July:-- July 4, Belle West; July 11,

Samuel Counts; July 18, Hudson
Miller; July 25, Mamie Brayboy.

Our gardeners tell us that new
tomatoes are about ready to use.

Company D, Stanford Matthews,
Captain, made the best record,
among the boys for the week end-
ing June 12. The following boys
are in the company: Eugene John-
son, Ivory Caldwell, James
Payne, and Charley Harris.

Sunday, June 13, President Leh-
man delivered one of the most pow-
erful sermons the writer has ever
heard him deliver. The thoughts were
taken from the life of Daniel. The
climax of all was, "Be a Daniel."

Mrs. K. R. Brown, of Port
Gibson, spent a few days at the
S. C. I., visiting at the home of
Mr. and Mrs. Howard. Her son,
Willie, who is in school, was very
glad to see her.

And here we are almost to the
Fourth of July. How swiftly the
Summer term is fleeing from us.

C. A. Berry, '08, has resigned
as instructor in our Printing
department. Cynthia T. Yarbro,
'09, has taken the position. Mr.
Berry's many friends upon the
campus were sorry to see him
leave.



S. C. I. Summer Bulletin.

Vol. I. * * * * * No. 6

Edwards, Miss., June 10, 1909.

Not long ago a good brother wrote
to the Christian Standard and
asked if there was not a school
in the brotherhood for the education
of Negro preachers. The Standard
answered that the Louisville Chris-
tian Bible School and the Southern
Christian Institute were doing
that kind of work. It might be ad-
ded too that our other schools have
made beginnings in that direction.
President J. B. Lehman is at the
head of our Bible School. It is
closely associated with the Academy
and College, and the Bible School
student can get exceptional ad-
vantages in English, Science, and
Mathematics in those two schools.
Our Bible School maintains the
same relation to the Academy and
as our Bible Chairs do to
great universities. Among the
young preachers who have received
training here we might mention;

H. G. Smith, Utica Industrial
Institute, Utica, Miss.; Leonidas
D. Buchanan, Saratoga, Miss.; J.
Gordan Hay, Castleton, Jamaica;
Samuel Cotterell, Nashville, Tenn.;
Louis A. Thomas, High Gate,
Jamaica; Patrick H. Moss, Martins-
ville, Virginia; Henry Cotterell,
Buff Bay, Jamaica; Arnold Shirley,
Bull Bay, Jamaica. Students who
graduate from the Bible School
can secure their degree from the
College by doing an extra year's
work.

Friends, if you have a "likely
lad" in your community for the
Christian ministry, send him to the
S. C. I. If he has no money he
can work a year in our Industrial
Department, and then remain in
school till he graduates by work-
ing only during the summers and
an hour a day during the winter.

T. M. BURGESS, Principal.

ON GUARD.

You have a little prisoner,
He's nimble, sharp and clever,
He's sure to get away from you
Unless you watch him ever.

And when he once gets out he
makes

More trouble in an hour
Than you can stop, in many a day,
Working with all your power.

He sets your playmates by the ears,
He says what isn't so,
And uses many ugly words
Not good for you to know.

Quick! fasten tight the ivory gates,
And chain him while he's young!
For this same dangerous prisoner
Is just—your little tongue!

A diamond in the rough
Is a diamond sure enough;
For before it ever sparkles
It is made of diamond stuff.
Of course, some one must find it,
Or it never will be found;
And some one must grind it,
Or it never will be ground.
But when it's found, and when it's
ground,
And when it's burnished bright,
The diamond's everlastingly
Just flashing out its light.

--SELECTED.

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

In an article on the Southern educational problem, I found this sentence, "The new South calls for the boy who can do things." Our public schools have been having a hard struggle to come up to this fundamental truth. I wonder how many of you who have attended public schools have ever been taught how to do things. Uncle Isaac is indeed glad that you have been taught to read and write. Attention in the past has been given almost exclusively to intellectual education, but, remember, it will not be long till the country schools will give practical work in farming and raising of cattle and hogs. In my imagination I see many schools in each county where boys and girls are taught to do things. In these schools they shall be taught all of the ordinary text books, but in addition, they shall be taught how to do things. The young people who take these paragraphs in Uncle Isaac's own hand-writing and set the words up in type and print them in the printing office at the Southern Christian Institute, and then send them to every state in the South and several foreign countries, are learning how to do things, but it is doubtful if their schools at home ever taught them anything but the ordinary text books.* So you will note that they had to wait till they went away to school before they could get any of this industrial training. This change must come about in our public schools; it is inevitable.

The one great trouble with our boys on the plantation is that they think they have already mastered the science of farming. They go on doing the same old way their fathers did, and I want to say that I am not blaming them for it.

We are at the dawn of a new South. Young people, what part are you going to have in making it a great country? A young man who had received training at one of our schools a few years ago was offered fifty dollars a month to manage a plantation. His an-

swer to the offer was, "No, I must stay here and pay for my farm." And the last I heard from him he was paying for it too.

New methods in farming must take the place of the old. The girls and boys must be taught how to do things to greatest profit and highest personal enjoyment. These barren old hills must yet blossom as the rose. It is only the trained hand, head, and heart that will have any considerable part in these great transformations.

How diligent all our schools ought to be to seek out young people and train them properly so that they may be real leaders in this great work. In a great revival meeting the evangelist and all his workers go out among the people and invite them to come in. Their entreaties are so persistent, that it is hard for the people to get away from them. Let us have a revival for all our schools. They are doing a splendid work now, but so many boys and girls are going the downward road, worthless, degraded, who have never had a chance to come under the good influences of our schools. Uncle Isaac calls upon the ministers in all our churches to get in real earnest about this thing. You can send a half dozen away to school next fall if you try hard enough. We need more preachers. They must be trained in more things than how to preach. A preacher should be a real shepherd to his flock. His people should be able to come to him for advice in everything. He should know by practical experience how to build a house not that he is to be a carpenter, but that he may be of greatest service to the people with whom he labors. The ministry is the greatest calling in all the world, but no one should enter it if he wants to get out of work. When I was a boy, the busiest man in all the country round was the minister.

Young people, will you please hand this issue of "Heart to Heart Talks" to your minister and tell

him that Uncle Isaac would like to have him to read it? We ought to crowd all our schools next fall with happy-faced girls and boys, and I am sure that the teachers will appreciate the assistance of everybody in accomplishing this.

FLIES.

In former times it was the big things that froze men's heart with fear—the mythical giants, the dragons, the specters. Now science has taught us that the little things are the dangerous ones—the insects, mosquitoes and flies, and the microbes, those immeasurably minute plants and animals, too small for the unaided human eye to see.

We first learned of the part the mosquito plays in transmission of malaria and yellow fever, but the menace that there is to mankind in the house-fly was for long unsuspected. It is only about fifteen years ago that the first heeded warnings were uttered against this insect, and its actual guilt as a murderer of men was clearly demonstrated only at the time of the Spanish War, when so many of the flowers of American youth died of the typhoid fever that decimated the volunteer army in the detention camps in all parts of the country.

So active is the fly in the spread of this disease that it has been proposed in recent publication of the United States Department of Agriculture to rename it the "typhoid fly."

It may carry the germs of this disease in one of two ways, either directly by soiling its feet with the discharges from fever patients, and then flying off and alighting upon food or falling into milk; or else by eating matter contaminated with typhoid, and carrying the germs in its intestinal canal and depositing them upon food.

But it is not alone typhoid that flies spread. The germs of tuberculosis may readily be carried by them unless the patient has heeded

(Continued on 5th Page)

Reports from the Field.

The 13th Annual Session of the

Mississippi Christian Sunday- school Convention

will convene at Port Gibson, Miss.,
July 23, 24, 25, A. D. 1909.

FRIDAY MORNING, JULY, 23, 1909.

10 o'clock, meeting opened.

Devotional exercise, led by Bro.
E. A. Phelps of Port Gibson,
Miss.

Introductory Sermon by Bro.
A. C. Smith of Port Gibson,
Miss.

Appointment of committees.
Enrollment of delegates.
Collection and adjournment.

FRIDAY EVENING.

2 o'clock, meeting called to order.

Devotional exercise, led by Bro.
C. R. Rolling of Fayette, Miss.

Lesson for June, 1909, reviewed
by R. B. Brown of Port Gibson,
Miss.

Lesson for July, 1909, reviewed
by J. C. Singleton of Edwards,
Miss.

Report of President, Bro. R.
J. Walker.

Report of Dist. Supt., Bro.
L. R. Garrison.

Report of Dist. Supt., Bro.
A. G. Sneed.

Adjournment.

FRIDAY NIGHT.

8 o'clock, meeting opened.

Devotional exercise, led Bro.
West Haywood of Little Zion
school.

Welcome Address on behalf of
the town, by Elder K. R. Brown,
Port Gibson, Miss. Response,
by Elder H. G. Smith, Utica,
Miss.

Address on behalf of the church,
by Miss Mary Moore, Christian
Chapel. Response, by Mrs. N.
E. Hutcherson, Center school.
Address in behalf of the school,
by Miss T. G. Phelps of Chris-
tian Chapel. Response by Miss
R. E. Walker, Providence
school.

Collection and adjournment.

SATURDAY MORNING JULY 24, 1909.

10 o'clock, meeting opened.

Devotional exercise led by Bro.
B. M. Sails of Hermanville
school.

Report of L. C. Williams,
State Secretary.

Report of Sunday-schools.

Devotional exercise by A. C.
Williams, Pine Grove School,

Essays by Mrs. E. E. Carroll of
Grand Gulf and Miss Annie Brown,
Christian Chapel.

Collection and adjournment.

SATURDAY EVENING.

At 2 o'clock the meeting will be
opened.

Devotional exercise led by Bro.
S. Flowers of Hermanville School.

Address:—Our Children as Mis-
sionaries, Elder W. A. Scott, Ed-
wards, Miss. Election of State of-
ficers. Devotional exercise led by

Bro. Morgan Adam, Fayette, Miss.

Sermon by Bro. John Carter,
Burdette, Miss.

Collection and Adjournment.

SUNDAY MORNING, JULY 25, 1909.

9.30 o'clock Sunday School con-
ducted by Bro. E. A. Philips

Review by Bro. A. J. Edward,
Martin, Miss.

Collection.

Devotional exercise by J. M.
Baker, Union Hill.

Sermon by Elder B. C. Calvert.
Collection and adjournment.

2 o'clock P. M. Devotional ex-
ercise by Bro. H. D. Griffin, For-
est Grove.

Essays, orations and declamations
by various schools.

R. J. Walker,

A. Jennings,

D. C. Williams,

E. A. Philips,

R. B. Brown,

L. R. Garrison,

A. G. Sneed.

Committee.

Tennessee.

Dear Editor:—Please allow us
space in your columns to make our
Grand Rally report as God has
blessed us. We called together at

11:00 o'clock a. m. The meeting
was conducted by J. W. Smith.
An hour was given to different
brothers to give short talks; viz:
Rev. L. W. Trice, Frank Fishback,
Bro. Buckhanan, Rainey and Dr.
Bies. Then the supper was given
by Rev. A. J. Kelsoe. Collection
was \$102.41, adjourned for
an old time basket dinner.

At 2:00 p. m. evening service
opened with song, and reading.
Sermon by Preston Taylor
of Nashville. His text was taken
from Matthew, 11:28-30 verses.
Invitation was extended, five confes-
sed their hope in Christ. A collec-
tion of \$18.00 was taken, then ad-
journment.

At 7:30 p. m. house called to-
gether with song and prayer by Bro.
Erving. Sermon by Rev. Preston
Taylor. Collection \$8.25. The follow-
ing members gave their names
to be recorded in the PLEA.

Bro. Erving,	\$2 00
Dr. Hickman,	25
Mrs. Emma E. ving,	1.00
Bro. Willie Jones,	1.00
Mrs. Lizzie Comes,	1.00
Bro. Jarret Bailey,	1.00
Bro. Geo. Motlow,	1.00
Bro. Booker Holman,	1.00
Bro. Banner Reece,	1.00
Bro. Frazier,	1.00
Mrs. Frazier,	1.00
Bro. Henry Baxter,	1.00
Mrs. Eunni Dryen,	1.50
Miss Parthenia Kelson,	1.00
Bro M E Gray,	.25
Bro Wm Crofford,	1.00
Rev A J Kelsoe,	4.00
Rev Jeff Nail,	8.25
Mrs Cordia Buchanan,	.50
Mrs Harriet Scott,	1.00
Hon W H Gosling,	1.00
Miss E V Kelsoe,	1.50
Miss J S Kelsoe,	1.00
Sister Lizzie Jane,	.50
Bro D E Whitaker,	1.50
Rev Preston Taylor,	6.50
Lea Ave. Churches, Nashville,	15.00
M E Methodist Church,	1.00
Lewisburg Church,	4.00
Z W Davis,	1.70
Rev Frank Fishback,	1.09
P Kelsoe	1.00
Miss Lula Dean,	1.00
Miss Mary Hampton,	.50

Miss Jennie Hampton,	1.00
Mrs Louise Nail,	2 00
Rev J W Smith,	4.00
Bro Henry Bishop,	2.00
Bro J W Scott,	11 25
Bro Sandie Hampton,	1 30
Bro Trolenger,	.28
Sister Trolenger,	.28
Sister Pennia Matthews,	1 00,
Bro. J. F. Boyd, worker,	1.00,
Bro. P. R. Burdette, worker,	.50,
Bro. G. J. Henerson, worker,	.50,

The remainder is in the general collection which made a total of \$128.66 with which God has blessed us. We have eleven members and as we know that God never forgets his true followers we will not be discouraged. Brother Taylor said in his sermon that Jesus said, "for my yoke is easy, and my burden is light." If we but only trust Jesus all is well. Bro. Taylor says don't feel discouraged for he is with us as long as we were right. We hope that we will never vary from the path of right.

Next November we hope to have our payment which is \$200.00. We have planned for one more rally before then. We hope to have success.

I hope to be able to be with you in school by the next term, and get others to come with me. We hope to baptize six on next Sunday, June 6, after service.

I am your Brother in Christ,
Z. W. DAVIS, Sec'y.

One Hundred Years Ago.

Here are a few facts which show how much more life is to day than in "the good old days" about which we hear.

Not until February of 1812 did the people of Kentucky know that Madison was elected President in the previous November.

In 1834 one of the leading railroads of the United States printed on its time table, "The locomotive will leave the depot every morning at 10 o'clock if the weather is fair."

The first typewriter was received by the public with suspicion. It seemed subversive of existing con-

ditions. A reporter who took one into a court room first proved its real worth.

In England, some centuries ago, if an ordinary workman without permission moved from one parish to another, in search of work or better wages, he was branded with a hot iron.

When Benjamin Franklin first thought of starting a newspaper in Philadelphia, many of his friends advised against it because there was a paper published in Boston. Some of them doubted that the country would be able to support two newspapers.

One hundred years ago the fastest travel in the world was on the Great North Road, in England, after it had been put into its best condition. Then the York mail coach tore along at the rate of ninety miles a day, and many persons confidently predicted divine vengeance on such unseemly haste.

When Benjamin Franklin first took the coach from Philadelphia to New York he spent four days on the journey. He tells us that, as the old driver jogged along, he spent his time knitting stockings. Two stage coaches and eight horses sufficed for all the commerce that was carried on between Boston and New York, and in the winter occupied a week.

-SELECTED.

Heart to Heart Talks.

(Continued from 3rd page.)

the warnings sounded on all sides, and taken care to destroy all expectorated matter. The virus of a sore may be taken up by a fly's feet and deposited on a cut or a braded surface of the skin of another person. Any disease, indeed, which is capable of inoculation or of being spread by the taking in of its germs with food or drink may be spread by those noxious insects. Some methods of destroying them and guarding against the danger from them will be considered in this place next week.

-YOUTH'S COMPANION.

INGRATITUDE.

A man once said to Sam Jones, "Jones, the church is putting my assessment too high."

Jones said, "How much do you pay?"

"Five dollars a year," was the reply.

"Well," said Jones, "how long have you been convertek?"

"About four years," was the answer.

"Well, what did you pay before you were converted?"

"I was a drunkard."

"How much did you spend for drink?"

"About two hundred and fifty dollars a year."

"How much were you worth?"

"I rented land and was ploughing a steer."

"What have you got now?"

"I have a good plantation and a good pair of horses."

"Well," said Sam Jones, "you paid the devil two hundred and fifty dollars a year for the privilege of ploughing a steer on rented land, and now you don't want to give God who saved you five dollars a year for the privilege of ploughing horses on your own plantation."

THE MORNING PRAYER

Now, before we work to-day,
We must not forget to pray
To God, who kept us through the
night.

Help us, Lord, to love thee more
Than we ever loved before;

In our work and in our play,
Be thou with us through the
day.

LOVING JESUS.

Savior, teach me day by day
Love's sweet lesson to obey
Sweeter lesson can not be—
Loving Him who first loved me.
With a childlike heart of love,
At thy bidding may I move,
Quick to save and follow thee—
Loving Him who first loved me.

-SELECTED.

Christian Woman's Board of Missions.

All C. W. B. M. dues; that is the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Miss M. E. Harlan, Downey and Ohmer Avenues, Indianapolis, Indiana. Send the money at the close of each quarter

Adaline E. Hunt, Editor.



Texas.

I am just home from a ten days' trip as organizer and president of the C. W. B. M. of our state. My first visit was with the Greenville church, May 23rd. From the moment I reached Greenville until the moment I left—it was one of pleasure filled with plenty of work. We found Sister May weathers, our State treasurer, up and doing and lending every assistance to make our stay helpful. We sticks by the auxiliary no matter what comes or goes, and God has blessed her efforts. She found a comfortable home with Bro. and Sister W. D. Pratt, where no pains were spared to make our stay pleasant and profitable. Early Sunday morning we found our way to the Bible School and there had the pleasure of speaking to a wide-awake school. Prof. I. Pratt, its splendid Supt., promised that the young people headed by himself would be at our state meeting. We need more active young men in our church work, and God will give them to us if we do our whole duty.

At eleven a large audience was present to listen to a sermon by the Cor. Secretary of our state work, Bro. Wells. Our services came in the afternoon at 3 o'clock when we greeted a goodly number, some being kept away on account of the Baccalaureate Sermon of the high school at 3 o'clock. Those present gave close attention to all that was said. We were pleased to have Bro. Love, (the pastor) and wife with us. Bro. Love is not an active member of the C. W. B. M. now, but we are praying that he and wife may soon be. We attempted to tell something of the work of the C. W. B. M. and to impress the necessity of us to be up and doing. Our next meeting came Mon-

day night when we had a splendid audience. We again told more of the work of the C. W. B. M. and of our local work in the state—trying to show why we should be loyal to our Centennial plans. When we were through, 6 names were added to their roll of members, and two subscriptions for TIDINGS taken.

On Tuesday afternoon we had our third meeting with the auxiliary and here we planned together for better things for the Greenville Auxiliary. The pleasure was mine to meet some of our aged Bros. and sisters loyal to the work of the C. W. B. M. as well as young men and women. This will mean much to us in a few years. I am glad that we are beginning to realize that we must help train our boys and girls. After the Tuesday meeting the sisters carried us to the home of Sister Ambers, where they had prepared a splendid repast and invited a number of their friends to meet us. This came as a source of restful pleasure to mind and body. While in Greenville Sister Effie Craddock was called from labor to reward. We left for Paris on Wednesday. Had our first meeting Thursday night; not a large audience, but an attentive one. We made some friends for our work. Our next meeting was at Shelton's Hill (four miles from Paris). On Saturday and Sunday we met a District Meeting. Here we met Bro. Hurdle, president of the North-east Convention.

In their first session they voted that Bro. Hurdle explain his work and that I explain the State work. To me it seems too bad that as much as we need schools that we must meet divisions in our ranks, but it is true we must spend some time to explain. This explanation was to come at eleven on Sunday, but we were rained out so it came the first

thing in the afternoon. Glad to say that the work of the C. W. B. M. was understood and the women at once lined up for state work, while the brothers will decide at their next meeting, there being only two brothers not being willing to line up. If this was a victory—God was the giver, for I asked His guidance to present His cause. Bro. Hurdle's Plea was more of a racial one to "Build up Negro Enterprise," while ours was to every kindred and tongue. God knows no racial line. No, no Greek or Jew. I am sure the brothers will line up as many said they were ready to vote, but the writer was due in Paris at 7:30 p. m., and motioned that they leave it until next meeting. We were then driven to Paris and found a splendid audience waiting as we were an hour late. Although tired, we mustered courage and again took up the worth of the C. W. B. M., dwelling mostly on our Texas College and some of the products of the S. C. I. in the persons of Jacob Kenoly and Patrick Moss. At the conclusion we asked for names for an organization (as they had no auxiliary here) and twelve hands went up. Our next meeting was Monday night, and again we had a good meeting and eight more names were given. So Paris starts out with the largest auxiliary in the state among our people—with twenty members. This was beyond my expectation as some thought they were not ready, but God removed that hindrance. The pastor, Eld. J. H. E. Thomas, and wife gave their names. Both of these are native Jamaicans and knew of the work of the C. W. B. M. in their home land. Eld. Thomas is doing a great work in Paris. He is the right man in the right place. Said "he himself was a product of a missionary sent to him, and surely he believed in

doing mission work", said, "he would push the work and see that Paris has one of the best auxiliaries in the state." Lord bless us with more ministers of the gospel like Eld. Thomas.

Every encouragement and assistance possible was lent us to make our coming a success by Eld. Thomas and his members. These are their officers: Mrs. Belle Austin, Pres., Mrs. Johnson, Vice Pres., Mrs. M. O. Nelson, Sec'y., Mrs. Edna Howard, Treas. and Mrs. Roe, organist. The officers at Shelton's Hill: Mrs. Lucy Lattimore, Pres., Miss Abbie Shelton, Sec'y., Mrs. Emma Hardimon, Treas.

While in Paris we were in the home of Bro. and Sister Garnett. They spared no pains to make our stay pleasant, and their daughter, Sister Polk, also helped to make it still more happy. At Shelton Hill we were in the home of Bro. and Sister Shelton where again we were cared for as only Christian people could care for each other. How happy are these meetings to me and how much they encourage me to help send the gospel to every creature, so that there may be more Christian homes. How much depends upon the home influence upon the future generation cannot be told in a few words. While in Paris we also had the pleasure of meeting a literary club in the home of Sister Webster, and on Monday afternoon the City Federation gave a reception for the writer. This Federation is composed of five clubs, who are striving to lift as they climb. This came again as a rest of mind and body. I am glad I am a club woman for it takes up a needed problem that the church and home might not reach. So I always enjoy meeting club women. The splendid program rendered with music and papers gave me an inspiration to strive on in this race to do all the good we can. The world fails to hear of much of the good that our women are doing but the bad comes out in large headlines. So little by little we must climb the ladder of fame. On Tuesday we left for home. Elder Albright met us in Dallas and show-

ed us a little of Dallas between trains.

Arriving home at 8.30 p. m we found mother and baby well. It being the first time away from Baby Alphin I was truly glad to get home. As I go from place to place pray God's blessing upon me that I may do His will. May God bless us as a people and help us to labour together for the extension of His kingdom.

I am yours for service,
Mrs. WM. ALPHIN.

WACO.

Original Contribution.

It is only when we begin to put into practice the theories given us during our years of preparation that we are known. Knowing that we are to be judged by our fruits we ought to be careful as to how we prepare and more careful as how we practice. Some young men and young women can go through school wearing a veil, but when those golden days are gone and they enter a field of life's active duties the veil will slip, and then--

It does not pay to train ourselves to skill in being pretentious, for there are others who are enough skilled to find it out ere long. Whenever I know or think I know of young folks who are living thus, comes to me the Bible quotation, "Man looketh on the outward appearance, but God looketh on the heart."

When one has been carefully trained in a Christian and industrial school three or more years there is little or no excuse for him if his fruits evil. Forty years ago we did not expect of the youths what we do today for many reasons; a few of which are: (1) they did not have in their midst the schools and churches as we have; (2) they, beginning their first days of freedom, were a bit embarrassed and worked awkwardly; (3) they scarcely knew the difference between morality and immorality, and (4) they had not been taught that to walk in the footsteps of Jesus was the only way that reached heavenward.

Have you thought of what a power you can be in the world? But ah! there is another thing to consider. Can you guess it? The girls and

boys who have sat in the chapel services at the Southern Christian Institute day after day, know it, and this morning I fancy I can hear it being repeated in many communities in Mississippi and in adjacent states.

The time is not far a distant when we will be known. Therefore, let us at all times and in all places give to the world the best there is in us that when we are called on for our stewardship we will bear a voice as from the Lord saying, "well done."

We are living in a Christian land where man has privileges abundantly, but inasmuch as he has privileges he has responsibilities. Then we ought to be careful that we do not mistake wrong for right nor right for wrong. Let us consider the lower animals, watch the birds, and notice the creeping ant. Do we get a lesson? Yes, there comes to us a lesson that can not be estimated without difficulty. It seems to come from nature.

No people in all the earth are blessed more than we. We are in an industrial world, a biblical world, a Christian world, a world where Jesus is known and preached to all men alike. Who can not live and be glad? Who can not sing the old familiar hymn, "Praise God from whom all blessings flow?"

Oh, that it was in my power to cause every individual to see the value of right living! I believe that I would feel that I was truly doing what God would have me do. I know that man cannot do wrong and feel right, though he may go headstrong a number of years and think that others believe him to be right, but when the testing time comes, he has deceived himself and must suffer. Do you know of anyone who has done thus? I do.

Allow me to say to you that when you find that you have influence over some life, girdle on your armour keep yourself pure, control your speech, control your action, let your movements be graceful and your labors dignified.

Have you ever met a person who said he would like to be like you? Ah! my friends, then is when you have a mountain to climb, but trust Jehovah and all is well. Set a good example before all men that when you see it exemplified in them you will be glad, the community will bow and the loved ones will smile.

CYNTHIA T. YARBRO.

EDWARDS.

Bible School Department

For Ministers Teachers, Scholars and other Christians

Geneva F. Burgess, Editor.

Lesson 1.

Lesson for July 4.

Edited From Standard Bible

Lessons.

PAUL'S SECOND MISSIONARY JOURNEY.

Acts 16:6-15. Read Acts 15:36-16:15.

GOLDEN TEXT.—“Come over into Macedonia, and help us.”

Acts 16:9.

TIME.—A. D. 51 and 52.

PLACES.—Troas in Asia Minor, Philippi in Macedonia.

PERSONS.—Paul, Luke, Timothy, Lydia. PERIOD IN PAUL'S LIFE.—Paul, the Missionary.

INTRODUCTION.

The island of Cyprus to which Barnabas sailed when he and Paul separated, lies off the coast in the Mediterranean Sea, about one day's sail west of Antioch. The province of Syria of which Antioch was then the capital lay chiefly to the north of the city, and Cilicia was west of that. In both of these provinces churches had already been established partly by Paul himself before he became a companion of Barnabas. This was the second time, therefore, that Paul had preached in Cilicia, his native province.

Going still farther westward, he reached Derbe and Lystra, the eastern limit of his recent tour with Barnabas. The cities and churches to which he next went were still farther west, and, having finished his work in that region, verse 6 shows that he desired to go next into Asia. He was already in Asia, as that term is now used, but it meant then, the small province of which Ephesus was the principal city; and doubtless Paul was now aiming to evangelize that great city in which he afterward labored more than two years.

Some little time after the return to Antioch from the council at Jerusalem Paul proposed to visit the church which during his first Missionary Journey had been planted on the northern frontier.

Barnabas was minded to take with them Mark, who had left them so abruptly on their entrance into Pamphylia; and to this Paul objected. The apostle to the Gentiles felt that the work before them was too serious to be depended on men who has given evidence of lacking the sterner and most enduring qualities. Perhaps also the fact that Barnabas had yielded to the pressure of the Judcizers at Antioch, and withdrew from social intercourse with the Gentiles made Paul more anxious for associates who would not quail before heathen opposition or Jewish bigotry. And also, perhaps Paul was too impetuous, and made too little allowance for a weakness that proved only temporary. For Barnabas was true, and Mark rendered long and heroic service. But the contention was sharp, and Paul and Barnabas separated to work together no more. That Paul still held Barnabas close to his heart is shown in such a casual expression as is found in 1 Cor. 9: 6. That he trusted Mark fully at the close of his life is abundantly shown. Our lesson today opens just after Luke gives an account of the choosing of Timothy to be one of the traveling companions of Paul and Barnabas.

EXPLANATORY.

6 THEY WENT.—Paul is now on his second missionary journey. When he left Antioch in Syria he went northward, then turned westward from Cilicia, crossed Taurus, no doubt, by the Cilician Gates, and came first to Derbe, and then to Lystra, where he found a disciple named Timothy. PHRYGIA AND GALATIA.—Phrygia was that part of Asia Minor lying around Antioch of Pisidia. Galatia is north. HAVING BEEN FORBIDDEN OF THE HOLY SPIRIT TO SPEAK THE WORD ASIA.—Permission to preach there was only delayed. ASIA.—For the use of the word “Asia” here, read over the Introduction.

7 OVER AGAINST MYSIA.—The province of Asia Minor containing

Troas. BITHYNIA.—Bithynia is a province of Asia northeast of Asia Minor. THE SPIRIT OF JESUS SUFFERED THEM NOT.—Because God wished them to direct their steps toward Europe, an unvisited field.

9 A MAN OF MACEDONIA.—Ramsay states that “a man of Macedonia” was Luke in person, who joined Paul here, but was before this unknown to him. On the other hand, Wakefield states that it was no real man, but a real appearance. At this place Luke indicates his presence by the use of the pronoun “we,” and so McGarvey takes it from verses six and seven. Luke was one of those who had turned aside from the places in which they had intended to preach, and that therefore he had joined Paul's company in the interior of Asia Minor. The traveling companions of Paul now are Silas, Timothy and Luke.

10 WHEN HE HAD SEEN THE VISION, STRAIGHTWAY WE SOUGHT TO GO.—As Paul tells later, in describing his conversion, he was not disobedient to the heavenly vision, neither the heavenly vision on the way to Damascus, nor the one described in this conversion.

11. SETTING SAIL THEREFORE FROM TROAS.—Troas was a very fitting place in which the vision should appear. Of old time and in days of classic fable, Troas had been the meeting-place where as Homer and Virgil tell, Europe and Asia had met in stern conflict, and where Europe, as represented by Greece, had come off victorious, bringing home the spoils which human nature counted most precious. Europe and Asia again meet at Toras, but no longer in carnal conflict.

12. PHILIPPI.—This city was conquered by Philip of Macedonia, B. C. 58, and afterwards bore his name. Previous to that it had been called Crenides, or fountain, because of the numerous springs.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XIV.

Edwards, Mississippi, Saturday, July 3, 1909. No. 26

Helpful to All.



The Apostle Paul wrote to the Thessalonian brethren that "If any will not work, neither let him eat." One of the most difficult lessons for any people to learn is that work and civilization go together while idleness and barbarism go together. The great mass of people work because they have to do so, while in their breast is a deep-seated desire to have rest. The dream of heaven has been a place of rest, that is, a place free from work and care. In their songs they sang, "O land of rest, for thee I sigh," and thought of the day when they might lay aside all cares. But this is not the heaven taught us in the Bible. The heathen avoids all work and as a consequence he is dwarfed in mind and soul so he ranks not much above the lower animals. The civilized man does any and all kinds of work that ministers to his comfort and advancement. The more highly civilized a people get the more work they have to do.

Now the special function of Christianity in the regeneration of society is to teach men to direct their work to the good of all mankind rather than to their selfish ends. To a great many people wealth means special personal privilege and they forthwith proceed to live in idleness and dissipation. A very serious menace to the happiness of present society is the conduct of the idle rich. The time will come when men will discover that it is as criminal for a rich man to live in idleness as for a man to make a living by breaking into houses. Both regard as their ideal the idleness of the barbarian and despise the work of civilization.

The special effort of Christian civilization must be to direct the work to the best purpose. The boy coming to school thinks now he is going away from work to a life of ease. If the school does not succeed in getting out of him that notion and getting him to work harder than he ever worked before, it has made a failure on him. The trouble with the ignorant country people is not that they work too hard, but that they do not work to a purpose. Their hard work does not accomplish anything.

At one of our state conventions, a few years ago questions were asked as to the work at the S. C. I. One man said, "I do not want my son to work as hard as I have worked." Another said, "I heard that girls hoe in the garden." Now all these questions clearly revealed that these men had the wrong conception of work. To the first we said that if his son came to the S. C. I. he would likely work harder than he himself worked, but we hoped to get him to do it cheerfully and to a good purpose and then he would enjoy it. To the second we answered, "Yes, our girls work the garden and they are proud of it." This summer we have four happy girls tending about three acres of garden. They have produced over a hundred bushels of Irish potatoes, ten bushels of snap beans, fifty bushels of onions, one hundred and fifty quarts of strawberries, and the tomatoes will probably yield fifty or sixty bushels, the okra about the same, and in addition to this they have collards and cabbages and many other things. They are as proud of this garden as the sewing girls of the garments they have made. It is a real pleasure to see the smiles on their faces as they bring in the nice things. These girls are building character.

One of the hardest things we have to do is to get our boys to feel that they are doing a dignified work when they work on the farm. They want printing or some trade. We are glad we can teach printing and the trades, but we are anxious to teach them that farming is equally as dignified. In fact, a good farmer can now command higher wages than almost any of the professional men. But he must be a man who loves his work and understands it.

Mr. C. R. Young, a graduate of State Agricultural College of Iowa, is now at the head of the producing industries at the S. C. I. These include Farming, Gardening, Stock-raising, and Poultry-raising. We will hereafter offer a course covering these branches and credit will be given for the work done. Mr. Willis Prout who is well known to all those acquainted with the S. C. will again become one of the workers at the school and will have charge of the mechanical industries and the boys will be given credit for what they do. These additions will not only make the work more efficient but it ought to add greatly to the home production of the school.

The S. C. I. is the only school of its class that does not close up in the summer time, but runs right on through the year. Parents who are so fortunate as to get their children here can feel that they have given them the very best possible opportunity. If they do not develop fine characters as well as become skillful and useful, it is their own fault. The young people get most careful instruction in all of the work taught by the school, and then at night Prof. Burgess, Miss Hunt, and Miss Yarbrow teach the classes in the summer course. Mrs. Burgess knows where each boy is every hour of the day and night. The boys are organized into a boy's brigade commanded by a commander-in-chief and over every ten boys is a captain who especially looks after those under his care. The girls are similarly organized. Parents who desire their children to grow up into pure characters and skillful and capable workmen can find no place better suited for the purpose.

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

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TER AT THE POST OFFICE AT EDWARDS,
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SUNDAY SERVICES.

10:00 a. m. Sunday-school.

11:00 a. m. Church Service.

4:00 p. m. Y. W. and Y. M. C. A.

7:00 p. m. C. E. Meeting.

OTHER SERVICES.

8:00 p. m. Young Men's Summer
Literary Society, alternate Mon-
days.

8:00 p. m. The Three G Literary
Society, alternate Mondays.

8:00 p. m. Prayer Meeting,
Wednesdays.

7:00 p. m. Night School, Tuesdays
and Fridays.

NOTES FROM OUR SCHOOLS

Southern Christian Institute.

For the week ending June 19,
among the boys, Co. E., Frank Cole-
man, Captain, made the best record.
The following boys are in the com-
pany: Henry Brown, Sanford
Adams, Breavort Major and Willie
Brown.

The following young men are the
new officers of the Young Men's
Christian Association:—President,
Frank Coleman; Vice President,
Eugene Johnson; Secretary, Samuel
Counts; Treasurer, Gentry Robin-
son. The chairman of committees
are:—Program, Hudson Miller;
Membership, Hagar Lowe; Social,
Standford Matthews; Good Litera-
ture, Eric Hunt. "The cabinet" is
composed of these eight young men.
The Y. M. C. A. is conducting
an "Information Bureau" for the

benefit of young men everywhere
who are thinking of going away to
school this fall, and may be an-
xious to get information about our
school. If you know of any young
men in your community who ought
to go away to school this fall, send
their names on a postal card to
"President of the Y. M. C. A.,
Institute Rural Station No. 1, Ed-
wards, Miss."

Miss Anderson, one of our teach-
ers in the Common School, is at-
tending the Summer session at the
Indiana State University, Bloom-
ington, Indiana. Her address is,
"312 East Third St." Miss Car-
ney our Music Teacher, is attend-
ing school at the Tri state College,
Angola, Ind.

Miss Myrtle Evans, of Texico,
New Mexico, will have charge of
the Primary Room next year.

The other day one of the boys
killed a very large water moccasin.
President Lehman says it is the
largest one he has ever seen here.
It is said that this kind of snake
is even more poisonous than the
rattle snake.



S. C. I. Summer Bulletin.

Vol. I. * * * * * No. 7

The nation's birthday has come
again. After the passing of this
day, young people everywhere will
begin to think more seriously than
ever about where they are going
to school this fall. Do you want
to become a teacher or do you
know of any young people who do
want to become teachers? We have
a two years course designed to pre-
pare young men and young women
for teaching in the schools of
the South. We quote what
the new catalogue says about
the two years' work of Pedagogy
in the course: Pedagogy I: In
this course students take up Mc-
Murray's General Method, Hewett's
Pedagogy for Young Teachers,
Character Building by Coler and
assigned readings from books in
the library; Pedagogy II: Special at-
tention will be paid to actual teach-
ing and assigning of lessons. The
teacher of the class will act as
critic teacher upon special occa-
sions while the students teach a
class from the Common School.
Articles from educational magazines

and books will be read and briefs
made. As a part of their practice
work, students will be required
to grade the compositions of the
Fifth and Sixth Grade English
classes from the Common School.
Text; Method in Education, Roark.
T. M. BURGESS, Principal.

EDWARDS, MISSISSIPPI.

Alumni Notes.

Once every year we meet face to
face and tell of our successes and
failures. The time for 1909 has
passed and many of you were ab-
sent; there is yet time for you to
report. We are always glad to have
you tell us of your work because it
is then we get an idea of how our
work is expanding.

On the night of May the 12th we
rendered our annual program which
was encouraging, yet not just what
we had hoped it to be. The few
present are to be classed among the
faithful.

Dear friends, let us start now to
make the rest of our years' work far
above those gone by. It is not all to
come together and render a good
program, but to be the "Light Bear-
ers" we ought to be we must conse-
crate our lives to God.

We have quite an association now,
and if every one will interest hin-
self or herself in the works of our
Alma Mater the time will not be far
off when the Southern Christian In-
stitute will be in the sight of all
men as "a city that is set upon a
hill."

When we finish our work here
and go out among men we are just
beginning, or just planting the
seed which we must cultivate day
after day that after many days the
fruit will be harvested in the ser-
vice of the Lord. It is not too early
to plan for 1910 nor is it too late
to report your work of 1909.

Your secretary sent out a number
of letter last spring, but to many
of them received no reply. I want
to ask all you to kindly report your
work semi annually, then if the
second report is not at hand before
or during the commencement season
of the year, we will, however, have
known something of you; and too,
this will help us to keep closer to-
gether and I feel that we will do
better work.

Yours for better things,
CYNTHIA T. YARBRO, Sec'y.

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

Edwards, Miss.,

Dear Editor:

As this is my first time in life to write to you, will you please allow me space in your PLEA to say a few words about the garden at the S. C. I. We have a nice garden this year. We hope to have cabbages to eat in a few days if the worms don't cut them down. This last week we have been having rainy weather, and our garden got very grassy, but the force of workers for the garden has been busy this week cutting grass and so we have our garden nearly clean. We have been having plenty of snap beans to eat, but they are all nearly gone now. We have a good many tomatoes which we can have to use in a few days. We have more okra this year than we have ever had before. Our watermelon patch is not very large, but we hope to have melons to eat about the 15th of July. We will prepare our patch this week for our fall greens. After it kept raining so, we thought at one time that we were never going to get any pretty weather to clean our garden, but this week we have had pretty hot, sunshiny weather, during which we have been cutting grass. So now we have our garden about clean.

I am yours in the work of the garden,

HELEN SPRADLEY.

June 14, 1909.

We were indeed glad to receive the letter printed above from a young lady who is attending the Southern Christian Institute. The tone of the letter would indicate that she is greatly interested in the progress the garden is making. Can't we hear from some of the industrial enterprises of our other schools?

Every week there comes to Uncle Isaac this thought, "What shall I prepare for my young folks this time?" How would you like to be editor of this page just once? There is something new under the sun. It is my intention to let one of

my young folks be editor of this page one week during August. If you would like to try it, let me offer some suggestions about how to do it. Get three or four of the young people in your community to write short letters for you; they may be glad to assist you in securing other things also for your page. Find two or three beautiful little poems. Write about some book you have read recently. Urge the co-operation of all the young people in making this the most interesting page in the GOSPEL PLEA. I shall ask the printers to make a heading for your page something like this, "Heart to Heart Talks Edited by Mary Jones, Roanoke, Virginia, one of Uncle Isaac's young folks." If my young people will take an interest in this, we shall have a regular annual issue by one of my young folks, each year in August. Get busy right now. The young person who sends in the best page will have the honor of being the first editor. I'll venture to say that if that issue of "Heart to Heart Talks" comes out, it will be impossible to keep the eyes of the old folks off our page during August. If you want to know about how much it takes to fill the third page, count the words in this issue. It will take about four cents to carry your letter. Address, "GOSPEL PLEA, (Uncle Isaac) Edwards, Miss."

How many of you are interested in poultry-raising? It is quite a science to properly raise chickens, ducks, geese and turkeys. There is money in poultry raising. I believe the best time to have chickens hatch is January and February. Then they are not bothered with the mites and red bugs. How many of you can tell me why young chickens do not do well in the summer? My experience has been that little chickens do as well in summer as in early spring, if you can only keep them in the shade where there is no grass until they are large enough to fly out of a pen three or four feet high.

When they are that large the heavy dews of the morning and the red bugs will not injure them very much. Hens will lay quite well in the summer time if they are properly cared for.

VIRGIL'S SELF DENIAL.

Virgil's mother had often told him that he ate too much candy, but he had a sweet tooth, or, perhaps, a whole set of sweet teeth, and it was hard to convince him that he should get along without such quantities of goodies. Pocket money he always had, thanks to an army of uncles, aunts and grown-up cousins, who thought him the finest boy in the world, and took delight in supplying him with nickels. And you know yourself what a temptation there is to spend money when you really have it in your pocket.

But after Virgil joined the Mission Band there was a sudden change. His mother was surprised to see that he often went without candy for weeks at a time in order to save his money for his missionary box. The self-denial which had been too hard for him seemed to become easy when practiced for the sake of others.

One day he went down town with his Uncle Dick, and the two passed a candy store.

"Here's where I always see the heathens," Virgil confided to his uncle.

"See the heathen! What do you mean?" was Uncle Dick's question.

"Why, you know there's always a big glass dish of maple creams in that window. And a whole row of silver-colored boxes with chocolates in them. I can just almost taste how good they are. I want 'em dreadful much—seems as if I'd just got to have some. Did you ever have a kind of ache for sweet in your mouth? Maybe you didn't, so you don't know how I feel. But I just make the heathens come—the poor children over in India, who go to bed hungry every single night. Then I just run by the window and

(Continued on 7th page.)

Reports from the Field.

Georgia.

May 29, 1909.

Dear Editor:—Place allow space to report the 2nd District Meeting of the Northern District to meet at Lovett, Ga., Hurst Grove Church, Saturday before the second Sunday in July.

At 8 o'clock a. m. devotional services led by G. D. Hilson. Scripture reading by W. H. Smith.

8:30 Welcome address by F. J. Beal. Response by E. Hooper.

9:00 President's address.

9:15 Enrollment of delegates.

9:30 Appointment of various committees.

9:45 Report of various churches.

10:15 Report of Treasurer.

11:00 Address by W. H. Smith.

12:00 Dinner.

1:40 Devotional services led by M. H. Robinson.

2:00 Roll call of delegates.

2:20 Reading of the last minutes.

3:00 Report of committees.

4:00 Report of Sunday School.

4:50 Report of District Secretary.

5:00 New Business.

6:00 Adjournment.

SATURDAY NIGHT SESSION.

8:00 Devotional services led by J. Wicker.

8:30 Sermon by F. J. Beal.

SUNDAY MORNING SESSION.

9:00 Sunday School.

10:30 Devotional services.

11:00 Preaching by Bro. Turner.

12:00 Dinner.

3:00 Preaching by W. H. Smith.

SUNDAY NIGHT SESSION.

8:30 Preaching.

E. C. Turner, President.

G. D. Hilson, Secretary.

TENNILE

The Religious Paper and the Home.

After preaching the gospel for more than half a century, in evange-

lical, ministerial and special church work, I have settled down to the conviction that where our religious journals are found in the families of the church, that we have by far the most spiritual and best workers to be found in all of our spiritual Zion.

My long experience and observation me to the conclusion that the ministers who have made a specialty of getting our religious papers into the most families of the church are the ones who have excelled, not only in developing a spiritual and working church, but a church ready and willing to help to the extent of their ability in all the missionary, benevolent and other legitimate work that God's people should be engaged in. And that it is far easier to enlist them in all the financial interests that should engage the attention of the congregation. There is one special feature that we desire to call especial attention to and to emphasize. Of course we take it for granted that every good minister should to the very best of his ability try to get a religious paper into every home in the church. It will be read not only by the father and mother, but by the children as well.

Now, what we want to say is that when these children marry and have homes of their own, they ought to have their religious paper in their new homes. When your children marry, and you give them your blessings, and perhaps furnish their new home so that they can go to housekeeping, why not make them a present of a year's subscription to the religious paper that they have been accustomed to read, while under the parental roof? Indeed, it seems to me that this should be one of the very first presents to make to our children as they leave the parental roof and go out in the world to build up for themselves homes. And when this is done, who can measure the influence it will have, or how much it will do for the church of the living God? Christian parents, think of these things,

and while you are very anxious—as you should be—for the temporal welfare of your children, do not forget the still more important, their spiritual good.

—CHRISTIAN STANDARD.

Kentucky.

The closing exercises of the Louisville Christian Bible School are matter of history. While a rainy evening, boat excursion and S. S. picnic tended to reduce the attendance, yet a fine audience of colored and white people witnessed what they say, was a splendid program rendered in the spacious new auditorium of the Central Christian Church (white) in New Albany, Ind. C. C. Hastings, D. A. Hastings and N. A. Mitchell, all of Jamaica, were the graduates. C. C. Hastings, in the employ of the National C. W. B. M. returns to Jamaica where he will preach this year.

D. C. Hastings is for the present, filling the pulpit at Oxford, O.

N. A. Mitchell has accepted a call to serve the church at Bloomington, Ill. T. J. Green, M. F. Mitchell and W. M. Simmons, undergraduates, are worthy preachers who should be called to serve in some of our churches that have no minister. Write them at 1814 Duncan St., Louisville, Ky.

It seemed that all the L. C. B. S. boys on the "firing line" were too busy to attend the closing exercises.

Eld. C. C. Smith, the untiring and faithful Secretary of Negro Work, was the only one present to represent the National C. W. B. M. Board, and made a splendid and impressive address on the Great Mission of the church, which he truly said is to serve by stooping to lift the unfortunate, wayward and erring to plains of better life and service.

The Kentucky Convention meets at Carlisle July 19-23, and the Ohio Convention at Xenia Aug. 25-29. This ought to be the year for more doing and less talk. "What shall the harvest be?"

I am now, June 14, at North Tazewell, Va in the interest of the Louisville Bible School and the church. Since coming here I have preached three sermons with one addition. Readers, if you know a young man who wants assistance in a better preparation to preach the gospel of Christ, tell him to write.

W. H. DICKERSON,
1816 DUNCAN ST.
LOUISVILLE, KY.

Brevity and Biblical Preaching.

A short time ago the writer had the pleasure of visiting on a railroad coach with that saintly and much beloved disciple, L. L. Carpenter. All who have ever been in his company know what a rich treat it is to enjoy his fellowship. May the heavenly Father spare him to us many years. In the course of our conversation the subject of preaching came up. The length of time in which the minister was expected to preach his sermon was especially discussed. Comparisons were made between the time now given to the preaching of the sermon, and the time taken fifty years ago. Bro. Carpenter remarked that when he began his ministry, which was fifty-five years ago, the brethren did not feel that a man had preached unless he had consumed from one to two hours in the delivery of his sermon. Sermons that were delivered in less time than that brought complaints from the brethren. They said that such short sermons did not give the horses time to rest. This last statement is made entirely upon Bro. Carpenter's authority.

It must be admitted by all, who are in any way familiar with the facts, that in the matter of time allotted to the sermon now and fifty years ago great changes have taken place. The people to day are demanding that the preacher be brief. The introductory services in our churches are, as a rule, now much longer than they were fifty years ago. In the church of which the writer is the minister the introductory services last

from forty to fifty minutes. After these introductory services are held, the "time is short" for the minister. A short sermon is expected, and the wish is gratified. Where the Sunday-school is held before the preaching service, it is still more incumbent on the minister to be brief in his sermon, than where the Sunday-school is held at another time of the day.

The simple truth is that people to-day demand brevity. The time spirit compels us to yield to this demand. In the face of such a tendency, what shall we do to meet this demand for brevity, and at the same time give to our people a full portion of the bread of life? The solution of the situation is to be found in the course that will set forth truth the that must be preached in brief and terse forms of expression. This, and this alone, is the way out. Now, if this is the way out, and I think there is no other, then the one thing for us to do is to make our preaching intensely Biblical, not only in thought, but in word also. No man can abridge the brevity of form in which truth is stated in Holy Writ. The great sermons of Peter and Paul are all brief. The great sayings of the Master are all terse. The Sermon on the Mount by Jesus abounds in epigrams. It is a model of perfection, when it comes to the matter of concise statement. In it we have truth in epitome. Brevity itself is abridged in this wonderful sermon.

Here, then, is our way of escape from the great demand of brevity in our preaching. We must make our preaching intensely Biblical. We must set forth the bread of life in words that the Holy Spirit itself teacheth. Brevity in our preaching that is secured by the free use of the Biblical speech will add clearness and force to our preaching. Such a course will not only enable us to meet the imperative demand for brevity, but it will result in great good. The result will be that the simple word of God will be given to the people as formulas of life. These formulas will not be elaborately worked by

the preacher in the pulpit, but they will serve as simple rules of life to be worked out in the actual life by the people. The very simplicity in which Biblical speech presents truth will result in great gains for Christian living. If in the end this demand for brevity shall result in more simply Biblical preaching, then "blessed be the demand for brevity."

CHRISTIAN STANDARD.

Mississippi.

Dear readers of the PLEA:—The second Sunday in May found the writer at Thyatira congregation which is under my supervision. A timely sermon was preached to this people. Having heard the words of eternal life, two came forward to be known as Christians, and Christians only. One of these ladies was a Baptist, and the church demanded that she should be baptized.

On the following Monday night it was my privilege to speak to the disciples at New Zion. The sermon seemed to have been well taken. This body of workers is a fraction of the old Mt. Zion Church.

Leaving this point the writer went to Edwards, Mississippi, to attend the commencement at the S. C. I. The Commencement exercises were grand. It was a real inspiration to be there, and to hear those who performed.

From here the writer went to Claiborne County where he preached three sermons. On account of continual rainfall we could not have the meetings we had planned for.

The 5th instant found me at Mound Bayou. Here I met a good audience on the first Sunday who listened attentively to what was said. A sanctified preacher was here and was about to persuade some of the members to go back on the original doctrine. God's word prevailed and this preacher went away and I saw him no more. Before my arrival they could hardly rest for this holiness preacher.

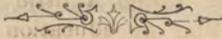
The writer left Mound Bayou for Memphis on the 7th of June. To my surprise I found thousands of people flocking to gether at this place for the reunion of Confederate veterans

Very truly yours,
B. C. CALVERT.

Christian Woman's Board of Missions.

All C. W. B. M dues; that is the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. E. Harlan, Downey and Ohmer Avenues, Indianapolis, Indiana. Send the money at the close of each quarter

Adaline E. Hunt, Editor.



Texas.

TO OUR C. W. B. M. WORKERS IN TEXAS.

As I go from place to place I am urging our sisters to come to our State meeting. Remember we meet this year on Tuesday before the 4th Lord's Day in August. I am praying that this may be our best meeting. Praying that more of us will come with our hearts filled with a desire to do a better service.

With our Centennial aim before us as women to put \$100 in the Texas College, let us strive to do our best. Help us to know as we make a sacrifice for the extension of His kingdom that it is but little to the sacrifice that our Saviour made that we might have the privilege of helping to send the gospel to every creature. This should cause us to take higher ground daily, our aims should be high and our lives fully consecrated to his service. See to it sisters that you come, see to it that some of your young people come, see to it that some of the old people come, we need them all there; we need men and women in our State meeting that have the good of the cause at heart. We must learn to care for the good of the cause as much so as we look after our families.

The family can not be what it should be when neglected by the parents. Neither can our churches be what they should be when neglected by the laymen of the church. Remember the C. W. B. M. period begins on Tuesday night. So be there sisters on time to make our meeting a success. Let us see that every minute is wisely used. I am glad to say that many of the brothers are joining our ranks. How glad of this! We also urge that as many of

the brothers as can be at our State meeting. Praying that God may bless our work.

I am yours for service.

MRS. WM. ALPHIN.

WACO.

Arkansas.

Dear Editor:—Please allow me space to say that we, the members of the Board of the Auxiliary, met Saturday before the 5th Sunday in May. House was called to order by the president, Sister Ellen Brock. Song "Amazing Grace," was sung, after which Sister Brock led us in prayer.

Owing to the inclemency of the weather we did not have a great crowd, but those who came seemed filled with the missionary spirit. Our State organizer was with us in this meeting and did much good. She gave a talk that warmed our hearts so much as to inspire us to do more earnest work for the Lord. A collection was taken to the amount of \$1 03.

On Sunday the rainfall was so heavy until we could not have our meeting.

The first Sunday in June we observed Children's Day in behalf of Foreign Missions. We had a nice program which was endorsed by the brethren, and especially Rev. W. E. Gardiner.

Our collection was \$4.30

Yours for the cause,

MRS. ROSA B. IVY.

Mississippi.

Dear Editor:—Please allow space in your columns to make a report.

The Auxiliary at Providence Christian Church was lately organized. We hope to do better work now than we have done in the past. The following officers were elected: Pres. Carolina Alfred Vice Pres. M. J. Walker, Sec'y. Rosetta Walker, Treasurer, Nancy

Taylor. Brother James Owens, Mary McDonal, Annie Walker, became members. We few members had a rally meeting, we raised \$2 50 in the meeting.

In the name of our Master we are going on, not going to get weary on the way; with the good prayers of others, we are praying that God may guide us all into paths of usefulness.

I went over to Union Hill the first Sunday. I was in the sisters' meeting which was good. I had a nice time in the meeting, and were glad to be with my dear sisters and brothers. We are going to fall in line to do a better work for the Master.

Yours in Christ.

MRS. M. J. WALKER.

TILLMAN.

Alabama.

Dear Editor:—Again I ask a little space in your paper to report something concerning our work here.

On June 12th and 13th, we held our third quarterly meeting at Union Point Christian Church. On account of the weather not being favorably, we did not have many in attendance the first day; but had a better meeting on the second day, which was Sunday.

Union Point Auxiliary reported as follows:

Members.	25;
Gain during quarter,	7;
General Fund,	\$2.00;
State Fund,	.85;
Total,	\$2 85

President, Mrs. E. S. Smith.

Sec'y, Mrs. D. C. Brayboy.

We had with us several of our brothers who encouraged us in our work. I am glad to say that the sisters at this place seem to be more interested than ever before. Each seem willing and anxious to do her part; whatever she is assigned.

One of our Auxiliaries seems to

be a little behind at this writing; sorry to say this, and hope to have a better report from them at the next writing; which I think will be true.

We were sorry indeed to not have our friend and sister Roxie C. Sneed with us in the meeting as this was the first meeting held without her aid and presence since we organized. We hope to have her in our next quarterly meeting, which will be in September; at just what place we can't say yet.

The state organizer did not report any new auxiliaries. It is probable that she will report some next time.

We feel that our meeting was a success and hope to have a better one next time. We ask the prayers of all Christian that we may grow stronger, and better understand the work.

Yours in the Cause,
MRS. D. C. BRAYBOY.

VIRGIL'S SELF DENIAL.

(Continued from 3rd page.)

go home and put my money in the missionary box. But if you never felt that ache in your mouth I s'pose you don't know how I feel."

Uncle Dick was silent for some moments, but all the time he was pressing Virgil's hand as if in sympathy. At last he said, "Yes, boy, I do have an ache in my mouth sometimes, but I'm afraid it's for something worse than candy. But you keep calling your hungry heathen—they'll help you out."

After Uncle Dick went back to his room that night he wrote these words in a little book: "No more cigars for me! I've got a missionary box instead, and I'm going to call on Virgil's heathen to keep the ache out of my mouth."

—THE KING'S BUILDERS.

Original Contribution.

There are those who say that the church of God is not yet up to the spirit of the day in which we live, and there is no doubt as to their belief. But notwithstanding all the flying machines and the lightening communications, the world has never yet been able to come up with the church. As high as God is above man so

high is the Church above all human institutions.

It is true that the world has made some wonderful discoveries, but all of our great discoveries have been made by men who believed in the Christian religion, and by being true servants of God and willing to persevere, God, in his simple way of revealing things, has revealed them to our Christian philosophers, and by that we know men did not accomplish these wonderful achievements of their on accord.

The world will not be up with the church until all merchandise shall become honest merchandise, and all nations shall be evangelized nations. To go among an unevangelized people and so unfold the word of God to them that you can find within them a heart that is willing to believe His word and accept Him as their Savior, is one of the most wonderful discoveries that can be accomplished.

As the moon goes through the roaring storm clouds unflashed and unharmed, and comes out calm and beautiful on the other side, so shall the word of God pass on through this world's persecutions, and on throughout the jungle of the heathen lands.

It is thought by some that our ministers have no need of being educated to carry the word of God to the unevangelized people and correctly deliver it. But this curious statement is denied when we attempt to have barbarians teach barbarians. A minister who has not been taught the word of God can not be expected to go among a people who have not heard the name of Jesus and explain the full meaning of the word so they may understand, because it is impossible for any one to explain what he, himself, does not understand.

In proportion as we help ourselves God will help us. We must not bury our talent and expect him to give us another, neither must we remain ignorant and go out to face the world expecting God to fight our battles for us. And those who expect to carry the word of God, or expect to succeed in any vocation in life

must not remain ignorant and face his fellow-brothers expecting some supernatural power or voice to tell him what to say, or to cause him to succeed in his vocation.

There are young people who are very talented, but would rather not use it than to spend a little energy in getting an education so they may be able to use it to the best advantage for themselves, and of carrying on the work of enlightening and the welfare of humanity. It is not strange that this is so, and yet we marvel, because it seems that it would be impossible for any one to willfully remain ignorant in the midst of such good environments as our Christian schools, which will educate them for half of the cost.

There are a number of schools through out our country, and are of many different kinds. We have the industrial school, the academy, the normal, the graded, and many others. In passing our opinion as to their good we would say they are all accomplishing a great work, and making quick and lengthy strides in civilization. But there is one element in the industrial school that all schools do not have. It has the safe method of instilling within our people the spirit of usefulness, and a character that will live throughout all ages. In the industrial school we receive training in the head, hand and heart. We are educated in our hands that we may go into the harvest fields and toil for the Master. We are educated in head that we may enlighten others and show them the necessity of using their talents for the upbuilding of humanity.

A trained hand is the lever that regulates the pace of progress, and an educated brain is a mighty engine. And when both are found in the same man, the steam is up, the track is ready and the great engine bounds away on the course of usefulness.

GENTRY C. ROBINSON.
EDWARDS.

Bible School Department

For Ministers Teachers, Scholars and other Christians

Geneva F. Burgess, Editor.

Lesson 1.

Lesson for July 4.

Edited From Standard Bible

Lessons.

PAUL'S SECOND MISSIONARY JOURNEY.

—The Philippian Jailer.

Acts 16:25-40. Read Acts 16:16,40.

GOLDEN TEXT.—"Believe on the Lord Jesus, and thou shalt be saved, thou and thy house."

—Acts 16:31.

TIME.—A. D. 52. **PLACES.**—Philippi and Macedonia. **PERSONS.**—Paul and Silas and the Philippian jailer. **PERIOD IN PAUL'S LIFE.**—Paul, the Missionary. **RULERS.**—Claudius, emperor of Rome, Cumanus, governor of Judea, succeeded during the year by Felix.

INTRODUCTION.

Philippi, the city in which Paul and Silas were imprisoned and where Paul baptized his jailer, is familiar to every student of Roman history, because there was fought the great battle which decided the fate of the Roman republic. On either side of the river Gangites, which flows but a short distance outside the walls of the city, the army of Brutus and Cassius on one side, and that of Mark Anthony and Octavius Caesar on the other, were drawn up before the battle, and the latter was victorious. It was on the bank of that same river that the preachers found Lydia and her companions and baptized them. It was in answer to her prayers that they had been guided thither. Whether the jailer and his family were baptized in the same stream, or in some pool connected with his house, we are not informed. The only information given on this point is that before the baptism the jailer took the prisoners and washed their stripes, and that after the baptism he brought them up into his house. If they went to the river, the city gate

must have been standing open during the night, but that was not uncommon in times of peace.

After the conversion of Lydia as told in our last lesson, Paul and Silas meet a woman controlled by an evil spirit whose ravings the people mistake for prophecy. By divine power Paul casts out the evil spirits. As this damsel was a slave through whom her masters made much profit through her sooth saying, her owners are very much offended when this hope of their gain is gone, and they seize Paul and Silas and take them before the rulers and charge them with teaching doctrines contrary to the Roman laws and customs. The multitude also rose up against them, and the magistrates rent their garments and commanded that Paul and Silas be beaten with rods. When they had laid many stripes upon them, they cast them into the prison, charging the jailer to keep them safely. The jailer took special precaution by putting them into the inner prison and by making their feet fast in the stocks. At this point our lesson to-day begins.

EXPLANATORY.

25. **PAUL AND SILAS.**—It will be remembered that Philip and Luke were with Paul and Silas in Philippi. The latter were imprisoned rather than the former, because they were the main speakers and leaders.

26. **SUDDENLY THERE WAS A GREAT EARTHQUAKE.**—This was the Lord's answer to their prayers. **ALL THE DOORS WERE OPENED; AND EVERY ONE'S BEDS WERE LOOSED.**—Either by the action of the earthquake or by the same supernatural power which produced the earthquake. At this point compare the release of Peter as told in the twelfth chapter of Acts.

27. **AND THE JAILER, BEING ROUSED OUT OF SLEEP.**—He probably slept in such a place that on rising he could observe at a glance whether the prison doors were secure. Paul out of the door could observe him,

but the jailer could see no farther than the doors. **SEEING THE PRISON DOORS OPEN, DREW HIS SWORD AND AND WAS ABOUT TO KILL HIMSELF.**—The jailer slept with his sword by his side. According to Roman law, a keeper must suffer the penalty of his escaped prisoners. Immediately he prepared to kill himself. Suicide is the refuge of the desperate, of cowards, of those in distress. It ought not so to be, for there is a better way of escape.

28. **DO THYSELF NO HARM.**—Paul was always on the alert to save men.

29. **SPRANG IN, AND, TREMBLING FOR FEAR, FELL DOWN BEFORE PAUL AND SILAS.**—The Philippian jailer connected the earthquake with the religion of Paul and Silas, of which he may have heard. He no doubt knew of the miraculous power manifested through Paul in the cure of the damsel possessed with an evil spirit.

30. **SIRS, WHAT MUST I DO TO BE SAVED?**—Saved from what? Not from punishment from the rulers, for his prisoners were safe. Ah! but he is in the presence of a high tower; he has sinned against God and his conscience is awake! **BELIEVE ON THE LORD JESUS, AND THOU SHALT BE SAVED.**—Mark that word "on." It is not enough to believe in Christ Jesus. Millions of unconverted people believe in Jesus just as they believe in Washington as a pure patriot. We know that when a miner looks at the rope that is to lower him into the mine he may coolly say, "I have faith in that rope as well made and strong." But when he takes hold of it and swings himself down into the tremendous chasm, then he believes on the rope. It is not a mere opinion, it is an act. And when a human soul lets go of every other reliance in the wide universe and hangs entirely upon the atoning Jesus, that soul believes on Christ. **AND THY HOUSE.**—We learn from the next verse that his "house" could listen to "the word of the Lord" hence were not infants.

Pres. J. B. Leburner

Institute Rural Station

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XIV.

Edwards, Mississippi, Saturday, July 10, 1909. No. 27

Helpful to All.



"Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love."

Thus we have a scientific statement of the art of developing the Christian virtues. When Christianity came to the world it was in the power of paganism which was refined barbarism and barbarism was simply intelligent savagery. Now in these various stages from savagery to paganism the baser passions were cultivated. And in this there was system. First came envy and jealousy and from these an undue desire for self-indulgence, and from this came hatred and lust, and from hatred and lust came feuds, factions, fornications, and from these came murders and social depravity.

But when Christianity came it sought to displace these passions which had their origin in savagery by developing the Christian virtues. Paul expresses it by saying we shall crucify the flesh and seek those things which are above where Christ dwelleth. But according to Peter this new line of development is to be done with scientific accuracy. We are to begin by adding to our endeavors diligence. That is, we are to give our full attention to this new work. The man who has somehow discovered that there exists this new line of virtues is not far from the kingdom. It is the birth of faith. An invisible course of development exists and he

knows it, and therefore the infant, faith, is born. To faith we are to supply virtue. Virtue is the name by which we designate the process of cultivating the Christian virtues, just as vice in its most significant meaning stands for the process of cultivating the barbarian passions. If a man were to have faith, that is were to have an inner consciousness that a new and better line of development exists, and yet continue to cultivate the barbarian passions, he would lack virtue; and, therefore, there could be no growth.

To virtue, Peter says we shall add knowledge. The greater part of the knowledge of God can come only to a man who is actively developing the Christian virtues. Such a man may walk in the midst of his fellows who are not cultivating these virtues and they know as little his thoughts as they would were he talking in an unknown tongue. This higher knowledge can come only to those who have virtue that is, those who cultivate the Christian virtues.

To our knowledge we are to add self control. A man must know the nature of the great truths of God and must become a partaker of the nature of God, ere he can gain complete mastery over self. A man must have reached this stage of development ere he discovers that he is master of his soul. The greatest moment in a young man's life is when he discovers that he is not a slave to his baser nature.

To our self control we are to add patience. Now patience is simply the continued exercise of self control. The young man who has suddenly discovered that he is master of his soul must yet acquire the habit of continuous control. Until he has acquired this habit, no victory is won.

After the development of patience, comes godliness. Godliness is God-

like-ness and God-like ness is doing like God. Godliness is not often spoken of a young for the simple reason that it can manifest itself only after the development of patience, and patience can come only in the mature years of a man's life.

After godliness comes brotherly love. When a man begins to do the things that God does he begins to have a passion for like spirit. Who has not attended a convention of kindred spirits and has not noted the warmth of handshake? When we remember the awful persecutions the early Christians endured, we do not wonder that they fell upon one another's necks and kissed. Recently at the Confederate reunion at Memphis some of the old veterans kissed the cheeks of Gen. Fred L. Grant. Why? It was not because they loved the man. He is the perfect image of his father Ulysses S. Grant. Was it because they loved Ulysses S. Grant? They said many hard things about him in battle days. No it was none of these things. These old veterans endured horrible things, too horrible to be told, in the four years of battle, and now Fred D Grant, the image of Ulysses S Grant, the embodiment of the spirit of the North in war times, stood on their reviewing stand. They were certain now they had peace. The victory at last came by another route than they had looked for and their souls burst forth in this passionate way. If a man wants to develop a passion for his fellow laborers, let him do the work God does.

But a man does not exercise his passion for his brethren long until he discovers that that is too narrow and his love begins to go out to all mankind and from all mankind it easily goes out to all God's creation, and this is called love.

(Continued on 7th page.)

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

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the press of

THE SOUTHERN CHRISTIAN
INSTITUTE.

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and the general interests
of the Negro race.

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THE GOSPEL PLEA,

EDWARDS, MISSISSIPPI.

ENTERED AS SECOND CLASS MAIL MAT-
TER AT THE POST OFFICE AT EDWARDS,
MISS.

SUNDAY SERVICES.

10:00 a. m. Sunday-school.

11:00 a. m. Church Service

4:00 p. m. Y. W. and Y. M. C. A.

7:00 p. m. C. E. Meeting.

OTHER SERVICES.

8:00 p. m. Young Men's Summer
Literary Society, alternate Mon-
days.

8:00 p. m. The Three G Literary
Society, alternate Mondays.

8:00 p. m. Prayer Meeting,
Wednesdays.

7:00 p. m. Night School, Tuesdays
and Fridays.

NOTES FROM OUR SCHOOLS

Southern Christian Institute.

Norval Perkins, '09, is attending
business college in Richmond, Va.,
this Summer.

The Y. W. C. A. has pledged to
raise one hundred dollars to furnish
their assembly room in Smith Hall,
the new home for young women,
when it shall have been built. We
understand that a number who are
now at home have already raised
their two dollars. This is a beauti-
ful thing to do. The Young Women's
Christian Association is one of the
most wide awake organizations in
school.

The printing office has just been
treated to a new cement floor. This
is an improvement that was very
much needed. The work was done
by our boys under the supervision
of Mr. Ross.

Four young men signed the
"Pledge Card," thus making appli-
cation for membership in the Y. M.
C. A., Sunday, June 27. Others
are thinking very seriously of mak-
ing application.

Mr. and Mrs. Burgess were very
forcibly reminded, Saturday even-
ing, June 26, that ten years of wed-
ded bliss had been theirs. Accord-
ing to the old time custom it was
their "tin wedding." The young
women, accompanied by their ma-
tron, Miss Hunt and her sister,
who has charge of the culinary de-
partment, "swooped" down upon the
innocent couple at their Hall, with
all sorts of "tin instruments." The
tin band played the selection,
then there was a song with original
words, and a plantation melody;
then the happy serenaders dis-
appeared as mysteriously as they
had come.

We have the assurance of an
electric light plant. This will be
a great addition to our equip-
ment.

Our friends will kindly remem-
ber to address all mail to teachers
and students, "Institute Rural
Station, Edwards, Miss." Our new
post office began operations July 1.

More teams are being used now
in our work at the S. C. I. than
ever before in the history of the
school. Even Orlo, the colt, had
to come under the harness to drive
to town, as the horses we usually
drive are used for other purposes.

The boys at the cement block
machine were going pretty fast,
June 29, when they turned out
one hundred and four fine blocks. A
student, Eugene Johnson, of Ful-
ton, Mo., has charge of this work.

We learn from the Eureka (Ill.)
paper that the three missionary
societies of the Christian Church
tendered a reception to Miss Gard-
ner, and two other young women
who had been at work upon the
field. Each was called upon for a
talk and each responded. We trust
that all of our day school teachers
will have a pleasant and profitable
vacation.

It gives us no little joy to know
that Mr. and Mrs. Willis Prout
will be workers at the S. C. I.
this fall. Their coming will be a
great help to our growing work.

Hagar Love's Company had the
best record for the week ending
July 3.

Our fourth of July was celebrated
in Central Park last Saturday. It
was a very warm day, but the
beautiful shade trees made it very
pleasant for all. The forenoon was
spent in freezing the ice cream,
killing and barbecuing a pig and
doing other necessary things to
make the afternoon enjoyable. The
first of the events was a program
as follows: Music by the S. C. I.
band; song, America, by the au-
dience; prayer by Prof. Young; or-
ation, Belle West; recitation, Stella
Edwards; a plantation melody;
speech, Eric Hunt; address, Pres-
ident Lehman; selection by the
band. Then followed the picnic sup-
per. After which our boys took
sides and played a very interest-
ing game of ball. The day will
not soon be forgotten by those who
were permitted to be present.

THE NEW DINNING HALL:—July
6, the blocks were laid all around
almost to the middle of the win-
dows. The mason boys had to wait
for blocks for nearly a week.
The work of the building is pro-
gressing real nicely. Our next re-
port will be when the blocks have
been laid as high as the top of
the windows.

Robert Jones and Charley Harris
spent the Fourth at their home in
Claiborne county.



S. C. I. Summer Bulletin

Vol. I. * * * * * No 8

The catalogues are not yet out
of the printers' hands. Since I am
not in charge of the Industrial
Departments, I cannot tell you now
just how the different courses will
be arranged. It is sure, however,
that young men will have better
opportunities than ever before.
Mr. Prout who has charge of car-
pentry and mechanics, has been
a worker here before, and we
know that he is an instructor of
rare ability. The young men who
have a chance to take work under
him in the blacksmith shop, in
the carpenter shop, in the electric
light plant, will be fortunate.
Mr. C. R. Young, who is at the
head of the producing industries,
stockraising, farming, gardening
and poultry-raising, is master of
the work in which he gives in-
struction. A graduate of the State
Agricultural College of Iowa, he
knows how to make life on the
farm enjoyable and profitable. Why
not send to day to President Leh-
man, Institute Rural Station, Ed-
wards, Miss., for an application
blank to enter as an industrial
student in September?

T. M. BURGESS, Principal

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

Hampton, South Carolina,
June 14, 1909.

Dear Uncle Isaac:—I was sitting down today reading your helpful paper and it filled my heart with great joy. I always take much delight in the GOSPEL PLEA, but this is my first time to write, and I am hoping to see it in print.

I have been attending school at Beaufort, South Carolina. I have attended two falls hand running and I enjoy going to school there; it is a good Christian schools.

This fall coming the 27th of September with the help of the Lord, I expect to go back again and that will be my last term. There will be twelve graduates in my class next May. Our commencement was on the twelfth of May. We had a very nice time at our commencement exercises this May gone.

Dr. Silas H. Floyd D. D., of Augusta, Ga. gave the address to the graduates and oh! how encouraging it was. With these I will close.

Yours respectfully,

MABEL M. HENDERSON.

A few days ago when the Wright brothers returned from Europe, three medals were presented to them: one from the U. S. government, one from the state of Ohio, and the third one from the city of Dayton, Ohio, their home city. To be thus honored was certainly a splendid tribute to them. These young men are fast becoming masters of the air. The time is not far away when we may travel by 'air line' as well as by rail. The flying machine is here now and here to stay.

A man who has genius and pluck enough to work out some new idea, will ever be held in high esteem by his friends. But no sluggard ever works out anything new for the world. One must first become master of himself before he can become master of anything else. The boy who says that he cannot subject himself to the discipline of the home or school can never expect to be-

come master of any important piece of work. It is this kind of boy at school who is always complaining at school that "you can't do anything without being punished or getting a mark." Did you ever notice that boys who are always talking thus are the ones who have very poor opinions of themselves? They class themselves just about where they belong. The boy who says "I can make as good a record in conduct as any one in school," and day and night TRIES, soon wins his way into the hearts of his teachers in such a manner, that he forgets all about rules and regulations, and lives a life of freedom and ease in the school, because he lives above rules, and he knows that they are not intended for him.

Did you read what I said last week about being editor of "Heart to Heart" talks? I want to let some one of my young people become editor of our page some week during August. It will be a contest. The young person who sends me the best material for this page will become the editor. Now the contest is on; get busy.

Now and then we are hearing from young people that we never heard from before. We are very glad of this. In fact that is what our page is for. If you don't make use of this page you can't blame Uncle Isaac for it. What would you think of a person who was invited to help himself at a gold mine and wouldn't do it?

The reputation of having an ambition to amount to something in the world, of having a grand life aim is worth everything. The moment that your associates find that you are dead-in-earnest; that you mean business; that they cannot shake you from your determination to get on in the world, or rob you of your time or persuade you to waste it in frivolous things, you will not only be an inspiring example to them, but the very people who are throwing away their time will also admire your stand, respect it, and profit

by it, and you will thus be able to protect yourself from a thousand annoyances and time-wasters, and experiences which would only hinder you.

In other words, there is everything in declaring yourself, in taking a stand and thereby announcing to the world that you do not propose to be a failure or an ignoramus; that you are going to take no chances on your future; that you are going to prepare yourself for something out of the ordinary, away beyond mediocrity, something large and grand.

The moment you do this you stand out in strong contrast from the great mass of people who are throwing away their opportunities and have not the grit and stamina enough to do anything worth while, or to make any great effort to be somebody in the world.

The very reputation of always trying to improve yourself in every possible way, seizing every opportunity to fit yourself for something larger, better, grander, is an indication of superiority, and will attract the attention of everybody who knows you. It will win you recommendations for promotion which are never won by those who make no special effort to get on.

Lincoln was so hungry for an education, so anxious to improve himself, that everybody who knew him felt a real interest in him, and was anxious to help him. Most people are eager to help ambitious people who are trying to do something and to be somebody in the world. They throw opportunity and advancement in their way whenever they can. The very reputation of being ambitious—an earnest, thorough worker—is a splendid capital to start out with. It gives confidence and credit. It makes people admire you, but it also makes them believe in you.

--SELECTED.

Reports from the Field.

NORTH CAROLINA

Editor of the GOSPEL PLEA:—
The Negro Disciples of Christ of Eastern North Carolina are marching slowly but surely on the road of church extension and general progress.

Last Sunday was a gala day at Faison for the Church of Christ.

Money was collected to rebuild. Instead of the small, frail building at Faison, North Carolina, a spacious and stately church building is to be immediately erected and dedicated to the service of God, "a house of prayer."

Elder Thos. J. A. McLaurin is shepherd of our flock at this place, and it is gratifying to see the loving spirit and unity of purpose manifested, by good people of Faison, irrespective of faith or doctrine.

Special mention should be made of the members of the Baptist churches of the community and of the Methodist brethren and sisters.

Eld. McLaurin is a very successful pastor, a noble gentleman and an eloquent and spiritual preacher, a church builder and a servant of the Lord.

We beg the Editor of the PLEA to give publication of these names of persons who contributed as follows:

Eld. T J A. McLaurin,	\$.25;
L A Artis,	.25;
W M. Cox,	.25;
E L Whitfield,	.25;
Sister J C. Artis,	.25;
Bethena Darden,	.25;
Della Darden,	.25;
Melia Thompson,	.25;
Della Faison,	.25;
Anna Stevens,	.50;
Churna Mosco,	.75;
Charlotte Darden,	.50;
Caroline Faison,	.25;
Eliza Slocum,	.25;
Joseph Lee,	.25;
James Lane,	.25;
Ross Herring,	.25;
Phillis Barkill,	.25;
Ellen Faison,	.25;
Daniel Shines,	.25.

The people here are realizing the importance of housing the church.

Yours in the work,
E. L. WHITFIELD.

KINSTON.

AN ELEMENT OF WEAKNESS.

The greatest element of weakness in the divided church of our time is its mediocrity—a mediocrity which in too many instances shades off into puerility.

The leading affairs of the world are great. They are not always strictly good but they are great. The things which occupy the attention of groups of men and of nations of men are the greatest ever presented to the human mind and hand. Science, invention, discovery and constructions are on a scale grand enough to fill the gods with amazement. The achievements of human thought and skill furnish evidence that the human race has risen to heights in every department of life, loftier than any attained before.

Too violently in contrast with all this greatness of world-thought and world-achievement is much of that which the church still endeavors to force upon the attention of a busy and preoccupied public, under the plea that it represents the interests of the Kingdom of God among men.

As a single illustration which will serve for a whole class of church claims, just yesterday I saw a good man walking along the street distributing tracts in defense of close communion. This may be an extreme case, but, unfortunately, it is not a rare instance of the church exploiting its puerilities in the presence of the greatness of the world of the twentieth century.

There is a cause for this, a cause similar to that which has for ages retarded the progress of the Chinese and kept that which should be the greatest in a condition of shameful inferiority, and this blighting cause is the belief that antiquity alone possessed the highest wisdom

and published to the race full and infallible instruction for all coming time.

What the church of to day must do if it would rise above the contempt of the world and perform its necessary function of the regenerating organ in human society is to put itself into full sympathy and accord with the spirit of progress, which is God at work in the world of affairs, and furnish itself with the wisdom of science the power of religion, and the methods of world success and take its proper place at the head and in the lead of all human enterprise on the way to the goal of ultimate destiny.

F. M. CUMMINGS.
—CHRISTIAN EVANGELIST.

Kansas.

Bro. Daniel Weeks of Emporia, Kansas, died at his home on June 28, 1909 at 12:30 p. m., having suffered severely for the past eight months with stomach troubles. He was one of the pillars of this congregation of disciples, and a leader in all of the state work, whom the whole brotherhood had the highest respect for his council and advice. He was a master of Masons, a wise counsellor and advisor in civic affairs in this community, and an acknowledged gentleman, and a worthy citizen by all who knew him. He served as janitor of the school of this city for near forty years. His funeral was conducted at the Second Christian Church by Elder Duke of Topeka, June 30, 1909.

He leaves a wife and many friends and relatives to mourn their loss.

R. T. MATLOCK

THE LORD'S PORTION.

It was Saturday afternoon. Duties of the morrow pressed hard upon my soul. My sermon subject had been chosen, but not clearly outlined. The theme had reached my head but not my heart. Up to this time the congregation which I

served—a mission band in Traverse City, Michigan—had been assembling in a hall which seated about 200. People were being turned away every Sunday night. The members were not wealthy but belonged to the wage-earning class. I was in debt several hundred dollars and my salary was not large. A new house of worship was a necessity. We decided to hold service in the city opera house with our weekly expense amounting to \$45 00. Plans were drawn, submitted and accepted for a twelve thousand-dollar building. The Christian Woman's Board of Missions was giving us \$200.00 a year. Our needs were great.

Many times did we read and quote Philippians 4:19—"But my God shall supply all your needs according to his riches in glory in Christ Jesus." After a careful study of God's word we concluded it was not scriptural for us, at least, to sell ice cream and cake and peanuts and fudge in the name of our Lord. This principle has been strictly adhered to up to this writing. How then will He supply our needs? My morning sermon was to be along the line of giving. It was with much hesitancy that I approached this task. The "Lord's portion" was my topic. I had not been giving proportionately, systematically, regularly and cheerfully, and yet I knew that the Scripture taught I should give in this manner. Could I take him at his word? Will he supply all my needs? Does the silver and gold belong to God and am I just one of his stewards? Shall I withhold my mite? Can I trust him for the good things he promises to those who walk uprightly? Furthermore, I owed my fellowmen, and would it be right for me to give to God as long as I was in debt. What shall I do? During all this struggle I was hearing in my inmost soul the words of Malachi—"Will a man rob God?" Had I the right to ask others to give in the scriptural way when I did not walk in that way myself? These questions came to me in rapid succession and with heart searching power. Upon my knees with an open Bible before me

I determined to find out God's way and walk therein—no matter what the cost.

MY FINDINGS.

(1) "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Leviticus 27:30. (2) "Honor the Lord with thy substance, and with the first fruits of all thine increase." Proverbs 3:9. (3) "Will a man rob God? Yet ye rob me. But ye say, wherein have we robbed thee? In tithe and offerings. Ye are cursed with a curse; for ye rob me, even this whole nation. Bring ye the whole tithe into the storehouse, that there may be meat in mine house, and prove me herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:8-10. (4) "Woe unto you scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin and have left undone weightier matters of the law, judgment and mercy and faith: but these ye ought to have done, and not to have left the other undone." Matthew 23:23. (5) "Upon the first day of the week let each one of you lay by him in store, as he may prosper that no collection be made when I come." First Corinthians 16:2 (6) "But this I sav, he that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his own heart: not grudgingly, or of necessity: for God loveth a cheerful giver." Second Corinthians 9:6-7.

After prayerfully reading these passages I resolved to give God at least one-tenth of my income, whether it be large or small. In the "Lord's Portion Box" I placed a one dollar bill and a penny, expressive of the fact that if I received much I would give proportionately. This was not all. That kind of giving was entirely under law. I also decided to make gifts under grace and not let my left hand (law) know what my right hand (grace) was giving. The ser-

mon was preached. The people were convinced and a great many became tithers. Every expense was met. Our new church home was built and through the efforts of my most worthy and consecrated successor, Mr. J. Allan Canby, the last dollar of indebtedness will be paid very soon. The people had a mind—to pray, to work and to give—and the Lord added his blessing. My debts are all paid. I have learned to my own satisfaction and joy that 90 cents with God will go further than 100 cents without God. No single act of my Christian life has brought me so close to my Saviour as the one I have just recorded.

Not that I have so much to give but that I have by this "grain of mustard seed faith" entered into partnership with the One who holds the wealth of this universe in his keeping. And I know that if I keep my heart pure, my conscience clear and my life right and do with might what my hands find to do, I will never want for any good thing.

In view of the fact that so many of our churches are in debt may I not ask every reader of these words to seriously reconsider "The Lord's Portion" as your financial obligation to God and to act at once? "Will a man rob God?"

THOMAS PENN ULLOM.

—THE CHRISTIAN EVANGELIST.

A GLIMPSE OF GLORY.

As I sat by the open window
Watching the day's decline,
A passionate pain and longing
Stole into this soul of mine.

I thought, as the dark clouds
gathered,
Sadly shrouding the face of day,
Will it be like this in the evening
Of life, as it passes away?

All at the church in splendor
Rolled back from the face of the
sun

And I caught a glimpse of glory
Just as the day was done.

As I opened my darkened win-
dow

To the promise of even'g time
light.

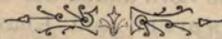
Faith parted the dark clouds to
give me

A glimpse of the glory of night

Christian Woman's Board of Missions.

All C. W. B. M dues; that is the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. E. Harlan, Downey and Ohmer Avenues Indianapolis, Indiana. Send the money at the close of each quarter

Adaline E. Hunt, Editor.



NOTES.

Mrs. Bostick of Argenta, Arkansas, writes that at a recent meeting of their Auxiliary they were greatly helped and strengthened by the presence and helpful talks of Mrs. Fullen, who is working among the white Auxiliaries of Arkansas and Mrs. Martin, the Vice President of the white Auxiliary. There was a large crowd out to hear them and some of the colored Baptists said that it was indeed fine. These sisters will receive a cordial welcome from Mrs. Bostick and the other members of that Auxiliary any time they can arrange to meet with them. A collection of two dollars and twenty cents was taken up.

Arkansas.

Dear Editor:—It has been quite a while since you have heard from me through the PLEA. I come to you now with a message from Pine Bluff. I was nicely cared for while visiting that auxiliary. These sisters have had many disadvantages and discouragements but we are glad to say they still have the missionary spirit in their hearts. I did all in my power to strengthen them. They seemed to be more encouraged after carefully listening to the message I carried them. We pray that they will grow strong and become faithful soldiers in the battle of the Lord.

A contribution of \$1.10 was taken.

We hope that each auxiliary worker will do his best to spread the cause of Christ in all parts of the world. We are glad we can cooperate with the brotherhood in carrying out the great commission. We

want others to join in this great work.

Yours in the work,
SARAH A. GODBEY.

LITTLE ROCK.

Mississippi.

Dear Editor:—

We beg leave to make the following report of the seventh quarterly meeting of the Auxiliaries to the C. W. B. M. held at the Union Hill Christian Church. We had a good spiritual meeting. We only had three Auxiliaries to meet but we hope all will be ready to meet with the Hermanville sisters the first Saturday and Sunday in September. The following Auxiliaries reported as follows: Union Hill, \$1.00, delegate, Mrs. S. D. Yarber; Forest Grove, \$1.00, Delegate Sister Reilegh; Hermanville, .50 Delegate, Cordelia Heath. In our meeting we elected Sister Hattie Griffin State Organizer instead of District Organizer, and Edna Travillion as a missionary sister.

Sunday School lesson taught by Elder R. B. Brown and A. G. Sneed. Collection for Sunday School 37 cents. Cash pledges taken up by Bro. A. Jennings.

Brothers A. Jennings, .75; A. G. Sneed, .25; D. Wright, .25; R. B. Brown, .25; C. Wilson, .25; A. B. Foster, .25; J. M. Baker, .25; Sisters H. D. Griffin, .25; O. P. Baker, .25; A. Wright, .25; R. C. Sneed, .25; H. J. Flowers, .10; S. D. Yarber, .10; S. Blackburn, .10; Z. Wilson, .10; M. J. Walker, .10; Cora K. Green, 10. C. Yarber, .10.

We ask an interest in your prayers that our meetings may grow better and we may be able to do more in this work.

CORDELIA HEATH.

HERMANVILLE.

"Lorenza Policarpo was one of the first to make confession of faith in Christ at La Rosita; but his

parents thought that he was young to be baptized, he being then eleven years old. He insisted that he knew what it meant to follow Jesus, and was so earnest that his parents finally gave permission for him to be baptized, and for the little time I was with us, he was one of the most faithful Christians I ever knew.

"He was an invalid for several months before his death, in the spring of 1908, and during the time that he was confined to his bed he never complained once, but showed such faith in Jesus that he had a great influence on all that saw him during his sickness. Whenever any of the church members would visit him he would ask them to sing a hymn and pray with him. His favorite songs were 'Nearer My God to Thee,' and 'My Redeemer, King of Glory.' When his mother would pray with him, he would say to her: 'Mamma, do not ask God that I may be well, but that His will may be done.' You know that was the way Jesus prayed."

"The 1st afternoon of his life he went off into a deep sleep. When he awakened he told his mother that he had been absent so long because he had been to heaven, and when he got there, God wanted him to go on an errand for Him, and just as soon as he had finished the errand he had come home again. 'But I must soon go again, Mamma,' he said, 'for God wants me to come and be with Him and be errand boy for Him all the time. So, Mamma, I can't be your boy much longer, for I am going to be God's boy.' A few hours later he called all the family together, and, turning to each of his brothers, one at a time, he begged them to be good boys, to read their Bibles, and to do what Jesus said to do. He begged his father and mother, too, be faithful to God, and to love one another more. 'And, Oh, see! Here is the beautiful coach that God said that he would send for me. Oh, it is beau-

tiful, and it moves so silently! It will come for all of you after a while. But no, I must go.' And he threw back the cover and made as if to enter the coach. But his little body was too weak to raise himself up. His mother took his thin, wasted form in her arms, and he whispered 'Dios Mio,' but his voice was too weak to go on, and his father, recognizing a favorite text, continued for him: 'TEN MISERICORDIA DE MI' (My God, have mercy upon me). The little fellow's lips moved in a vain endeavor to repeat the words. But no sound was heard. He had passed from his mother's arms to the awaiting coach of Heaven."

Helpful To All.

(Continued from first page.)

When a man has reached the stage when it can be said he has love, we can rest assured that he crucified, eradicated, the barbarian passions.

Thus we see it is not a question as to whether we go to heaven or not when we die; but it is a serious question as to whether we are cultivating the barbarian passions or Christian virtues. If we are cultivating the barbarian passions, all is lost. Nothing can come from such a life. It is degeneration. The wages of sin is death. But if we are cultivating the Christian virtues we have an endless growth. God himself is a goal. Our ministers should not spend so much time in trying to get men to go to heaven when they die and more time in getting people to crucifying the barbarian passions and cultivating the Christian virtues.

Original Contribution.

There is a large number of people that start out in life with the intention of doing wonderful things; but when difficulties present themselves they at once give up and let these difficulties overwhelm them, not once thinking of the many harder ones that the great leaders of to-day had to undergo to reach the goal of life.

Think for a moment of Mr. Booker T. Washington, no doubt the greatest leader of the Negro race. The difficulties he had to

meet with in trying to reach Hampton Institute were many. He did not give up but kept trying until he finally succeeded, and to-day is known as a race leader.

There are no reasons why we cannot produce some more Washingtons to send out to lead and direct the great Negro race. They must come. Where are they to come from? They must come from the schools and colleges of to-day. We are living in an age that will not permit us to give away to the difficulties that so often come as discouragements, but whenever they come, we must be so well fortified that they will be afraid to present themselves to us again. It is only the one that prepares himself for life's work that will be able to resist temptations and the difficulties that come to him. But if we have all through our lives of preparation resisted these temptations and made good plans to resist the difficulties that will come to us we will be able to resist when we are called into the world of labor where temptations and difficulties will come thick and fast. But have you ever thought, dear friends, that these things come to test our ability to resist them? And if we have prepared ourselves in school they will flee from us instead of coming to us. Oh, what a wonderful part each of us must play in preparing souls for this great work that is just before us!

When the twentieth century boys and girls look back at the close of the nineteenth century and see what wonderful improvements have been made, they can not afford to let the petty difficulties of life that so often come, awe them, but must fight just that much harder for a plan to fight them back. We should always keep in mind that life is no idle dream, but a solemn reality. Life is too real to waste our time in idleness. In whatever task we may be engaged, stick to it and work in earnestness to accomplish the good that will fit us for life's work; if however, difficulties should happen to come, earnestness alone makes life eternity. If we are engaged in a work and like that work, any difficulty may

come that wants to, but we will continue to work on as children trying to uplift the work of God.

If we should fall once in trying to accomplish a great work, do not stop and forsake it forever, but get up and try it again and we will succeed at last. Let success be ours whatever difficulty may come.

Looking over the hills of time we can readily see boys and girls that are being trained here and else where, going out into the fields of battle able and ready to fight the many evils that so many have not realized to be a lowering of the race. To do this great work we must let the love of God reign in our hearts, and let others besides ourselves know that God lives among his people and whenever sorrow and doubt come, Jesus is on our side if we only trust in him. Trust Jesus for the things that we are trying to accomplish and success will be ours though the Hill of Difficulty is steep.

Let us stop a while and think of the great help the Prayer Meetings, Endeavor Societies, Y. M. C. A., Y. W. C. A., and the C. W. B. M. meetings give us in preparing ourselves to climb the Hill of Difficulties. If we would only think before we give up the things we attempt to do, what help we are getting in the regard to preparing ourselves for the difficulties of life, we would not be so hasty in giving up. There are a great many things that the Negro has to learn yet, and this is one of THE things. Don't be in a hurry to give up, because "Life is a stormy sea," and is either to wreck or go on to better things.

Let us think of Mr. Jacob Kenoly, who through the many difficulties that came to him, pressed on until today we read of him in West Africa where he is telling the natives that there is a God in heaven. When we think of Mr. Kenoly, who was once one of us here, at Mt. Beulah, we ought to be glad.

Workman of God! O lose not heart,
But learn what God is like;
And in the darkest battle field,
Thou shalt know where to strike.
For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be a sin.

BELLE A. WEST.
INSTITUTE RURAL STATION, EDWARDS.

Bible School Department

For Ministers Teachers, Scholars and other Christians

Geneva F. Burgess, Editor.

Lesson III.

Lesson for July 18.

Edited From Standard Bible

Lessons.

PAUL'S SECOND MISSIONARY JOURNEY.

—Thessalonica and Berea.

Acts 17: 1-15.

GOLDEN TEXT.—"Thy word have I hid in my heart, that I might not sin against thee."

TIME.—A. D. 52 **PLACES.**—Thessalonica and Berea, cities of Macedonia and Europe. **PERSONS.**—Paul, Silas, the Jews. **PERIOD IN PAUL'S LIFE.**—Paul, the missionary.

INTRODUCTION.

Paul and Silas were just leaving Philippi as our last lesson closed. They then passed through Amphipolis and Apollonia, cities of no mean importance, and then passed on to Thessalonica, where the events of today's lesson took place. In Thessalonica the synogague furnished Paul a place and a people for the preaching of the gospel. In this city, as well as in Philippi, they met severe opposition, as the story in today's lesson will tell us.

The city is described as having over sixty thousand inhabitants, and commercially prosperous. The Jews, who are said to be about thirty thousand in Teessalonica, are influential. From a ship in the harbor twenty-five minarets, which means twenty-five Moham-medan Mosques (synagogues) were counted, one of which includes a dark room which, the officer said, "contains the tomb of one of Christ's apostles." Since this mosque had been a Christian church, and the Moslems forcibly took and adapted it to their own use, the tradition may easily have a basis in fact, and if not an apostle, at least some Christian of local fame, may have been interred there in early times.

EXPLANATORY.

1. **AMPHIPOLIS AND APOLLONIA.**—These were important cities be-

tween Philippi and Thessalonica. Paul and Silas did not stop at these places, likely because there was no Jewish synagogue in either. **CAME TO THESSALONICA.**—Thessalonica is about one hundred miles from Philippi, situated on the eastern coast of Macedonia. **WHERE THERE WAS A SYNAGOGUE.**—The synagogue furnished them a place in which to preach and a people to whom to preach.

2. **AND PAUL AS HIS CUSTOM WAS.**—It was Paul's custom to seek the synagogue every Sabbath. It does not follow from this that the synagogue is the church or the Sabbath the Lord's day. The Sabbath was Saturday, but Paul went into the synagogue on that day, as it gave him an opportunity to preach that no other place or day afforded. **REASONED WITH THEM FROM THE SCRIPTURES.**—A sermon that is powerful is one that begins, continues all the way through, and ends in the Scriptures. Many more men would be won to Christ if in every sermon the preacher would speak something of the love of God to men.

3. **OPENING AND ALLEGING THAT IT BEHOVED THE CHRIST TO SUFFER.**—Paul invariably showed that the Messiah must be born at a particular time, of the line of Judah, at a place foretold, that he must die and be buried, and must rise again from the dead. Then he set out prove that Jesus had met all these requirements, and therefore must be the hope of the nation, the Christ who was promised. Paul treated the Old Testament as a nut to crack. He broke the shell, opened out the kernel, and presented it as food to the hungry. The Jews were like little children who had a fruit tree in their garden, their father's legacy. The children had gathered up the nuts as they grew, and laid them up with reverence in a store house; but they knew not how to break open the shell, and so reach the kernel for food. Paul acts the part of an elder

brother. He opens the shell and lays the meat before them. He shows the meaning of prophecy in Christ.

4. **SOME OF THEM WERE PERSUADED.**—They were convinced by Paul's arguments. They accepted the gospel and became Christians. **CONSORTED WITH PAUL AND SILAS.**—Cast in their lot with Paul and Silas. Not only accepted theoretically their interpretations of prophecy, but practically adopted the Christian life, with all the dangers which such a course entailed. **AND OF THE DEVOUT GREEKS.**—Greeks who had learned enough of God to turn from idolatry, but who had not been encouraged. "They worshiped Jehovah, but had not become Christians." **CHIEF WOMEN NOT A FEW.** Better educated people seemed to have supplied most of the converts.

5. **BUT THE JEWS, BEING MOVED WITH JEALOUSY.**—Jealousy because many of the Gentiles were accepting Christianity. They did not like to see the Gentiles on the same footing as themselves. **TOOK UNTO THEM CERTAIN VILE FELLOWS.** Loafers in the public square—lazy, good-for-nothing people. **HOUSE OF JASON.**—Paul and Silas were evidently making their home with this man.

6-9. **THESE THAT HAVE TURNED THE WORLD UPSIDE DOWN.**—Christianity does indeed turn the world over where it is wrong side up, where evil is on the top. Let us turn the whole matter over and put good on top and bury the evil. **THESE ALL ACT CONTRARY TO THE DECREES OF CAESAR.**—While the zeal for Caesar on the part of these Jews was no doubt a pretense, yet it served a purpose. Thessalonica was a free city by the special grace of the Roman emperors, and its privileges of freedom were conditioned upon strict loyalty to Rome.

THE GOSPEL PLEA.

Pres. J. B. Lehman.

"PREACH THE WORD."

Vol. XIV.

Edwards, Mississippi, Saturday, July 17, 1909. No. 28

Helpful to All.



If all men could have a clear enough vision of the things that are to be as society advances, a great many things would be done differently. If those Catholic hierarchs of five hundred years ago had seen our age of religious liberty, they never would have attempted to exterminate the reformers. But they did not see it and the development had to come by running over them. But there will likely be as great changes in the next five hundred years as there have been in the past five hundred years, and those then living will see as clearly where we erred as we now see where they erred.

We have made wonderful inventions during the past hundred years, but we have only partially learned how to live in accordance with those inventions. When this is learned great changes will come over the world.

But the greatest change will come because of our missionary efforts. Our angels of light are going to every nation and kindred and tongue and they are bringing them into the kingdom of God. The poor Indian in Alaska, the benighted Hindoo in India, the dwarfed souled Negro of Africa, all have their angel of light gathering the elect from the four winds of the earth. This must mean a breaking down of the partition walls and a leveling of those races to a condition where they will co operate in doing the world's work. To those who fear amalgamation, we wish to say that these different races have always amalgamated wherever they have come in contact with each other, and the more sinful and ignorant they were the more they amalgamated. Christianity with it

system of universal teaching is the only solution. Those actuated by the high and holy motive of redeeming mankind will not either by wrongdoing or by erroneous judgment do that which will do wrong to prosperity. In our magazines we have many articles on the solution of the race problem. Many suggestions are offered when there is not one iota of power to carry out one of them. Christianity is our only remedy and the speed with which we get happiness will depend entirely on the energy we put forth in our missionary enterprises.

But in the solution of our problems, in the formative period of our growth, there must necessarily be sacrifices on all sides. To the white Christians people we would say, Your Christianity and your civilization are at stake. There are two methods of procedure viz. the Night rider and the Missionary school methods. The Night rider has reduced himself to a state where he ranks but little higher than the Saxon pirates off the shores of France fifteen hundred years ago, while the men and women of the North and South, who have supported and encouraged the Missionary School, have elevated themselves to the point where they are the finest specimens of honorable manhood the world affords. Unless these people go on and carry out their Lord's command to teach all nations they will destroy themselves.

To the Negro Christian people we would say, You have an important part to play in this. The better things that must come in the next five hundred years must come by growth and no amount of forcing would hasten them. The white people who built up our American Civilization could in no way do the Negro a greater wrong than by withdrawing all the restrictions

they now place around them. What a man gains by growth, no man can take away; and what a man has not gained by growth, no man can give. When the Negro was freed, he was but an infant in his conception of the world's work and freedom to him meant no more than license to shirk all responsibility. Even now with all the restrictions, care must be taken not to advance any individual too fast. In a few instances this was done and when they failed, the schools were blamed. A sure sign that many have not yet advanced to the point where they comprehend their responsibility fully, is seen in the occasional clamor we hear of some who will not co-operate in the high and noble work of the missionary school because it is not owned and controlled by the Negro. So long as this exist, there is sure evidence that a wrong ambition exists in the bosom of these men and they are not yet capable of performing fully their own part. To build and maintain a school like the S. C. I has required two hundred thousand dollars. This vast expenditure was made that a people, a race, might be put to their God given place in the world's work. This may take a hundred years, or it may take two hundred years to accomplish: but whether long or short, they are going to stand by it and enlarge it and increase it till the great work is done. And when it is done, the Negro will see that it was done wisely and that the clamor of a few was but the cry of the child that did not know what it did.

These white Christian people are doing all in their power to advance you and defend you and show up your inherent worth and any foolish clamor on the part of the Negro will but retard the work. The men and women who are meekly co-operating in our Workers' Conference are doing more in ten years than those clamoring can do in a hundred years.

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER
Issued every Saturday from
the press of

THE SOUTHERN CHRISTIAN
INSTITUTE.

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cause of Primitive Christianity
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TER AT THE POST OFFICE AT EDWARDS,
Miss.

SUNDAY SERVICES.

10:00 a. m. Sunday-school.
11:00 a. m. Church Service
4:00 p. m. Y. W. and Y. M. C. A.
7:00 p. m. C. E. Meeting.

OTHER SERVICES.

8:00 p. m. Young Men's Summer
Literary Society, alternate Mon-
days.
8:00 p. m. The Three G. Literary
Society, alternate Mondays.
8:00 p. m. Prayer Meeting,
Wednesdays.
7:00 p. m. Night School, Tuesdays
and Fridays.

NOTES FROM OUR SCHOOLS

Southern Christian Institute

Mr. Morrison and children, Fred and Minnie, accompanied by H. G. Smith, S. E. Elkins, and W. D. Smith were callers upon the campus Sunday evening.

A number of students and teachers attended the rally at the Edwards Christian church Sunday afternoon.

Hudson Miller's company had the best record for the week ending July 10.

Work on the new Dining Hall has been greatly hindered for nearly two weeks, owing to failure of the carload of cement to arrive. It arrived Monday and the block machine is again turning out blocks to its full capacity.

Lovie Temple, who was in school year before last, visited friends

here Tuesday. She hopes to be in school this year again.

Our band is receiving instruction from Prof. Powell, who has charge of Band Music at Alcorn College.

The "Range" will soon be mowed, then Mr. Ross can drill the line more effectively.

Mr. Young had the boys to tear down one of the abandoned tenant houses and remove it to the poultry yard, where it is being put up again for a chicken house.

Our mouths water for water-melons, but the crop is poor.

Post-master Ross will have the new furniture put in our post-office as soon as he can get around to it.

Fred Morrison, who graduated at Utica last Spring is expecting to enter school here this fall. He wants to do some work in the blacksmith shop in connection with the regular literary course.

Next week will end the Second Short Term of the Night School, and the regular written examinations will be given.

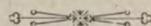
Roxie Sneed, '01, is attending the Summer School for teachers at Drake University, Des Moines, Iowa.

P. H. Moss, '01, of Martinsville, Virginia, reports that his mother is very low. May God comfort him in his hour of sadness.

H. G. Smith, '07, of Utica who is pastor of the Edwards Christian Church conducted the rally there last Sunday. It is the intention of the church to hold a revival in a few weeks.

A female quartette furnished an excellent selection at the Three G Summer Literary Society, Monday night.

Did you talk with any young man or young woman last week and urge him or her to come to the S. C. I. this fall?



S. C. I. Summer Bulletin

Vol. I. * * * * * No 9

How many are you planning to bring with you this fall to the S. C. I. from your community? We are pushing the new Dining Hall on to completion as rapidly as

possible. The dining room will seat nearly three hundred students. On the second floor there will be rooms for the girls who do the kitchen and dining room work. It will be a magnificent building. We are offering a two year College Course this year for the first time in the history of our school. Young people who are graduates of schools having three years of strong academic work, may be able to enter this course! Industrial Courses are being prepared and I may be able to make an announcement concerning them in the next issue of the "Summer Bulletin." Work hard and save your money, so you may enter the first day next term.

T. M. BURGESS,
Principal.

ALONE WITH GOD.

I went in alone to pray,
For my soul was tempest tossed,
And darkened lines of sin and woe
On my wayward heart lay cross-
ed.
And I thought of the one who for
many a year
Had scathed my sorrow and dried
each tear,—
But that mother to me was far more
dear
When I went in alone to pray.
From without, the laughter of
children gay
Breathed a benediction there;
They shut out, and my heart shut
in,
To wrestle alone with prayer.
I thought of that dearest earthly
friend,
On whom in my weakness I oft de-
pend;
But God a holier love doth send,
When we go alone to pray.
I went alone to pray,
And that Friend all others above,
Restored my saddened, sin-sick
soul
With the power of his heavenly
love.

—SELECTED.

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

Dear Editor:—Please allow me space in your valuable columns for a short report.

The Children Day held at Pea ridge Christian Church on the 4th Lord's day in June.

We had a nice meeting. The children were well trained.

The writer with the assistance of Mrs. Kerk were the conductors.

We raised a collection of \$12.07.

Yours,

G. R. BROCK.

If we would always do the things we ought to do, what a happy place this would be. In heaven those celestial beings do just what they ought to do. Possibly that is what marks the difference between heaven and earth. Selfishness will make misery everywhere and everytime. No one has liberty to do wrong. Absolute freedom is only for those who can do right. The moment we do wrong then we become a slave. Did you ever know any young person who thought he could do many wrong things and would never get found out? Young people, do you believe that? With Emerson we may say, "Commit a crime and the world is made of glass." You may not know that this is true now, but you will know it some day. Why is it that a guilty man will dodge at his own shadow? For him is not the world made of glass? If you had either to go to the penitentiary or hide for weeks in the woods away from the officers of the law, which would you choose? Is he free who skulks away from the presence of good people? Bad people are not happy in the company of good people. Take the worst girl you know, and how happy do you suppose she would be in the company of a Francis E. Willard or a Jane Addams? She would be just like a fish out of water. "Conscience doth make cowards of us all." Is he a brave man who would do a thing in the dark he is ashamed to do in the light? What a wonderful victory would

be gained if no boy would go where he is ashamed to take his mother.

James Lane Allen once said:—"So long as a single human being expresses faith in us, what matters an unbelieving world?" My mother believes in me; I know she does. If I know she has faith in me I am very, very cruel if I knowingly bring sorrow to that mother heart. Now in accord with Mr. Allen's thought, if my mother believes in me and I know I am worthy of her faith, what care I for those who would do me hurt?

Are you working to be editor of Uncle Isaac's page sometime in August? I know it is warm weather, but it is only SMALL people that get scared out on account of the warm weather. Let us see what a glorious issue of "Heart to Heart Talks" we can make that.

A PRACTICAL APPLICATION.

Mr. Holden was in one of those cheerful, mildly philosophical moods when he likes to think aloud and impart a portion of his wisdom to his wife. "Did you ever stop to think, my dear," he said, "that the greatest effect civilization has had upon life is in conferring leisure?" He went on to develop his thesis:

"We talk about how hard we have to work to 'make a living' as we put it, that is to get enough to eat and wear and a place to sleep. But just take the case of the lower animals. They don't have to bother about clothes or to think much about shelter: but, on the other hand, all their waking hours are given to procuring their food. Watch the cows in the pasture. They are eating all the time, except when they lie down for a little while in the heat of the day; and the fact that they have to travel for their food gives them the exercise that keeps them in good health.

It is the same way with the birds and with all wild animals. The very effort necessary to get their food is what keeps them well

"So it was with primeval man.

It took about all of his time to hunt and fish. It was the work of his hands, his whole body, as well as his brain, that supplied his table; therefore he kept in good physical condition and relished his food. Did you ever hear an Indian complain that he 'had no appetite'? No, ma'am!

"I believe the time will come when man—civilized man—will learn the lesson and return to the old order of things; when all of us, no matter what our occupation, will do some work with our hands, in order to procure our food. And we shall be the better for it, too.

"That is really the secret of the charm that hunting and fishing and camp life have for men. They restore the old fundamental conditions of eating one's bread in the sweat of one's brow. I tell you, when you have tramped five miles for a mess of trout, there's some taste to them. Getting back to nature, getting the feeling of the primeval man—is what restores."

"But I thought savages cultivated the soil, too—raised little patches of corn and other things sometimes, didn't they?" suggested Mrs. Holden, mildly.

"Certainly they did, my dear, certainly! But don't you see how my theory holds good there, too? They could get the product of the soil for food only by working with their hands, and—"

"That is just what I was thinking," interrupted Mrs. Holden. "I was wondering if you couldn't get something of the feeling of the primeval man by hoeing the garden to-night. You've really no idea how high the weeds are."

As Holden stopped a few moments to rest his back that evening, he remarked, somewhat irrelevantly, to Simpson, across the fence: "It's funny how unfitted women are for pure, speculative philosophy. It never seems to interest them unless they can tack it onto some con-founded practical thing or other."

— THE YOUTH COMPANION.

Reports from the Field.

PROGRAM
OF THE
SUNDAY SCHOOL CONVENTION
OF THE
CHRISTIAN CHURCH
TO BE HELD AT
THREE MILE CREEK,
OLAR, S. C., AUG. 20-22, 1909.

FRIDAY MORNING.

- 9:00 Convention called to order by the president.
9:15 Devotional service led by L. M. Brobham.
9:30 Enrollment of Sunday Schools and delegates.
10:00 Report of schools.
10:30 Welcome address, Miss Francis Breland.
11:00 Appointment of committees.
11:15 Remarks by the various superintendents.
12:00 Adjournment.

FRIDAY AFTERNOON.

- 1:00 Devotional service led by H. B. Ritter.
1:30 Paper by Miss Alma Harter.
2:00 Remarks by delegates and friends.
3:00 Address: The History of the Sunday School Convention, Eld. L. M. Wroten.
3:30 Paper by Miss Lula Best.
4:00 Why we need a Christian School in South Carolina, discussed by S. A. Davis, M. E. Folks, W. C. Brobham, and J. J. Robinson.
4:30 Paper by Miss Savilla Godfry.
5:00 Adjournment.

FRIDAY NIGHT.

- 7:30 Devotional service led by M. Sease.
8:00 Sermon by Eld. G. G. McCray.
Adjournment.

SATURDAY MORNING.

- 9:00 Devotional service led by H. S. Sabb.
9:30 Address by O. H. Coger.
10:00 Paper by Miss Mae Belle Henderson.
10:15 Paper by Miss Ella Ritter.
10:30 Topic discussed by the various Sunday School delegates; the time limited to 10 minutes each.
11:30 Address, Progress of the

Negro race by Prof. W. H. Rivers.
12:00 Adjournment.

SATURDAY EVENING.

- 1:00 Praise service led by Eld. S. B. Patterson.
1:30 Discussion, What benefit has the Sunday School Convention been to the Christian Church since its organization. Opened by Eld. L. M. Wroten, followed by B. J. Kearse, D. Harter, and Miss V. Washington.
2:30 Paper by Miss Bertha Davis.
2:45 Paper by Miss Lizzie Givens
3:00 Report of committees.
3:15 Report of Cor. Secretary and Treasurer.
3:30 President's annual address.
4:00 Lectures and addresses from visitors.
4:30 Adjournment.

SATURDAY NIGHT

- 7:30 Devotional services led by H. T. Rivers.
8:00 Sermon by Eld. S. Manigo.
Adjournment.

SUNDAY MORNING.

- 9:00 Sunday School open by H. W. Edwards, assisted by Wheeler Lightsey.
9:30 Lesson reviewed by O. H. Coger, assisted by W. M. E. Kearse.
10:00 Paper, A Little Child shall lead them, by Ora Washington.
10:30 Quartette, "The Lord is in this Holy Temple."
1:00 Devotional service led by E. Grant, assisted by P. K. Kinard.
11:30 Sermon by Eld. S. M. Sanders
12:30 Communion services conducted by Eld. J. L. Woods and Eld. S. B. Patterson.

After communion services will be a call for those who pledged on the Fairfax Christian school, also each delegate, minister, and superintendent pay 25 cents each in this rally. Every school is asked to raise its part. We want 25 cents from each superintendent and teacher, and 15 cents from each scholar.

Please take notice of the various topics for each Sunday School. You can select from your school who

will discuss your subject.

TOPIC FOR EACH SUNDAY SCHOOL.

1. Three Mile Creek, The object of the Sunday School Convention.
2. Cherry Grove, Its first organization.
3. Antioch, The rapid progress of the Convention since its organization.
4. Cedar Grove, What the young people should do to elevate their race.
5. Maglane, Parents' influence in the Sunday Schools.
6. Macedonia, How to make loyal Sunday Schools workers.
7. Rock Hill, Can a church progress without a Sunday School?
8. Ehrbarts, The influence of a Sunday School in a community.
9. Beautiful Gate, The best method in training children to love Sunday School.

10. Gethsemene, The influence of music in the Sunday School.

11. Earnest Truly, How to make rapid progress in the Sunday School.

12. Cypress Creek, The need of good literature in the Sunday School.

13. Mt. Pleasant, The future church.

Superintendents, please take notice to your subjects and pass it to any member in your school to discuss.

Those who expect to come by railroad will please notify B. J. Kearse, Olar, South Carolina, R. F. D.

A cordial invitation is extended to the public to attend this convention. All necessary arrangements will be made to care for delegates.

Your committee,

ELD. J. C. COUNTS, Pres,
B. J. KEARSE, Sec'y.

Texas.

For The Texas Christian Missionary Convention at Palestine, August 17-22. A strong program is being prepared by all departments.

The call is made for all the Christian pastors and ministers of Texas to meet in Palestine Tuesday at 10 o'clock August 17th to consider some matters of vital importance to the Christian ministry in Texas and to consider the wisdom of a Ministerial Institute. Palestine is conveniently located and easily reached by most of our pastors and churches and we should have a good attendance.

The Paris church, under the leadership of Elder J. H. E. Thomas, is doing a good work and we constantly hear good reports from them.

The Greenville Church, Eld. R. L. Love, pastor, has moved into its new building and has paid, we are informed, as far as it has gone.

The Waco Church pulled off a Two hundred dollar Rally, under the leadership of Elder M.T. Brown.

Elder S. R. Cotter of Kentucky has visited several of the churches and we hear encouraging reports of his work. He is now at Ft. Worth while the writer is at home with a very sick child with malaria fever. Elder Cotter will help Elder Thomas of Paris in a meeting beginning July 17th.

There were seven additions to the Ft. Worth Church in the regular services during the month of June. The work there is slowly growing more healthy and a leader will be secured soon.

Mrs. Alphin, the C. W. B. M. State Organizer, has recently visited the churches in East Texas. She reports an auxiliary organized in each church visited, and that Elder Knight, Rogers and Goston "are men who are out spoken and active in the work." It is hard to kill a well organized auxiliary, and impossible where the pastors are truly friends to the work.

Elder R. B. Wells and his people

at Palestine are expecting and preparing for a Centennial Convention. The indications are that we will be there.

Elder M. C. Hunter and his people at Taylor are advancing against great hinderances. Brother Hunter burns the bridges behind him, therefore no retreat.

We were called to Emporia, Kansas last week to be with the family and present during the last hours of Bro. Dan Weeks, who was and has been one of the Elders of the Emporia Church for many years. We learned early this week that he passed to his rest. He was truly a church man and has given largely in means, time, and efforts to the help of the church. The church has lost a great man. He and his wife are known to the Kansas brotherhood, both white and black, through their untiring devotion to the church. We regret that the serious illness of our baby, at that time made it impossible for us to go. My first pastoral work was with the Emporia church and Bro. Weeks was one of the Elders. His wife is strong in the faith and as such we commend her to the Lord Jesus Christ and His Word that says "Cast all your care upon Him for He careth for you."

We have spent the time, as evangelist since our last report, in Ft. Worth. We have managed to continue the work there without any help whatever from the churches. While we feel the work has suffered for the lack of means to properly do the work, we have so gone as to be able to meet expenses up to date. We hope to leave this work in the hands of a pastor on the second Sunday in July and go to Lyons for a week. Then, if the way is at all open, we desire to begin in Austin. At present we have calls from five worthy and needy towns. A little help would help us to reach those places.

WM. ALPHIN.

WACO.

South Carolina.

Dear Editor of the GOSPEL PLEA:—

You will please allow me space in your valuable paper to say a few words. I have thought that there was nothing I could do to enlarge the PLEA, but it affords me much pleasure to report that on June 13th, the congregation of the Cypress Creek church had a revival meeting. That morning, after devotional services, Elder J. L. Wood preached an excellent sermon and extended the invitation. A collection of \$1.61 was taken up, and then the communion service was observed and the congregation was dismissed.

At four o'clock in the afternoon there were again devotional services, after which Elder B. B. Harrison took charge of the desk and preached a powerful sermon. When the invitation was given, three came forward and made the good confession. Collection, 68 cent. Benediction.

Yours in Christ,

JOEIE RIVER.

WALTERBORO.

ALMOST HOME.

We are sailing into harbor,
Sailing o'er a troubled sea,
Storms and tempests sweep around us,
Shoals and rocks are on the lee,
With our chart, and log and compass,
Held by faith's dead reckoning,
Homeward bound we're swiftly sailing
To the city of the king.
We are sailing into harbor,
Brothers, hear the Lord declare,
There will be no griefs nor sorrows
No more trials, no more care,
No more pain, and no more crying,
Listen for the Saviour saith,
No more sickness, no more suffering,
No more parting, no more death.
We are sailing into harbor,
And from out the golden gate
We can hear the angel's vespers
As the storms of life abate.
Golden glories from the city
Slant athwart the heavenly dome,
And each balmy sunset zephyr
Whispers, "One day nearer home."

—SELECTED.

Christian Woman's Board of Missions.

All C. W. B. M dues; that is the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. E. Harlan, Downey and Ohmer Avenues-Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.



NOTES.

The following officers were recently elected in the Mt. Beulah Jr. C. E. Society:

President, Moses Brown; Vice President, General Wright; Recording Secretary, Deetsy Blackburn; Corresponding Secretary, Sanford Adams.

The Juniors are now at work trying to raise the money to complete their \$100 pledge.

I am sure you have been enjoying the many good letters in the columns the past few weeks and we still have two more good ones that will have to wait till the next issue. We hope you will continue to write and that the interest in your meeting will continue throughout these summer months when we are so apt to lag.

Mississippi.

Dear Readers:—

Our second Quarterly Meeting of the C. W. B. M. Auxiliaries is over and it was grand. Many interesting talks on the work were given. A number of the brothers were out to help in the work. We also had some new members, Sister Trevillion of Port Gibson and Sister M. J. Walker of Tillman; who took an active part in the meeting and said they were going to do all they could for this work.

Let us now get ready for the convention for that is our mission to do all we can for the home and foreign work. We claim to be followers of Christ, if so let us follow his example and fulfill His command by doing all we can to preach the Gospel to every creature. That takes in every race. That is why I am a C. W. B. M. member because they are trying to get the Gospel to every creature. In Matthew 25:31-34,

we read; "But when the son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on the right hand, but the the goats on the left. Then shall the King say unto them on his right hand Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Let no one teach separation among God's people. "Together we stand, divided we fall." So let us be co workers with Christ, carrying out the great commission. How can a Christian say this is not the work for them? Remember Christ's teaching about following the traditions of men rather than the commandments of God. When we join different orders we are for something that will aid us in this life but when we join this great work we receive a blessing here and eternal life. Now dear sisters, let us stand for the right and with our prayers, our alms, our love, try to get the Gospel into all the world.

Yours for His cause,

MRS. HATTIE J. GRIFFIN.

TILLMAN.

Texas.

"Full many a gem of purest ray serene the dark unfathomed caves of ocean bear; full many a flower is born to blush unseen and waste its sweetness on the desert air." As I go from church to church, and meet our young people I am impressed, more and more, that many a young life that might mean a great deal to us, as a people will waste its sweetness on the desert air, for lack of training. Let us awake and bring into our midst a Christian College where every flower that blooms may be

cherished to bring forth the most beautiful blossom, the fragrance of which all men may enjoy. With this one thought in mind I am pleading with our churches as I visit them to line up with the great work of the C. W. B. M. Then the second thought is to teach us to be missionaries at heart. The C. W. B. M. not only is training young people of this, and many lands, but it is also forming the auxiliaries which have thousands of gray haired men and women who are learning from their monthly Missionary Programs more and more of the spirit of Missions.

We were indeed pleased to be with Eld. M. Knight and his people on the 13th of June. After a long day's ride on the 12th we arrived at Cason and was met by Eld. Knight, and later by Sister Williams at whose home we found a pleasant stopping place. Those who are tired of the noise and bustle of city life can find no better place to rest than in a comfortable country home. Another thing I liked about Bro. and Sister William's home I found two Christian papers coming there weekly. How much this meant to that home in building and molding the character of its young people. Early Sunday morning we were at the Shady Grove church. We were indeed pleased to meet its splendid Superintendent, Bro. Dawdy and Eld Knight with bible in hand teaching class. I love to see the pastor in the Bible school taking an active part. We were glad to say a word to this wide awake school. Eld. Knight gave way and gave me the whole morning service to present the work of the C. W. B. M. to his people. It was a splendid audience and an attentive one. To my great surprise I found myself talking to four preachers in the audience who had come to hear of this work and some to invite me to visit their churches. This is what I like to see our lead-

ers interested in every cause of the Master, and no one was there to lend more assistance than Bro. Knight. When he shook my hand and said, "Sister Alphin, I am so glad you are here," I could tell it was from the heart. After telling something of the great work of the C. W. B. M. we asked for hands for an organization and 18 hands went up and ten of these were men. The pastor and wife heading the list, who will assist them to make their auxiliary second to none. After this meeting we went a short distance to a pool where three boys were baptized. This was a beautiful service to me, and even more so impressed me, to see them so patiently staying to every service. When we arrived home it was 5 p. m. and we were due back to church at 6:30 p. m. to perfect the organization. But a heavy rain began falling and continued most of the night. So we named the officers and gave them to the pastor. Mrs. Mollie Williams, President, Mrs. S. Ross, Vice-president, Mrs. Minta Mitchell, Secretary, Mrs. Hannah Walker, Treasurer. One sister walked four miles to be at the meeting on Sunday to ask me to come to Union Hill on Wednesday night. I am yet thinking of the faithfulness of that sister and the reason she was willing to come. Just to extend His cause. Wednesday we were in the home of Bro. and Sister Knight where a dinner had been prepared that would suit the palate of a king. We spent a pleasant and profitable day with Bro. and Sister Knight. At Union Hill we found another good audience and Eld. Knight and wife was with us to help us. After presenting this work we asked for names for an organization. Twelve names were given. We at once organized them as we could not be with them but one night. These are the officers: Mrs. Sogenia Mason, President, Mrs. Amanda Rogers, Vice president, Mrs. Eliza Chism, Secretary, Mrs. Sarah Evans, Treasurer. That night we were in the comfortable home of Bro. and Sister Rogers. It was 1:30 o'clock when we arrived home, and not one left the audience or seemed tired. Sister Mason is wide awake and I expect

great things from Union Hill. They had their first meeting Sunday night and the pastor told me early Monday morning that it was five and they added nine more and collection was \$1.05.

From there I went to Dangerfield and was to have had a meeting on Thursday night, but was again rained out. But Sunday morning we met the Bible school and found Bro. Saint Wallick a good Superintendent with a good school. We were glad to say a word and urge them to come to our State meeting. Bro. Ghoston, the pastor, was with us to give us encouraging words. When we were through at the morning services we took names for an organization and at night finished the organization with fourteen members, the pastor being among the first to give his name. At our night service we had a splendid audience of young people. We encouraged them to try and have a Y. P. S. C. E. and afterwards told more of the work of the C. W. B. M. especially among the young people. The following are their officers: Mrs. Missouri Wallick, President, Mrs. Ora Bones, Vice-president, Miss Etta Johnson, Secretary, and Miss Lillie Wallick, Treasurer. Bro. Wallick with the pastor, will push the work. We were indeed pleased after our meeting Sunday to have words of encouragement from Bro. Williams, Johnson, and Sister Wallick. I should like to speak of all that has come to strengthen me in meeting these pioneer men and women, who are anxious about the extension of His Kingdom. We need them and less of that wire pulling crowd "to carry my part." We were in the comfortable home of Bro. and Sister Henry Wallick where no pains was spared to make our stay profitable. We left for home after the night service and on reaching home found Baby Alphin quite sick. He is yet a sick little fellow and caused me to cancel my date for June 27th. So that between times I have written hurriedly of my last visit. I am praying that God may again bless him with health, and that I may be willing to be used in His service daily.

I am yours for service,
Mrs. WM. ALPHIN,
WACO.

Original Contribution

No heart is so full of longing for a child as that of a mother. When I say this I mean the true mother. The one who starts to bending the twig when she is blessed with it, and day after day puts forth unmeasured energy to indelibly impress upon its heart the glory of a life of usefulness, and how such is brought about.

When he is born he is in a measure led by instinct to do little bits of things, and if the environments coming from the mother are not good the result will be shown in his life ere long. This may be disputed by some, but when the matter is brought down to a nutshell, it is true after all.

You mothers of today, rear your sons and daughters in the services of the Lord. Influence their young lives by RIGHT LIVING; keep your moral lives pure, and when your children are grown into manhood and womanhood your homes will be those of joy and happiness; those of perfect blissfulness for all who come near.

It is a mother's duty and she should always find pleasure in giving to her child the benefit of every opportunity so far as lies in her power. She alone can do her duty.

Until he becomes considerate enough she should take special pride in measuring the height for him to reach, and push him on until the attainment is reached. When this is done another mark should be made for which he must labor; and if she keeps this process going throughout his childhood days, when he reaches manhood he will bless her and the world.

The babes that are being rocked in the land of today by mothers who are wearing this world as a loose garment; whose lives are as open books, are the ones to guide the ship of prosperity in the land of tomorrow.

CYNTHIA T. YARBRO,
INSTITUTE RURAL STATION, EDWARDS.

Bible School Department

For Ministers Teachers, Scholars and other Christians

Geneva F. Burgess, Editor.

Lesson IV.

Lesson for July 25.

Edited From Standard Bible

Lessons.

PAUL'S SECOND MISSIONARY JOURNEY.—Athens.

Acts 17:22-34 Read Acts 17:16-34.

GOLDEN TEXT.—“God is a Spirit: and they that worship Him must worship in Spirit and truth.” John 4:24.

TIME—A. D. 52 PLACE.—Athens. PERSONS.—Paul, the Epicurean and Stoic Philosophers, and the people of Athens. PERIOD IN PAUL'S LIFE.—Paul the Missionary.

INTRODUCTION.

Paul is now in the city of Athens, waiting for Silas and Timothy to come over from Macedonia. He is on Mars Hill, where he is about to speak to the philosophers and other people of Athens. Paul delivered his discourse on the ridge of a rock which rises abruptly to a height of thirty feet along the northern side of the ancient Agora, or public square of Athens. A flight of steps cut in the natural rock, sixteen of which are still there, led from the Agora to the top of the hill. The surface on top is not level, but it is near enough to enable a considerable audience to sit down on the rock surface within hearing of a speaker. The world renowned Acropolis stands a few steps east of this hill, and rises to the height of three hundred feet. It is crowned still with the remains of ancient heathen temples. The temple of Thesus is the best preserved. Athens was one of the most influential cities the world had known. During Paul's time it was especially the literary capital of the world. The Athenian orators and poets where the world's models, and the Athenian philosophers were its accepted teachers. The Athenian artists had long stood at the head of sculpture and painting, and the Greeks, led by Athens were regarded as the world's teachers.

Many thousands of young Romans came to Athens every year to finish their studies, and no one was supposed to be a finished scholar until he had studied in the Athenian schools.

When Paul reached Athens and was waiting for Timothy and Silas, he went into the synagogue, as was his custom, and there reasoned with the devout people. Then he went into the market-place daily and talked with any one willing to listen. Very soon his teachings began to awaken interest among the leading philosophers, who took hold of him and brought him to the Areopagus saying, “May we know what this new teaching is which is spoken by thee? For thou bringest certain strange things to our ears; we would know therefore what these things mean.” Our lesson today begins with Paul's answer to this request.

EXPLANATORY.

22. AREOPAGUS.—The hill of Mars. YE MEN OF ATHENS.—A very natural way of beginning to preach IN ALL THINGS I PERCEIVE THAT YE ARE VERY RELIGIOUS.—The marginal reading is “somewhat superstitious.” The literal translation of the word is “very demonfearing,” or “very divinity-fearing.” Paul was very courteous. He gives them a credit for their zeal for worship. Athens had given great pretension to religion.

23. FOR AS I OBSERVED THE OBJECTS OF YOUR WORSHIP.—Such as as temples, altars, images. I FOUND ALSO AN ALTAR.—TO AN UNKNOWN GOD.—Here Paul finds the point of contact. However realizing that with their thousands of gods they may neglect the real God, they build this altar. They were indeed “feeling after God.” Athens had been the intellectual center for four hundred years, and this indeed was the wisest altar that it had built. THIS I SET FORTH UNTO YOU.—It was death for any private person to disturb the religion of the State by the introduction of any foreign god that had not

been publicly recognized. But how admirably does Paul avail himself, of the inscription on the altar! Who could accuse him of innovation, when he openly expounded to the Athenians a worship, which was foreign to their customs, and which they otherwise would have regarded as unlawful.

Paul next introduces the God to whom he refers by a series of statements concerning him, each one of which presents him in striking contrast with the gods of the Athenians of which the Athenians made much.

24. THE GOD THAT MADE THE WORLD DWELLETH NOT IN TEMPLES MADE WITH HANDS.—Our churches are built to shelter our worshipers and to throw around them holy and helpful influences. The idolaters built their temples to shelter the gods with. These places were not large enough for an audience as only a few persons could go in at a time.

25. NEITHER IS HER SERVED BY MEN'S HANDS.—The greatest temples were hung with costly gifts, which were supposed to gratify the gods. Food and drinks were frequently bestowed as though the Gods had need of these.

26. HE MADE OF ONE FLESH EVERY NATION OF MEN.—Here Paul attacks the Athenian ideas. The proud Greeks and Romans refused to believe that the barbarian races were of one blood with themselves, but Paul not only traces the unity of God, but the unity of mankind. “There is one God and Father who is above all,” and all of his children should be of one brotherhood. DETERMINED THEIR APPOINTED SEASON.—The seasons of prosperity and adversity of all these nations, together with national boundaries, instead of being regulated, as the heathen supposed, by separate national gods were all controlled by this one God.

Mr. Lehman

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XIV.

Edwards, Mississippi, Saturday, July 31, 1909. No. 30

Helpful to All.



"WEEK in, week out,
from morn till
night,

You can hear his bellows blow;
You can hear him swing his heavy
sledge,

With measured beat and slow,
Like a sexton ringing the village
bell,

When the evening sun is low.

* * *

Toiling—rejoicing—sorrowing,
Onward through life he goes;
Each morning sees some task
begun,

Each evening sees it close;
Something attempted, something
done,

Has earned a night's repose."

The above from Longfellow's Village Blacksmith is one of the most beautiful statements of honest and modest living found outside of the scriptures. A few weeks ago we made the statement on this page that work and civilization go together while idleness and barbarism go together. No man can expect growth of character who does not have some honest occupation, helping to do the world's work. The most unfortunate moment in a young man's life is when he conceives the idea that he can make something out of nothing, or that he can make a living without working. The old gambling instinct dates back to our barbarian ancestry. All barbarians are gamblers. And the instinct is not yet bred out of us, for we have a great army of young men who either do not work at all or work only because

they are compelled to do so. There is a general desire to gain advantage over others to make life easy. Many are supremely happy when they can have a "pull" so as to gain advantage. But the honest toil of the smith as shown in Longfellow's lines is not on the "pull" order. He is toiling—rejoicing—sorrowing, onward through life. He is doing his share of the world's work. Honest? Certainly. No man can toil, rejoice and sorrow without being honest. It is the man who is trying to keep out of these things, the man who is trying to shirk his responsibility, that is dishonest. The world is made up of just three classes, viz.: (1) producers, (2) their aids, and (3) the gamblers. The first class till the soil and raise domestic animals. Upon their efforts is based the whole superstructure of the world's activities. If they should fail, all would fall. The second class consists of manufacturers, merchants, professional men, etc. Their work, while not as fundamental as that of the first class, is just as honorable, and usually requires more intelligence. The gamblers are all those who are trying to make a living without work. Some spend their time at the gaming table while others, who would not gamble, manipulate the markets, promote questionable schemes or rob and steal outright. They are barbarians within our gates. Their lives represent the exact opposite of civilization and growth. They are the only serious hindrance to the world's advancement. The only way it can be broken up is by compelling every child to attend school and then put in the course a political economy bearing on the

moral aspect of doing the world's work, written simple enough so every child can comprehend it. As it is now, about one-third of the people are doing the world's work which maintains them and the other two-thirds who do not work. This two-thirds consists of (1) the idle rich, (2) the sharpers, and (3) the loafers. In this section we have but few of the idle rich, and much less of the sharper class than many other sections, but an abundance of loafers and gamblers. Sending them to the county farm will not cure the evil. It may help us to control it, but the remedy must come in a better system of education.

Parents are often unconsciously to blame for this. They work hard themselves, but they teach their children that they must not work. Many of them come to school with the avowed purpose of getting out of work, and sometimes those who go through the first and second year of work, look down with disdain on those who are doing the work they used to do. Some fifteen years ago we had a boy who worked one whole year on the farm and then the next year he refused to sit at the table with "those clod hoppers."

Our country is a great country, but the curse of God is upon it because so many people are seeking to shift responsibility on others. Good, honest work, such as was exemplified in Longfellow's blacksmith, on the part of all our people, would convert our country into one of the very best. We were too indolent to clean up our country so as to destroy malaria, or to destroy the cattle tick so we could

(Continued on page 7.)

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

Issued every Saturday from
the press of

THE SOUTHERN CHRISTIAN
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and the general interests
of the Negro race.

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EDWARDS, MISSISSIPPI.

ENTERED AS SECOND CLASS MAIL MAT-
TER AT THE POST OFFICE AT EDWARDS,
MISS.

SUNDAY SERVICES.

10:00 a. m. Sunday-school.

11:00 a. m. Church Service

4:00 p. m. Y. W. and Y. M. C. A.

7:00 p. m. C. E. Meeting.

OTHER SERVICES.

8:00 p. m. Young Men's Summer
Literary Society, alternate Mon-
days.

8:00 p. m. The Three G. Literary
Society, alternate Mondays.

8:00 p. m. Prayer Meeting,
Wednesdays.

7:00 p. m. Night School, Tuesdays
and Fridays.

NOTES FROM OUR SCHOOLS

Southern Christian Institute

The following give the week-
ly Sunday School talks during
August:—Aug. 1, Virgia Broomer;
Aug. 8, Florence Blackburn; Aug.
15, Eugene Johnson; Aug. 22,
James Payne; Aug. 29, Eric Hunt.

We need rain badly; our cis-
terns are going dry.

Our friends in the community
are always welcome. A number
have driven in lately to see the
new cement-block dining hall.

We are now well started upon
the third Short Term of the
Summer Night School.

As soon as this issue of the
PLEA is out of the way, it is
the intention of the entire print-
ing-office force to rush through
the Southern Christian Institute
Annual Catalogue. We hope to

make it the best Catalogue we
have ever put out.

Lum Graded School.

It has been sometime since you
heard from us, but we have been
very busy during our silence.

We are having some hot weather
now.

Our night school is among the
best, though we are few.

Our work students are so very
faithful to their work and studies.

The Principal and Matron took
the girls over to Hayneville
Christian church Sunday.

We had two good sermons
preached by the pastor and Mr.
Franklin. Subject was taken from
James 2:17-20.

Rev. D. C. Brayboy is pastor
there, with a few members he is
doing good work. He is holding
a revival there this week. Pray
that his meeting will be a success.

Our campus begins to look new.
It is being piled with shingles,
lumber and brick, soon it will be
made into a porch for one of our
dormitories, a work house, a barn,
and plank walks.

The work seems to be getting
along very slowly but with such
men as Profs. Brooks and Frank-
lin behind to push and carry it
along it will be finished in due
time.

We have cut and housed two
good loads of Johnson grass. Our
garden is poorly now, but our
collard and cabbage plants look
promising.

Our corn crop is as good as can
be owing to the season.

We hope our improvements will
encourage some more students to
come to our school next fall.

The present boys' dormitory will
be the teachers and girls' dormitory
next fall.

Our Lord's Day school and
Christian Endeavor are among the
best.

Our Auxiliary proffit by the
weather. Our sisters will not come
if it is threatening weather.

My prayer is that they may

overcome this, and come out
and work for the Master.



S. C. I. Summer Bulletin.

Vol. 1. * * * * * No. 11

Edwards, Miss., July 23.

In the Industrial Course printed
in last week's Bulletin in the
Third Year you probably read
the following: "Work in the
department on Mondays and one
hour a day in the department
on Mondays, one hour a day the
week and every day during the
Summer Term." I do not know
how this mistake occurred.

Are you almost persuaded to
enter school some place next
fall? We extend a warm welcome
to you if it is your desire to
fit yourself for service. The man
who is greatest in any community
is the servant of all. No boy
should aspire to be like some idle
man he may happen to know.
The S. C. I. is a work shop.
In imagination see the students
at their various tasks: One snow-
ed under by a hard problem in
Algebra, one mastering a horn
in the band, one making cement
blocks, one screening sand to
separate the gravel from the sand,
one mixing the gravel, sand, and
cement ready for the cement
blocks, one picking up the bolls
that have fallen from the cotton
plants, in order to destroy the
weevil, one picking ticks from
the calves to prevent Texas fever,
one putting oil in the cisterns
to kill off the mosquitoes, one
hauling slop to the hogs, one
learning an essay or oration for
Literary Society, one running the
engine while the boys at the buzz-
saw saw off stove wood, one in the
garden getting some splendid
vegetables for dinner, one in the
printing office setting type, one
running the gasolene engine and
press, one doing the chores at
the barn, one mixing the mortar
for the block layer, one laying
the cement blocks in the walls
(Continued to 7th page.)

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

Schieffelin, Liberia, May 28, '09.

Mr. J. B. Lehman:—

I will use this opportunity in writing you for the first time, trusting you are well as I am the same. I am very glad to say I am one, a boy from the settlement of Clay-Ashland, sixty-eight miles from the station of the Liberian Christian Institute.

Once there was a time when I could count and write my name, therefore I thought I knew enough, so I would not study. But there is a God, and beside Him there is none other for he sent a man to convince me and teach me what education is. I became acquainted with my teacher, Jacob Kenoly, in the capitol of Liberia. There he gave a speech, and his words went deeply to my mind. I then placed myself under his care, and am now a student in the L. C. I. I am a member of the Christian Church. I have been in the L. C. I. six months. I have helped to cut a large farm, and to work on the building from the beginning up to where it is now, and by God's help it will be finished.

Students in the L. C. I. are thirty-eight in number. I myself would like very much to come over to America to complete my studies when I am further advanced. I think there is some good I can do in Liberia.

Dear Bro. Lehman, I am very proud to see what interest you take in my dear teacher and the grand work which he is governing. I trust that I will be able to help him in this, in establishing the Christian church to bring up my heathen brethren. My grandfather belongs to the Pessy tribe who are a heathen nation, but he was civilized by some good people. All people are not so good as to let them have time to learn anything.

Dear brother, this our school is in a flourishing condition, and trust that the blessing of God will continue to fall upon it, and bless those who are so willing to help the poor boys and girls of Liberia.

You may send this to Uncle Isaac.

Yours obediently,

MOSES H. J. RICKS.

SCHIEFFELIN.

Denham Station, Schieffelin,

Liberia. May 30, 1909.

Miss Hunt,—

S. C. I., Edward, Miss.

Dear Miss Hunt:—I write only a few lines trusting they may find you well. I am sometimes well and sometimes sick.

Since last vacation our teacher has built us a very fine school house; though unfinished we are attending school in it and are very thankful for it and for what has been done on it this far.

Teacher has opened school again. We are studying hard this year; we want to learn all we can. Our lessons are very interesting. My studies are Grammar, Arithmetic, Geography, Liberian History, U. S. History, Physiology and Spelling. Our testament lessons have been very interesting. We have been reading about the acts of the Apostles. We see they had power with God to do miracles. It was the miracle in raising Dorcas that impressed me.

Dear Uncle Isaac, I would like very much to come over there to see you and our talks would be heart to heart and face to face. We all love our teacher and try to obey him. He has organized a church with six members.

You may send this to Uncle Isaac if you will when you have read it.

Yours obediently,

ROSE LLOYD.

SCHIEFFELIN.

I am sure that all of my young people in America will be glad to hear from these young people in Africa. I know that I have a number of young people in Jamaica, and I wish we might hear from them also. This page belongs to young people from six to thirty years of age. As soon as you are thirty years old if you are real good, I will let you graduate from Uncle Isaac's class. Rose and Moses, you must be sure to write to us again soon, and have some of your school-mates to write too.

The editor of the GOSPEL PLEA has decided to give a year's subscription to the young person who sends in the best material for Heart to Heart Talks for the special issue during August. Uncle Isaac wants to step down and out just for one week and let one of his young folks be editor of this page. Are you getting your letters and articles together? Send them to "Uncle Isaac, Institute Rural Station, Edwards, Miss." Don't wait, because you don't know what week this is going to happen.

One night I looked up into the clear blue sky and I got a more perfect idea of the greatness of God than I had ever had before. There were the stars like diamonds set in that azure blue! Each one twinkled at me, but I knew they were millions of miles away. Many of them are larger than the world in which we live, and beyond doubt many of them have people living on them. How far is it to the top of the sky? If it were possible for us to reach the nearest star, and we could look beyond, it would probably be a billion miles to the nearest star. And yet God made all created things! How great is God? How long would be a straight line that has no end?

Reports from the Field.

Texas.

The time for the Texas State Convention is one month from today and the eyes of the churches of the entire state should be turned in the direction of Palestine. It should be a representative meeting of the Texas brotherhood. We are face to face with many important problems which demand the sincere and consecrated thoughts of the best minds and the most liberal hearts among us. We have many such minds and they should be in attendance.

What can be done to better shape and give new impetus to our work is the question that should be prayerfully upon the mind and heart of those who attend. What can be done to bring about the right fellowship in the ministry? What can be done to encourage more young men to prepare for the ministry? What can be done to unite the work in Texas and bring about a better cooperation of the churches in Texas? What can be done to provide better care for pastorless churches and weak mission points? What can we do to establish churches in more of the large cities and care for them? What can be done to unite our forces to build one Christian School in Texas? What can we do to wisely accept the cooperation of the C. W. B. M. and the fellowship of the white brethren in evangelistic and educational works so as to bring the best results to the entire state work? How can we deepen the spirit of devotion to Christ and to His work among the churches and ministers, and drive out the spirit of worldiness, selfishness, indifference and division? These are great questions that are ours in the Palestine Convention and demand first—that the ministers of the church be there to lead the delegation in seriously and

prayerfully considering these questions. Our real interest in the work is shown by our attendance and the spirit and manner we consider these question.

The natural development of our state work and the adjustment of ourselves to the best methods, bring us face to face to consider these questions.

Bro. C. C. Smith, with his large experience in the work among us, who has done so much for us, at his age, in the heat of the Summer, has agreed to be with us in this meeting. Also Prof. J. B. Lehman who has been president of the Southern Christian Institute for a number of years has also agreed to be with us. This will give a full opportunity to thoroughly consider some matters of vital importance to our work.

One and one-third fare for the round trip has been granted by the rail roads. The information I have gained among the churches is, we need to get together this year. If we have different opinions that is a good reason why we should come together in Palestine and as far as possible select and agree on the best for the development of the entire state work. This can be done. At Palestine is the place it should be done. The State Convention welcomes every church, preacher, and member in the entire state. It belongs to the churches of the state and not a section of the state. In the State Convention is the place to unite our forces. We should make the Convention in this respect what it should be. The eyes of the people, both in and out of the church, are upon us. Our present condition as a brotherhood in the state is a very great hindrance to the best interest of the work. This condition is changed and victory is in sight. Great responsibility rests upon us as

preachers in this crisis. The churches as such are ready and willing. We all should come to Palestine and "reason together."

WM. ALPHIN, Evangelist.

PROGRAM OF THE

24TH ANNUAL CONVENTION OF THE
CHURCH OF CHRIST OF THE
STATE OF ARKANSAS, TO BE HELD
AT ARGENTA, ARKANSAS,
SEPT. 1-5, 1909.

SEPT. 1ST, NIGHT SESSION.

- 7:30. Devotional Services led by G. D. Jones, Little Rock, Ark. Convention Sermon by Eld. W. M. Martin, Kerrs, Ark.
8:30. Collection for missions. Announcements by the Chairman.
Adjournment.

THURSDAY, SEPT. 2nd.

- 9:00 a. m. Devotional Services led by Eld. W. A. Glenn, Sherrill, Ark. Song service by the choir.
9:30. Convention called to order by chairman.
9:35. Welcome Address by Eld. M. M. Bostick, Argenta, Ark. Response by Evangelist, Moses Powell.
10:00 a. m. Appointment of committees (viz:) On order of Business, on Enrollment, on Time and Place, on Future Work, on Finance.
10:30 a. m. Discussion, Our coming together, what does it mean? opened by Eld. H. Martin, Kerrs, Ark.
11:00 a. m. Sermon by Eld. G. W. Ivy, Sherrill, Ark.
12:00. Collection for missions and adjournment.

EVENING SESSION.

- 1:30. Devotional services led by Eld. L. W. Shelton, Sherrill, Ark.

- 1:45. Report of Committee on Order of Business.
- 2:00. Report of Enrollment committee.
- 2:10. Discussion, The relation of members of the church to preachers and preachers to members, opened by W. T. York, Russellville, Ark.
Song service by choir.
- 3:15. Discussion, *Our relation to other religious bodies, opened by G. M. Thomas, Kerrs, Ark.
- 4:00. Duet by Miss Sarah Godby and G. M. Thomas.
- 4:10. Discussion, The word "Elder" as applied to preachers and church officials, and the distinction between them, opened by Eld. M. M. Bostick.
- 5:00. Reading of minutes.
Adjournment.

NIGHT SESSION.

- 7:30. Devotional services led by Eld. L. F. Finley, Wrightsville, Ark.
Address, Our Schools, by Eld. C. C. Smith.
- 8:30. Collection for missions.
Adjournment.

SATURDAY MORNING, SEPT. 4th.

- 9:00. Devotional services led by Elder P. Brown, Sherrill, Ark.
- 9:30. Reports from the churches and delegates.
- 10:00. Address, The necessity of the co-operation of all the churches, by Bro. C. C. Smith.
- 11:00. Devotional services led by D. M. Mitchell, Plummerville, Ark.
Sermon by Eld. J. C. Guidon, Kerrs, Ark.
Collection for missions.
- 12:00 M. Adjournment.

EVENING SESSION.

- 1:30 Devotional services led by Eld. Proffit Marshall, Washington, Ark.
Address, The relation of our young folks to the work of the

- Church, by Bro. Moses Powell, Argenta, Ark.
- 2:15. Song service by the choir.
Report of the Board.
Report of committees.
Report of Evangelist.
- 3:00. Report of Sunday Schools.
- 4:30. Devotional services led by John Mitchell, Kerrs, Ark.
The quarterly meeting plan of raising missionary funds by W. M. Martin, Kerrs, Ark.
- 5:30. Adjournment.

NIGHT SESSION.

- 7:30. Devotional services led by Eld. J. D. Shockley, McCrory, Ark.
Sermon by Eld. Jacob Simms, Sherrill, Ark.
Collection for missions.
Adjournment.

SUNDAY, SEPTEMBER 5TH.

- 9:30. Sunday School conducted by J. R. Brock, Kerrs, Ark.
- 11:00. Devotional services led by Bro. Moses Powell.
Sermon by Eld. M. M. Bostick, Argenta, Ark.
- 3:30. Devotional service led by Eld. W. C. Shockley, Clover Bend, Ark.
Sermon by Eld. H. Martin, Kerrs, Arkansas.

NIGHT SESSION.

- 7:30. Devotional services led by L. R. Stricklin, Plummerville, Ark.
Sermon by K. R. Brown, Port Gibson, Mississippi.
Remarks.
It will be understood that all parties taking part in the discussion will be limited to five (5) minutes except the first speaker who will be limited to ten (10) minutes.

Moses Powell,
Mrs. Sarah L. Bostick,
H. Martin.

Program Committee.

"JESUS AND THE GOSPEL."

This is a book for the times. If we are to dig down in our own researches to the original foundations of our faith to test their reality, it is well that this work be done by men of faith. There are critics enough, and to spare, of a certain type who, with no spiritual insight into the nature of Christianity, with no reverence for the past, but with philosophical presuppositions which utterly disqualify them for dealing reverently with the Gospels, are playing the role of the proverbial "bull in the china shop." Think of the absurdity of that school of critics who reason thus: Jesus could not have been the son of God in any unique sense, for that is contrary to the natural order. Therefore all passages that assert that he was the son of God, or imply it, whether alleged to be spoken by him or by his chosen witnesses, are interpolations and must be thrown out! It is a relief to turn from the iconoclastic effort of such men to read after a man with no less scholarship, but with superior wisdom, who can weigh properly the testimony of these ancient records concerning Christ, and interpret the facts recorded in the New Testament in the light of the causes which produced them, and with the results flowing out of them.

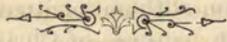
Dr. Denney, in his great work, deals with two questions which are of prime importance in connection with our faith. The first of these is, "Is the conception of the Christian religion which prevails and always prevails in the church, borne out by the New Testament?" Another form of this question is, "Does the New Testament throughout give that solitary and all-determining place to Jesus which he holds in the later Christian religion?" The second question is, "Can the Christian religion, as the New Testament exhibits it, justify itself by appeal to Jesus?"

(Continued on page 7.)

Christian Woman's Board of Missions.

All C. W. B. M dues; that is the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. K. Harlan, Downey and Ohmer Avenues Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.



NOTES.

Sunday evening, July 18th the Mt. Beulah Auxiliary, under the direction of Mrs. Lehman, gave the Centennial Campfire Program. The program was well rendered and an offering of about five dollars was taken. This will complete our pledge of ten dollars for the Tennessee mountain school.

We are glad to read in the following letters the interest the sisters are taking in the conventions. We are sure that Mrs. Bostick has worked faithfully in Arkansas to have all the Auxiliaries grow in numbers and to have the funds increased. We hope all will help and do their full part that her heart may rejoice when the \$100.00 is raised. You will rejoice too I am sure. We trust every Auxiliary in Mississippi may be represented at Martin and that all will show that they are not simply alive but growing and will continue to grow in grace and in the knowledge of the Word which will aid them in advancing the Master's kingdom. Have you noticed lately how many new Auxiliaries are being reported from Texas? Mrs. Alphin is working hard. We hope to hear from some of the new Auxiliaries in Texas soon.

The following is the program rendered at Martin, Mississippi June 27th., 1909: Song, "Jesus Lover of My Soul"; Scripture lesson read by Sister Hattie Griffin found in the gospel of Mark 16th chapter. A talk by Sister Jennings, also a nice talk by Elder M. Smothers. He showed the people from the scriptures the

object of the sisters' work and where they were sent out to work. He also made and read the program for the preachers. The first preacher on the program was Bro. Saul Johnson. After singing "Must Jesus Bear the Cross Alone" he preached from this text "I came to seek and to save that which was lost" Collection \$.70. Bro Albert Lincoln's text was John 3; Collection \$.80. Bro. H. D. Griffin preached from Luke 11:17; Collection \$1.85. Elder Smothers preached the closing sermon; Collection \$1.85. St. Luke Auxiliary failed to report at our quarterly meeting but sent the following good report at this time; one member gained and \$1.50. Total collection \$5.70.

We had a good time in this meeting, both spiritually and financially. After the meeting closed we had the pleasure of hearing the Children's Day Exercises. All present felt that the program was a success. We hope each Auxiliary member who was present at these meetings returned home to get in readiness to meet with the Convention at Martin. We ask each president of the Auxiliaries to get as many cash pledges for the Convention as possible.

Your sister in the Work,
CORDELIA HEATH.
HERMANVILLE.

Arkansas.

Dear Editor:—

Please report our second quarterly report. Pearidge, Argenta, Sherrill, Pine Bluff, Wrightsville, Plummerville, and Russellville send to state and general funds \$20.60. I am just from Russellville where they raised

\$1.61. for the benefit of our Negro Colleges. After my address, Bro. Franklin stated that he did not see anything wrong with my talk. This was the first time he heard me on mission work. I spent three days at this point and Bro. Franklin, Bro. Edwards and others spared no pains in making everything pleasant for me. They do not have preaching often at this point, but if they only had a faithful leader they could do much good. They have a nice set of young people there.

Our State Convention is at hand and sisters, let us remember our watchword—\$100.00 this year from the various Auxiliaries, The Convention will convene at Argenta, September 1-5. Do your best and let us raise the money. Washington and Toltec, let us hear from you and may God enable you to help. At the Commencement at the S. C. I. Arkansas, Mississippi, and Texas had Mrs. Helen E. Moses' picture enlarged and placed at the chapel as a memorial to her. Sisters, we ask you to come with your dollar this year at our C. W. B. M. convention. We will not have so far to go this time. Pray and work for it.

I am yours in the work,
MRS. SARAH L. BOSTICK,
Organizer.

ARGENTA.

Alabama.

Dear Editor:—This is, in my judgment, one of the years that the disciples of Christ should put forth their best efforts to advance the Master's cause. There has been a time when we knew not what the Master would have us do, but now we know and let us help those who

do not know the way. If we do our duty the church will take on new life and the Lord's Day school will flourish like a rose. If the Negro disciples will for one moment look the circumstances square in the face with an unselfish eye and with the view of building up the Master's kingdom on earth, having in them the mind of Christ, they will realize their real condition. The last and great commission was "Go ye into all the world and preach the gospel to every creature"

Your sister in the Lord's work,
A. A. SMITH,

LUM.

S. C. I. SUMMER BULLETIN.
(Continued from page 2.)

of the new dining hall, one running the mower and rake in the hay field, one cutting down trees in the woods, one setting out sweet potato plants, one keeping the rooms nice and tidy, one getting the dinner ready, one setting the tables, one preparing to lead the Christian Endeavor meeting next Sunday evening, one in the laundry, one in the carpenter shop, chiseling, sawing, and hammering, one hauling water in the "water-wagon, one writing a letter to the dear ones at home, one making butter, one practicing at the organ, one pushing cement blocks in a wheel barrow up two or three scaffolds by a meandering path to the mason boys at the top of the wall of the new Dining Hall. All of this is not a dream. Our students are happy in their busy life. Not one of them will become a street loafer, whistling at the dry goods box. The S. C. I. prepares for life.

T. M. BURGESS.

HELPFUL TO ALL.
(Continued from page 1.)

raise cattle, or to arrange our farms so we could rotate crops and live at home, or to take care of the odds and ends of our farmers. Nature furnished us with an

abundance of good fruit, but we took no care of it; gave us an abundance of good timber but we deadened it, and gave us the world's cotton market, but we did not improve our methods of culture.

No race of people ever had before them a finer opening than is now before the Negro. The old plantations must soon be divided into smaller farms or be abandoned. If the young men now in school learn to do their share of the work, as honest workmen, they can make themselves the most useful members of society. The politician has sarcastically said the Negro's place is between the plow handles, but he could find no surer and easier road to influence and power than by taking him at his word, and restore the old plantations to their former usefulness and beauty. "He that humbleth himself shall be exalted."

"JESUS AND THE CHURCH"
(Continued from page 5.)

In other words, "Is that which has come to be known in the world as Christian faith—known, let us admit, in the apostolic age and ever since—such faith as Jesus lived and died to produce?" Still another form of the question is, "Did he take for himself the extraordinary place which he fills in the mind and world even of primitive Christians, or was this greatness thrust upon him without his knowledge, against his will, and inconsistent with his true place and nature?"

These are the questions which the author seeks to answer by a critical examination of the gospel record, dealing mainly with the synoptic gospels, so as to avoid a question with those who deny the Johannine authorship of the Fourth Gospel. To those who know Dr. Denney, it is needless to say that he deals with these questions in a scholarly, frank and honest fashion, and he reaches conclusions concerning both of

them that are satisfying both to the mind and heart, and that serve to strengthen our faith in Christ as the world's only Redeemer.

It is very refreshing to find, in this splendid, scholarly work, such a vital and much-needed distinction as is set forth in the following extract.

"No intellectual construction of what Christ's presence and work in the world mean is to be imposed beforehand as a law upon faith, or a condition of membership in the church. It is faith which makes a Christian; and when the Christian attitude of the soul to Christ is found, it must work out its own problems and solutions. This is the point at which 'broad' churchism is in the right against an evangelical Christianity which has not learned to distinguish its faith—in which it is unassailable—and inherited forms of doctrine which have been unreflectingly identified with it. Natural as such identification may be, and painful as it may be to separate in thought things which have coalesced in strong and sacred feelings, there is nothing more certain than that the distinction must be recognized if Evangelical Christians are to maintain their intellectual integrity, and preach the Gospel in a world which is intellectually free. We are bound to Christ, and would see all men so bound; but we must leave it to Christ to establish his ascendancy over men in his own way—by the power of what he is and what he has done—and not seek to secure it beforehand by the imposition of chains of our own forging."—Pp. 337-338.

It is gratifying thus to see that the most fundamental position of this Reformation is finding reinforcement and vindication by the profoundest and most reverent scholarship of modern times. Dr. Denney has placed the entire Christian world under a debt of gratitude for his able and scholarly vindication of Christ, and for the supreme place which he gives him in the faith and life of the church.

—SELECTED.

Bible School Department

For Ministers Teachers, Scholars and other Christians

Geneva F. Burgess, Editor.

Lesson 6.

Lesson for August 8.

Edited From Standard Bible
Lessons.

PAUL'S INSTRUCTIONS TO THE THESSALONIANS.

1 Thess. 5: 12-24.

GOLDEN TEXT.—"See that none render unto one evil for evil; but always follow after that which is good."—1 Thess. 5:15. **TIME.**—A. D. 52. **PLACE.**—Thessalonians was written at Corinth in Greece to the church in Macedonia. **PERIODS IN PAUL'S LIFE.**—Paul, the missionary and Paul the author.

INTRODUCTION.

Thessalonica was a large seaport town in Macedonia. It was a very important commercial and political center in Paul's day. To this city the apostles came, being driven by persecutions from Philippi. From there, after three weeks of strenuous work, Paul was driven on to Berea. In ancient history it is called by the name of "Therma," so called from the hot springs in the neighborhood. Under this name it is mentioned in the account of the invasion of Xerxes and in the history of the Peloponnesian war. We are informed that Cassander, the son of Antipater, King of Macedonia, rebuilt Therma, and called it Thessalonica, after the name of his wife, the half sister of Alexander the Great. . . . Under the Romans, Thessalonica became a city of great importance. During the temporary division of Macedonia into four districts, it was the capital of the second district, and afterwards, when the Roman province of Macedonia was formed, it became the metropolis of the country and the residence of the Roman governor. In the civil wars it sided with Augustus and Antony, and was rewarded by receiving

the privileges of a free city. Strabo, who lived shortly before the Christian era, observes that "it has at present the largest population of any town in the district." In the time of Paul, then, Thessalonica was a populous and flourishing town; it was chiefly inhabited by Greeks, with a mixture of Romans. . . . Thessalonica has many remains of antiquity, one of which deserves special mention; a triumphal arch erected to commemorate the victory of Philippi, and must have been standing when Paul visited that city.

EXPLANATORY.

12. **WE BESEECH YOU, BRETHREN.**—Paul here, resumes the line of exhortation which he has commenced in the first part of the fourth chapter, and which was interrupted by consolation and warnings he desired to give on the second coming of Christ. **TO KNOW THEM THAT ARE OVER YOU IN THE LORD.**—This verse does not justify the distinction between them—the "clergy" and the "laity"—as is often made, nor does it justify the unscriptural authority that the priests exercise over the people. Paul had doubtless organized the church at Thessalonica before leaving it, as he and Barnabas did the churches of Lycaonia by appointing them elders. These elders were to have the spiritual oversight of the church.

13. **TO ESTEEM THEM EXCEEDING HIGHLY IN LOVE FOR THEIR WORK'S SAKE.**—The distinction in the church is that of service. If a person wants to be esteemed highly, he must throw himself into the church life, and whatever he does must be done in love, forgetting self for the world's sake. **BE AT PEACE AMONG YOURSELVES.**—A church filled with members who love each other and who present to the world a united band of

Christian workers is a church that will have its effect in a mighty way upon the community.

DUTY ONE. 14. ADMONISHED THE DISORDERLY.—The disorderly one is a soldier who does not keep his rank and fight; then, by transference, whoever forsakes his rank, place, station; whoever quits the straight track, driving around irregularly and aimlessly. There was such in the flourishing church. Paul may have had in mind here the busybodies mentioned in 2nd Thessalonians, 3:11. The admonishing was to be done in love, not for the purpose of putting them out of the church, but that they might be induced to reform.

DUTY TWO. ENCOURAGE THE FAINTHEARTED.—Persons who are in adversity, or those who do not have enough confidence in themselves to do the work for the church. Such people should not be neglected, but they should be encouraged and comforted, so that they may do their very best.

DUTY THREE. SUPPORT THE WEAK.—They need help very much and must be supported.

DUTY FOUR. BE LONG SUFFERING TOWARD ALL.—Long spirited, patient in bearing the offences, the weaknesses, the failure of others. Be slow to condemn or to punish. Do not be discouraged at the dullness and many failures to learn of those you would train in the Christian life. Long suffering is one of the special marks of a Christian life. "Love suffereth long," so Paul says.

DUTY FIVE. 15. SEE THAT NONE RENDER UNTO ANY ONE EVIL FOR EVIL.—The Thessalonian Christians were receiving much evil from the world; possibly some of the members were wronging others; there must be no retaliation.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XIV.

Edwards, Mississippi, Saturday, August 7, 1909.

No. 31

Helpful to All.



IT is now about time for the annual State Conventions to meet and there are some things that we ought to have clearly fixed in mind. The Church of Christ is not a denomination in the sense that it has an ecclesiastical court to make laws and proclaim doctrines. The Current Reformation was for the purpose of bringing the Church back to Apostolic Christianity. The spirit of the movement was expressed in Thomas Campbell's epigram, "where the Bible speaks, we speak; where the Bible is silent, we are silent." If then the Church was organized on the basis of the Apostolic Church, it must be congregational in character. There can be no ecclesiastical head that can dictate what the congregations shall do and what they shall not do. At all our great national and state gatherings since the days of Thomas Campbell this principle has been jealously guarded and no resolutions or motions have ever been introduced that looked towards church government. At one time the missionary boards came pretty near to overstepping by assuming that they had the authority to pass on a man's religious tenets ere they received his money, but they soon receded from this position. The church of Christ can not legislate on ecclesiastical subjects and remain what it is. The moment it does it, it puts itself on a par with all the other denominations.

At the coming conventions this should be guarded jealousy. The

state convention is a gathering of representatives of the various congregations in the state to attend to the business of missions. They have no authority whatever to legislate for these congregations, and if they should attempt it; it would be null and void. For example, in Mississippi the State Sunday-school Convention met in July to do such business as Sunday-schools can best do in carrying on the works of the kingdom. If they should go beyond this they would be out of order. Suppose they should pass a resolution to abolish the regular Church Convention at Mound Bayou in August, the only effect would be to cause dissension, they could not stop the Convention. Or suppose the Convention which meets at Mound Bayou should attempt to pass a resolution to abolish the Sunday-school Convention or the C. W. B. M. Convention at Martin, it would be null and void, and worse, it would be a matter of very unchristian conduct. The Sunday-school Convention does such work as it and not the Church proper can do. The Christian women are doing a work such as the men cannot do, and a resolution dictating to the churches what they shall do and shall not do in this matter would amount to nothing. These churches are not sending instructed delegates to these conventions and cannot do so, therefore these delegates cannot legislate for the churches. And lastly, suppose the sisters in their Convention at Martin should be so foolish as to pass a resolution to abolish the Sunday-school Convention or the State Conven-

tion, it would amount to nothing, and would make them ridiculous.

These three departments of our church work are perfectly harmonious yet and it should be the prayer of all that the work may be so directed that each may go on in its own special sphere with a God-speed for all the other work. One of the very best things in the work, is the intelligent way in which the work of the women is being done. They are grasping the idea that they are doing world wide mission work and that they have become a part of one of the greatest women's movements of modern times. They are not simply appealing to the selfishness of their race nor to the selfishness of a few leaders. They are appealing to the missionary spirit of the church to "Go into all the world" This is no reflection on the Church Convention. Its special work is the development of the Church work in the state, an exceedingly important work. In undertaking any other work, we should always remember the state work. The State Convention should be continually prayed for, worked for.

In the selection of officers to lead these various branches of the church's activities, great care should be exercised to get only large souled men and women who are honestly laboring for all of the great work. Factious persons, or persons who look upon these places as political officers do not show the spirit of Christ and are not worthy of the place. At our con-

(Continued on page 7.)

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

Issued every Saturday from
the press of

THE SOUTHERN CHRISTIAN
INSTITUTE.

Published in the interests of the
cause of Primitive Christianity
and the general interests
of the Negro race.

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THE GOSPEL PLEA,

EDWARDS, MISSISSIPPI.

ENTERED AS SECOND CLASS MAIL MAT-
TER AT THE POST OFFICE AT EDWARDS,
MISS.

SUNDAY SERVICES.

- 10:00 a. m. Sunday-school.
- 11:00 a. m. Church Service.
- 4:00 p. m. Y. W. and Y. M. C. A.
- 7:00 p. m. C. E. Meeting.

OTHER SERVICES.

- 8:00 p. m. Young Men's Summer Literary Society, alternate Mondays.
- 8:00 p. m. The Three G. Literary Society, alternate Mondays.
- 8:00 p. m. Prayer Meeting, Wednesdays.
- 7:00 p. m. Night School, Tuesdays and Fridays.

Personals.

—Sec'y. L. C. Williams, of the M. C. M. C., reminds us that the annual gathering of the Mississippi Christian Missionary Convention will take place this year at Mound Bayou, the dates being August 11th to 15th, inclusive. We trust this may be a great and good convention, wherein many things may be planned for the good of the Cause in Mississippi.

—Bro. D. W. Willhite, of Pine Bluff, Arkansas, sends in a part of his subscription and writes our readers as follows: "Our congregation is alive and moving along slowly. We have run down to only a few members, but we are not discouraged, nor have we need to be while we have the promise of God on our side. All we need to do is to stand faithful and true. The result is with Him."

NOTES FROM OUR SCHOOLS

Southern Christian Institute

All of the companies, both of the boys and girls, received the required records to admit them to the social in the College Chapel last Saturday evening. All report a splendid time.

On August 2, the blocks were laid up to the top of the windows in the new Dining Hall. If the mason boys had the blocks they could finish the walls in a week or two. The joists have been laid for the second story of the kitchen part. It is a meandering path the boys with the wheel-barrows take to get to the top of the walls with their hundred-pound blocks.

Prof. Young has made a modest start in the poultry business. He hopes to make this a paying industry for the Institution.

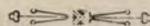
A large box of books was received from Sec'y C. C. Smith, Bros. Russell Errett and S. S. Lappin of the Standard Publishing Co., and other friends of the school in Cincinnati, a few days ago. They were certainly a splendid acquisition to our library.

D. Arthur Cook, '08, has been elected the highest teacher in an independent school at Montrose, Arkansas. His many friends will wish him success in this responsible position. He is already on the ground getting ready for the opening of school.

The mail is due to arrive at the Institute Rural Station every morning at 10:00. Henry Foster, Uncle Samuel's mail carrier, does not often arrive late.

Melons are scarce, but we appreciate those we have.

Mr. Young is planting some winter garden. We have some fine potatoes ready to use as soon as we wish to dig them.



S. C. I. Summer Bulletin.

Vol. I. * * * * * No 12

Edwards, Mississippi.

I trust that the readers of the

Summer Bulletin will flood President Lehman's office with requests for the new catalogue. It will soon be off the press, and will be sent free to all who may wish one. Address "President Lehman, Institute Rural Station, Edwards, Miss." Just a postal card will do.

There are four courses of instruction in "Agronomy and Stock-raising" and four in "Mechanics and Carpentry." Each course is a year in length. The Industrial Department has the following divisions: Agronomy and Stock-raising, Mechanics and Carpentry, Printing, Domestic Science, Laundering, and Sewing. The first three are open to young men. All of these branches of industrial study are free. More than that! Board, room, and tuition are free while students work at the various industries during their first year, and during the second year they are put in the Day School the entire year and board, room, and tuition are furnished free. This is not philanthropy altogether. You may want to know how it is done. Suppose you enter the division of "Agronomy and Stock-raising" this fall. You will not only study about how to raise cattle and hogs, but you will actually raise cattle and hogs. You will take care of them, and under your excellent care milk cows are raised which furnish butter and milk for the institution; cattle for butchering will also be raised and you will probably be one of the butcher boys. You will learn how to care for the steer and fatten it. It was valued at forty dollars we shall say, and the institute consumed it. You helped to produce forty dollars towards the running expenses of the school, and it in turn proposes to give you training in the industries and also in books for the part you had not only in raising one cow, one calf, one hog, but many cattle and many hogs. Not only this. The cattle and hogs must be fed. They eat corn. You may be called upon by Mr. Young or Mr. Howard to help raise tall sturdy stalks of corn, bearing large ears to fatten your hogs and cattle. You are taught the best ways to do all of this by men who know the best methods.

T. M. BURGESS,

Principal.

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

This week I want to say a few words to fathers and mothers and I want my young folks to be my helpers in getting them to read what I say. If they feel that they haven't time to read it, won't you be kind enough to read it to them?

Dear Parents:—I have written to your children and to your neighbour's children every week for several years, and now I want to have a heart to heart talk with you. God has given to your hands the rearing of children, and how anxious you ought to be to produce the highest type of manhood and womanhood out of them. Very few people ever become really great who do not have good fathers and mothers. You are wishing a life of usefulness for your children when they shall have become men and women. It may be that you did not have a very good chance. OPPORTUNITY is written large for the girls and boys of today. This is the day of the educated man. Brains rule the world.

Go into one of our schools and see if you can answer this question for me. Why is it that a boy who has just entered school and has had no opportunity, is not put in charge of a mowing machine or the working of a hay fork, or the running of the engine at the mill the first day? I am sure you will answer that he does not know how to manage machinery. Does your boy know how to make concrete blocks and erect a building out of them, does your boy know all the latest methods of scientific agriculture, does your boy know how to cut out a suit of clothes and sew the parts together according to the best tailoring art, are your boys studying how to

destroy the boll weevil, the cattle tick and the mosquito, are your boys thinking the thoughts of the philosophers and sages, are your boys skilled and learned in the truths of the Bible, do your boys know how to put up electric lights and run an electric light plant, could your boy stand before an audience of thousands, and talk intelligently, even if the president of the United States were present, can your boys put in a furnace and heating fixtures for a new building, have they learned how to scale high walls and paint tall buildings? Fathers and mothers, why not save the boys? Nearly all the young men who are going to the penitentiaries go there because they have not been given a chance to learn things. Have you a good boy at home? Don't wait till he becomes so mean that you can't do anything with him and then send him off to some school and expect the hard-working underpaid teachers to make a man out of him. Give to the schools the best you have, and they will be turned out workmen of whom you need not be ashamed. The old notion that schools are for lazy people is the work of the devil. No school can use a lazy boy or girl. He may be lazy when he first comes but he must quit it right away. Dear friends, I am talking to you now about your boys. Most parents say, "Mary and Jane may go away to school this fall, but we can't spare John from the crop." You do not need to spare him from the crop. You can put him in some good school and he can still go on with the crop at the school under the best teachers in farming this country affords. It won't cost you anything but his clothes and books and you would expect him

to have those if he were to remain at home. The Louisville Christian Bible School, The Martinsville Christian Institute, Warner Institute, The Southern Christian Institute, and the Lum Graded School are all anxious to take care of your boys this fall. No parents have the time to look after the interests of their children at home as well as the school can do it for them. If you are able to pay for the schooling of your boys, do that. But if you are not able to do that, write to a school that can let them earn their own way. You will thank Uncle Isaac a thousand times in the years to come, if he has said anything in this article to cause you to make a way for your boy to get off to school in September.

The world needs leaders and needs them badly. Will one be your boy or will it be some other parent's dearest child? Decide today; don't wait till tomorrow.

IMPORTANT NEWS.

Orville Wright has just beaten the record of the world with his flying machine at Ft. Myer, Washington, D. C. Uncle Isaac can remember several years ago when people said that men will never fly. But this aviator flew five miles, turned around, came back and alighted at the same spot from which he started. He went at almost a mile a minute. President Taft, members of Congress and thousands of others were there to witness the most important step yet made in the conquest of the air.

Reports from the Field.

Texas.

Dear Editor:—Please allow me space in your paper for these few words.

Bro. William Alphin requests me to write to the PLEA concerning the change of dates of the State Convention. Instead of the Convention being held August 14th, it will be August 17-22 1909, at Palestine, Texas. Please let this notice come out in the PLEA as I would like the brotherhood throughout the States to know that this change has been made at once.

I will say in conclusion that we have had the severest storm in Matagorda County that we ever witnessed. Nearly all our houses are blown down, only few remain standing. My house was blown down, but no one in the family was killed. Only one good sister in our community was killed—Sister Sarah Ghee, the house fell before she could get out of it, she had her baby in her hand, but it was not hurt. Elder Woodard's gin house was blown down and kitchen. Our town, Bay City, is badly damaged. In our neighborhood two and three families are living in one house together. We never had such a destruction before. Most all of the churches in this County were blown down, also the adjoining County; but our old church house is still standing.

I don't know now whether we brethren down South will be able to attend the Convention, but we trust that some of us may be able to come to the Convention.

We ask the brethren throughout the state to pray for us.

I will close with a sad heart, but I am leaning on Jesus.

I remain yours in Christ,

ELDER WM. R. BROWN.

CEDAR LAKE.

Georgia.

Report of the second co-operation district meeting, held in May, and the other held in July. Reports as follows:—These meetings were opened by singing and prayer, after which the business program was carried out in a business-like manner. The amount of money raised in both meetings, \$16.33. This money was for district and church purposes. The programs of these meetings have been already published in the GOSPEL PLEA. The GOSPEL PLEA was ably presented to the brotherhood by Elder M. Summers. On motion of Elder W. H. Smith, State Evangelist, that each member in the state that is able to take the PLEA, do so. Motion carried.

The program for the next co-operation meeting you will see in the GOSPEL PLEA of this date. In our last co-operation meeting our President Bro. E. C. Turner called on our State Evangelist W. H. Smith to make us an address on the work of the sisters of the church, which he did with credit to himself and honor to the Convention. The Evangelist asked the brotherhood to take the hand-cuff off the sisters, and give them freedom to labor in the great work of the gospel. He requested all of the church to aid the sisters in setting up of an auxiliary meeting. The amount of pledges for the next meeting is \$12.25.

Kansas.

We have paid off the mortgage on the church here, and we are all happy.

The church here is looking forward to a great work.

There is a band of faithful disciples in this town, a fine field for some young preacher.

Write to Henry Burton Cottonwood, 10th St.

My time as pastor will be expired the last of August.

Any church wanting my service as pastor or to hold meetings, will address me at 728 Congress St., Emporia, Kansas.

I would like very much to take a trip to Arkansas, Tennessee, and Mississippi and visit the churches and battle grounds of my early ministry. I often pour out my prayer for those churches.

R. T. MATLOCK.

EMPORIA.

Arkansas.

Editor of the GOSPEL PLEA:—Please allow space for the following:—I am just home from Washington, Ark., where I preached last Lord's Day. The church there is doing very good; much better than when I was there last. Bro. P. Marshall is their efficient minister, and is leading them to better things. They were making preparations to entertain our coming Convention, but Washington, being so far out of the way to most of our churches, and with a view of this as a record breaking Convention, it was thought wise to change the place of meeting to a more central point, therefore, I presented the matter to them. After giving the matter due consideration the brethren willingly consented to the change, promising to do all they could to make this a great meeting. The Convention therefore will be held at Argenta, Arkansas, beginning September 1. A more detailed statement will be made in the near future.

On Monday morning after our meeting at Washington Bro. B.W. Davis came to Bro. Wiley's for me to attend the funeral of his daughter-in-law, who died on Sunday morning. We went and did the best we could. She was a member of the Christian church and was said

to be very dutiful and faithful. She left two small children, one only a few days old. The husband and relatives have our sympathy.

Yours in the service,
MOSES B. POWELL.

KERRS.

Kentucky.

GOSPEL PLEA:—Kindly find room for a few lines from "Old Kentucky." July is past, the convention is ended and we are not yet saved from all our sins. In many respects this was the most remarkable convention yet held. Never before have we seen the heart of this great brotherhood. Every man believes something, and is in dead earnest about it, and that something is the fundamental doctrine of the Church of Christ. One could see the one common thread running through even the differences. While there were some discussions and differences along some lines, yet no one would ever doubt the orthodoxy of the other fellow. For some time there had been an estrangement between some of the brethren touching the manner of doing missionary work. No motives have been questioned, but the manner has been at issue. All this was happily adjusted, and now we see the thing from the same angle and go forth united in the great work of our King.

The delegation was large, reports good and prospects fine. The Sunday School now has a representative on the Missionary Board, so has the C. W. B. M. So when the Missionary board meets now, all three departments are there. This spells harmony. The employment of an evangelist was left in the hands of the board. We tried to bring the convention to Nicholasville, but Mt. Sterling won by two votes. So its "On to Mt. Sterling" now. The Soldier will get out the minutes. The Carlisle church in which the convention met

is indeed a beautiful, fine brick building with modern apparatus for heat and light. The minister, Eld. R. E. Pearson, who is also editor of The Soldier, is well entrenched in the hearts of his people and townsmen. The two white ministers and editor of the city paper (white) gave interesting talks in which they spoke in high terms of Bro. Pearson. The church, though recently retouched within, is free from all debt. A grand reception was given Bro. Pearson one night during the convention. His wife had the misfortune to be absent at school but came on Sunday. All is moving nicely here. The "Training for Service" class has the right of way. The District convention in eastern Kentucky, comes off on the 19th of August, and preparations are being made for it.

Yours for a better year's work in His service,

C. H. DICKERSON.
NICHOLASVILLE. Box 39.

South Carolina.

Dear Editor:

Please allow me space in your paper to report our meeting Sunday, July 25.

Elder R. S. Ritter was with us and did much good. He preached for us a sermon long to be remembered from Eph. 6:10. The people said that he truly had the Lord with him.

At 6 o'clock p. m. Eld. McCray took Bro. Ritter to a Baptist meeting and they asked him to speak. For about twenty minutes he spoke as I have never heard a man speak. With hearts full of gladness we extend to Bro. Ritter a hearty invitation to come again.

Yours in the work,
MRS. THOMAS GIVINS.

ELLENTON.

SUNDAY SCHOOL PROGRAM

FOR THE
Arkansas Convention

HELD AT

Argenta, September 4, 1909.

House called to order by the Chairman.

Devotional services led by Bro. George Moore.

Welcome address by Miss Sarah A. Godby.

Response by Miss Lottie Mitchell.

Discussion of the following topics:

(1) Shall the Sunday School continue the same plan of work for the next year?

(2) Would it benefit the Sunday School to change its form of teaching by using different literature?

(3) Would it be better for the Sunday School to hold its convention independent of the church?

Paper by Miss Lizzie Harris of Plummerville.

Report of delegates and officers.

Appointment of committees.

Report of Committees.

Committee.

SARAH L. BOSTICK.

R. L. BROCK.

W. G. MCFARLAND.

Temperance Notes.

South Dakota's Anti-Treating Law went into effect July 1st. Every man must pay for his own drink. It hits at a vital evil when it strikes the social treat. But it still leaves the saloon.

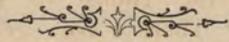
New Zealand has set apart a "Drunkards' Island." Habitual drinkers are sentenced to this island and sobered up effectually. But there is no means of keeping them there, nor preventing them beginning all over again as soon as on main-land.

—SELECTED.

Christian Woman's Board of Missions.

All C. W. B. M dues; that is the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. F. Harlan, Downey and Ohmer Avenues, Indianapolis, Indiana. Send the money at the close of each quarter

Adaline E. Hunt, Editor.



Mississippi.

Dear Readers of the PLEA:—

The third Sunday in July found the writer at Forest Grove church carrying on Auxiliary meeting. After our Bible lesson was recited and every member doing their part we had a circle of prayer and work. Just as the writer began to address the audience, our State Evangelist walked in and we decided to have the best for the last and soon Bro. K. R. Brown was admitted to the stand. He revived us by giving us spiritual strength and left us rejoicing. May the Lord bless him on his missionary journeys and guide him as he did the early apostles. Dear readers such meetings should be carried on in every Christian church. It makes them stronger and braver and makes them study more and think more for themselves. Now what elder does not want his women to be of this standard. Then why not teach them to take part and go upward. Dear sisters, never forget your missionary meetings and subscribe for the MISSIONARY TIDINGS then you can keep up with the lessons and other business and all missionary work. It is only fifty cents and is worth three times that much.

Let us be loving and stand together for the right and pray that the world may see our object and aim.

Yours for His service,

HATTIE J. GRIFFIN,

State Organizer.

TILLMAN.

Ohio.

Dear Editor of The GOSPEL PLEA: The Auxiliary to the C. W. B. M. at this place is one of the oldest in the State of Ohio. We still have with us one of the charter members who assisted in perfecting the organization twenty years ago. She is at present the chairman of our Auxiliary.

For some years past we have not done much work along missionary lines; but recently we have taken on new life and we hope to accomplish much good at this place.

Our present staff of officers consists of: Mrs. Martha Smith, President; Mrs. Annie Bowen, Vice President; Mrs. Lula Martin, Treasurer; Miss Mary Richards, Rec. Secretary; Mrs. Rosetta M. Carter, Cor. Secretary.

On the evening of March 31, '09, a committee of ladies gave a free missionary reception. An appropriate program was rendered, after which the ladies dispensed excellent refreshments and good cheer quite liberally. Every one present seemed to enjoy the occasion, and to be inspired with greater zeal for missionary work.

In May we held a church bazaar which also proved to be quite a success.

Our members enjoy reading the many interesting and helpful reports from the various fields of work, as given in The PLEA.

We very much regret that we have not before spoken through this excellent organ and let you know that we are still alive and at work. We hope to let you hear from us often.

Yours in the faith,

MRS. ROSETTA M. CARTER.

CINCINNATI.

PROGRAM

OF THE
Fourteenth Session

OF THE
Arkansas Auxiliaries

TO THE
C. W. B. M., Sept. 3, 1909,
at Argenta.

- 9:30 a.m. Praise services led by the president, Sarah A. Godby.
- 9:50 Bible lesson Col. 1., read in concert. Led by Organizer.
- Song, All Hail the Power of Jesus Name.
- 10:00 Welcome Address, Mrs. Bostick.
- 10:10 Response by Mrs. Rebecca Harvey.
- 10:15 President's address, Miss Godby.
- 10:25 Committees to be appointed as follows: Delegate committee, on Nomination, on Time and Place, on Ways and Means, and on Future Work.
- 10:30 Paper, Courage to meet the Duties of Life.
Miss Esther Miller, Pine Bluff.
- 10:35 Paper, The Duties of Auxiliary members.
Mrs. Belle Ivy.
- 10:45 Paper, Sunshine.
Miss Carrie Webb.
- 10:50 Discussion, Society in the Church.
- Song by the Choir.
- 11:25 Paper, A Happy Home.
Mrs. Pennie Holden.
- 11:30 Sermon, by K. R. Brown,
Port Gibson, Miss.
- Collection and adjournment for dinner.
- 1:30 p. m. Song by the Choir.
- 1:35 Reports from the field:

Washington, Russelville, Pine Bluff, Sherrill, Toltec, Wrightsville, Plummerville, Argenta and Kerrs.

2:30 Paper, How to present the Work, Mrs. Bessie Kirk.

2:40 State Board Report, Mrs. Ellen Brock.

2:50 Paper, What shall the end be, Mrs. Alma Jones.

Quartette, Mrs. E. Lumsden, Minnie Mitchell, G. M. Gray, and George L. Moore.

3:00 Paper, Responsibility, Mrs. Irene Smith.

3:15 Discussion on Temperance, opened by Eld. M. Powell.

3:25 Report of Assistant Organizer.

3:30 Paper, Our General Funds and our State Funds, Mrs. Martha Smith.

3:40 Paper, Her Preparation, Lottie Mitchell.

3:50 Report of Organizer.

4:15 Address, The Necessity of Education. Rev. W. A. Washington.

Paper, We are Climbing, Mrs. E. Lumsden.

Address, Mrs. A. M. Fullen, (white) organizer followed by Mrs. R. Partee and Mrs. John Felcher.

Address, Jacob Kenoly of Africa, Eld. C. C. Smith, Cincinnati, Ohio.

Song, Collection and Adjournment.

7:25 Sisters' Conference. All sister delegates are expected to bring from fifty cents to one dollar fees.

Committee,

Mrs. SARAH BOSTICK,

MISS SARAH GODBY,

Mrs. ELLEN BROCK.

Texas.

The Convention is drawing near. Remember, Sisters, we want one hundred dollars given by the sisters on our Texas College Fund. If any of the sisters are becoming discouraged—let me assure you

that is wrong. Let each give as God has blessed. Shall I cheer you by saying that this week the writer heard from two auxiliaries, and one had \$17.45 and the other \$18.00 already. I am sure they will bring the \$25.00. God will help if you only try. Remember I am only asking the new ones to give \$5.00 but don't object to them giving more. Don't you want a school a dollar's worth? Don't you know of people who give a dollar each year as dollar money; and then give five and ten dollars to say nothing about church dues; just do your best sisters on this last round. I believe we will. But I want you sisters to be at the meeting in Palestine. The C. W. B. M. period begins Aug. 17th at 8 p. m. Remember the fare will be one and one-third, and tickets on sale on the 16th.

I am very anxious to have every president there and as many others as possible. We now have eleven Auxiliaries, and we hope to have one more before the Convention. We sisters at Palestine are waiting for the organizer. Should we not come praising God for having thus blessed us? Let us come with consecrated hearts to do a greater service. Let us pray for more consecrated workers. Let us consecrate our lives anew at our annual meeting. Will you come? Will you work and pray?

I am yours for service,

MRS. WM. ALPHIN.

WACO.

HELPFUL TO ALL.

(Continued from 1st page.)

ventions it has been customary for the chairman to appoint the nominating committee. This was done on the supposition that in doing this noble workmen would be so unselfish as to exemplify in their conduct Paul's injunction that in honor they should prefer one another. When this spirit is not exemplified a selfish man may hold control when but a small faction want him; but in that case

he sins against himself as well as against the work. A self-respecting man likes to have it said that he is preferred by the people, and he would refuse to hold the office on any other terms. Even in political offices, the only ones who have power among the people are those are the choice of great majorities. There are certain fundamental laws that control every man's success in life. He that humbleth himself, God will exalt; and he that exalteth himself God will abase.

Therefore as the time grows near for the state conventions let all those who love the work pray earnestly for their success. Our Master has promised us that whatsoever we ask in his name he will do for us. When a missionary convention leaves its work of Missions for factious discussions every evil passion is aroused and and the spirit of Christ is no longer manifested. The work is greater than any of us and we should learn to abase ourselves for the good of the great cause. Earnest prayer of the righteous will avail much. Each individual thinks the other is at fault. Earnest prayer will aid us to get right.

There is only one thing in the way of our building up some of the greatest missionary enterprises in the world and that is our selfishness. The field is here and all the elements that exalt men and God will most assuredly promote us to it as soon as we show ourselves worthy of it. The prophet Daniel sat at his west window that he might look towards Jerusalem when he prayed and God restored the Jews to Jerusalem. Let us pray earnestly for the state conventions this fall that God may keep us in his service and save us from factions and selfish discussions.

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson 7.

Lesson for August 15.

Edited From Standard Bible

Lessons.

PAUL'S THIRD MISSIONARY JOURNEY.—Ephesus.

Acts 19: 8-20. Read Acts 18; 23, 19:22.

GOLDEN TEXT.—The name of the Lord Jesus was magnified.

Acts 19:17.

TIME.—A. D. 54—57. **PLACE.** Ephesus in Asia Minor. **PERSONS** Apollos, Paul, the seven sons of Sceva, the Jews and the Greeks of Ephesus. **PERIOD IN PAUL'S LIFE.**—Paul, the Missionary and Paul, the author.

INTRODUCTION.

At the time that Paul was laboring at Ephesus, it was one of the largest cities in the world. Its temple of Diana was regarded as one of the seven wonders of the world. Now it is a complete ruin, not a human being living within its ancient limits. The ruins of its buildings, all of stone, would prove it to have been a city of importance, if we had no history of it. Its theater, in which the riot occurred, that is to be the subject of our next lesson, is its best preserved ruin, the marble seats of which are still almost in tact. Its harbor, by which ships from every part of the Mediterranean Sea reached its wharves, was at an early period, of its decline silted up to such an extent that sea-going vessels could no longer approach it, and the consequent loss of its commerce hastened its ruin. When the candlestick of its church was removed, its decay and desolation quickly followed.

Our lesson of August first closes by telling us that Paul dwelt

a year and six months in Corinth teaching the word of God to the people there. There was a two-fold result of Paul's work in the famous city. (1.) Some were won to Christ, and (2.) some were hardened and became bitter opposers of the disciples. The envy of the Jews was so intense that they rose up before Paul and brought him before the judgment seat.

Upon leaving Corinth, Paul sails for Syria and takes with him Priscilla and Aquilla. Upon reaching Ephesus, he leaves them there and he goes on through Caesarea and Jerusalem, and, having greeted the church and reported his labors, he goes to Antioch, the city that is the center of his missionary activities.

After a brief sojourn in Antioch, Paul hastens away on his third missionary journey. He first visits the churches at Asia Minor.

EXPLANATORY.

8. **AND HE ENTERED INTO THE SYNAGOGUE.**—By referring to Acts 8:19 we see where Paul, on his way home from his second missionary journey, reasoned in the synagogue with the Jews at Ephesus. **SPEAK BOLDLY.**—It required no little courage to enter upon a course with the Jews which had so often made them his bitter enemies and brought trouble and persecution upon him. Such occasions come to every preacher, when he must take his life, his comfort, his reputation in his hand, and speak boldly. **REASONING AND PERSUADING.... CONCERNING THE KINGDOM OF GOD.**—Paul was manifesting the same argument and persuasion as at other times, and on the same invariable thing.

9. **BUT WHEN SOME WERE HARDENED.**—An epithet given to

ground that is at once dry and hard: hence, made hard, stubborn, obstinate, upon which no argument or appeal can make an impression; like hardened soil in which no seed of truth can take root. **SPEAKING EVIL OF THE WAY.**—The gospel is most appropriately called "the Way." It is the way of salvation, of true living. It is the way to happiness, to true success. It is more than a philosophy. **HE DEPARTED FROM THEM,..... REASONING DAILY IN THE SCHOOL OF TYRANNUS.**—As a private dwelling became Paul's refuge at Corinth, so here the schoolroom of Tyrannus was his resort. When the preaching of the gospel in the synagogue could no longer be a message of peace, but aroused such bitter opposition that the service became a wrangle and controversy, Paul ceased preaching there, and removed with the Christians to the school or lecture room of Tyrannus.

10 **AND THIS CONTINUED FOR THE SPACE OF TWO YEARS.**—The two years here mentioned, added to the three months in the synagogue, give us two years and three months as the length of Paul's stay in Ephesus—his longest stay in any one city, and mentioned, no doubt, on that account. When Paul himself afterward spoke of the time as three years, he followed the uniform Jewish method of counting a part of a year at the close or the beginning of a period as if it were a whole year.

11, 12. **AND GOD WROUGHT SPECIAL MIRACLES BY THE HANDS OF PAUL.**—These miracles are likely called special because of their extraordinary character, such extraordinary miracles as those of Peter and that of the Master.

Boles: J. B. Behman

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XIV. Edwards, Mississippi, Saturday, August 21, 1909. No. 33

Helpful to All.



"The stone which the builders refused is become the head stone of the corner. This is the Lord's doings; it is marvelous in our eyes," (Psalms 118:22-23)

The Psalmist was a prophet and put in the form of devotional hymns the predictions of the contest between truth and error, incarnated in Christ and the sectarian Jews. When Christ came and the contest became sharp he quoted this on his opposers, and after he was gone and the disciples were fiercely attacked they again quoted it on the ruling Jews. The Christ whom they rejected was by the force of the truth in his life fast demonstrating that in his life was incarnated the ultimate goal of all human progress. All that did not accept this were doomed to complete failure.

But because Christ and his apostles applied this scripture to the events of their day, we must not conclude that it was limited to that time. There has been scarcely a time since that day when this fundamental law has not been demonstrated. In the middle ages the Church became dogmatic, arrogant and corrupt. When reformers rose up in every country in Europe the Catholic hierarchy attempted to crush them by the most drastic measures but the reformation was founded on truth and it grew until now it is universally recognized that all modern progress is due to it. Even Catholicism has confessed it by its action in making the Catholic Church of America a progressive movement

Before the Civil War in America, the Church everywhere was bent on accomplishing only one thing, namely: baptizing the people that they might go to heaven when they died. And it was not very particular whether this was done outside of the immediate family, clan or class. The war came on and men chose their attitude towards it as they were most impressed. Lincoln thought the best thing was to preserve the union at all hazards. Jefferson Davis thought the best thing was to preserve the sovereign right of the states. Lee thought his highest duty was to show loyalty to his state. Grant thought his highest duty was to show patriotic resentment for the insults shown to the flag. A great mass of Northern soldiers thought the slave holders were becoming the money power and needed humiliation, while a great mass of Southern soldiers thought to beat back the invaders.

But out of this confusion of thoughts and purposes came a New America with four thousand Negro slaves free. What could be done? The North would never consent to let the Southerners return them to slavery, while the South would not consent to admit these freedmen into full political and social fellowship because of their lack of experience and development. Here was a situation which could not be solved by any other than the Church of Jesus Christ, and upon the outcome of that attempt which the Church made hangs the fate of all the work of the Church among all races for all time to come. The freedmen came from slavery which had for its background

African barbarism. They were trained to work as slaves but knew nothing of the endeavor of freemen. They knew nothing of doing work for themselves and others. They were plastic in that they were not prisoned by sect, orianism and dogmatism. Here Providence had opened up to the church of greatest opportunity for fundamental work yet offered to it in the eighteen hundred years of Christian work. Would she see her opportunity and do a great work for the world? The best Christian people of the North went to work to establish Missionary Schools in which was given ample opportunity to put the boys and girls to work. They soon found kindred spirits of the South who made it possible for them to carry out their designs. They saw clearly that to do no more than to go into this field and baptize all these freedmen with a view to getting them to heaven when they died, would accomplish nothing. These freedmen must be taught the fundamental things of life. They must be taught to take their place as primary factors of human society. This could in no way be done better than by taking these boys and girls and by proper direction make them build up the institutions that were to give them the knowledge that would enable them to do their share of the world's work.

At first this work was rejected by all the political class of the South as dangerous to society, by the masses in the North as a useless expenditure; and lastly by the Negroes themselves because they thought it smacked too much

(Continued on 7th page.)

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

Issued every Saturday from
the press of

THE SOUTHERN CHRISTIAN
INSTITUTE.

Published in the interests of the
cause of Primitive Christianity
and the general interests
of the Negro race.

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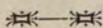
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Personals.

—Eld. H. G. Smith has been holding a protracted meeting on the plantation of Utica Institute with good success. Ten were baptized Sunday. This is a new territory and a new church in this locality is very gratifying news. We especially commend this to our young men. They may be tempted to hunt for an easy job where some one else has started. Every one can begin where he is, then he can feel that he has planted and watered and God will give the increase. Good, modest work will receive God's blessings to-day as well as of old.

NOTES FROM OUR SCHOOLS



Louisville Bible School.

Dear Brother:—

I wish to offer you, in a personal way, the benefits of our Louisville Christian Bible School to assist you in preparing to fill your mission in the Master's Kingdom. It is a wise thing, and it is your duty to step aside for awhile and by close study of the word of God, under the direction of well-trained teachers, prepare yourself to serve

God, teach and preach His word in the best way possible and keep abreast of the times.

Our people are calling for a PREPARED MINISTRY, and if you are interested we can help you.

"Forty years" is no "dead line" to the man who will "Give diligence to present himself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."
—Second Tim. 2:15.

On the other hand, many men find TWENTY-FIVE YEARS, the "dead line," because they have not prepared themselves for effective service.

I urge you to accept this call to come to the Louisville Christian Bible School this year.

You can, by economy, consecration and self-help, with the aid we may be able to give you, complete a course here and go forth a man of God, better prepared for the work of the preacher, elder, deacon, Lord's Day School Superintendent and teacher.

This age demands that you prepare, and God has opened this door—the Louisville Bible School—with the command that you enter it NOW.

Yours in business for the King,
W. H. DICKERSON,
LOUISVILLE.

Southern Christian Institute

Mr. and Mrs. Z. H. Howard returned from Mound Bayou, Monday, where they had been attending the State Convention.

The last few days have been just like August,—warm indeed.

As these notes are written we can hear through our windows the noise of the saws and the hammers at the new Allison Hall. The mason work to the dining room part is completed and the trusses are now being put up ready for the roof.

The heating apparatus for Allison Hall and the electric dynamo arrived last week.

S. C. I. Summer Bulletin.

Vol. I. * * * * * No. 14

Edwards, Miss., August 14.

We feel confident that our Printing Department has never put out finer work than our new Catalog. Even if you cannot come to the S. C. I. to school this fall, you ought to have a catalog to show to your friends when they come in to see you. If there is anything you want to know about our school that you can't find in the catalog be sure to write to President Lehman about it.

There are almost fifty students here now attending the Summer term and I am quite sure you can not find that many young people anywhere else who are happier than the ones you find here. Most of them work hard, but they would not feel right if they were to work EASY. The health of all the students has been exceptionally good thus far this Summer. We have not had a single case of malaria.

There will be only twenty issues of the Summer Bulletin; that means that there shall be only six more. Time flies. We are almost up to the time of the beginning of the Fall term, October 5.

Most of those who are doing carpentry work on the new Dining Hall will be in Day School after October 5. Here is a good chance for some young men. We expect to begin to build Smith Hall soon, and this will give employment for carpenter and mason boys for a long while. Do you want to complete an industrial course and get a diploma at your commencement? free at your cost? If so, write to President Lehman, Institute Rural Station, Edwards Miss., for an application blank TO-DAY.

T. M. BURGESS,
Principal.

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

You have seen many young men go to their work in the morning, You have seen them quit when the bell rang at night to stop work. Have you ever stopped to think that it is possible to tell in a large measure whether a certain young man will be successful in life just by the manner he gets to his work and from his work? It is quite probable that the young man who does similar to the following will be a failure in his life's work: the bell in the evening has rung to stop work and John leaves the cotton patch, puts his horse in the barn and is up to the house almost before the bell has stopped ringing. But now I would have you see the other side of this picture: A bell rings in the morning to go to work and this same John does not hustle after his horse as if he were going to a fire. No, indeed, he takes his time to it, and perhaps he is saying to himself "What is the difference to father, (or to the man he is working for) whether I get to the field in half an hour, or even in an hour." My young friends, the men who have been in the lead of civilization during all these centuries have been men who counted it a sacred privilege to get to work in the morning, often before the regular time, and to work in the evening till after bell time if it were necessary to accomplish the tasks of the day.

This "bell idea" may be new to some of my young folks. Where Uncle Isaac was raised many of the farmers had bells and the women folks would ring them at the proper times, and the men folks would go to their work and come from it by the gentle tones of the bells.

If you may be working where no bell calls to you, make it a rule of your life to get to your work as quickly in the morning or after dinner, as you get from it

in the evening. The following out of this rule will usually spell S-U-C-C-E-S-S for any young man.

O—————O

It looks very much as if Uncle Issac is not going to get his regular annual vacation this month. You will remember that I wanted one of you to publish this page during some week in August. Would you believe it, not a single one has indicated to me that he or she wants to be editor just one week?

Fortunate.

Cook—"Taylor was always a fortunate man, but doesn't it seem wonderful that his luck should stay with him to the very last?"

Raleigh—"How was that?"

Cook—"He was operated on for the removal of a pearl which he had accidentally swallowed when eating oysters, and when the pearl was examined it was found to be valuable enough to pay for both operation and the funeral."

—Tit-Bits.

The Dishes

Somebody didn't wipe the dishes dry!

How do I know? Because I saw them cry.

Yes, crying as they sat upon the shelves.

I saw them and they couldn't help themselves.

They made no noise; each plate was in its place,

But oh, two tears were on the platter's face

Oh, don't you think a little girl is mean

Whose dishes cry because they're not wiped clean.

—GOOD HOUSEKEEPING.

A Child's Prayer

I.

Oh! keep me in Thy love and fear,
And every hour, dear Lord, be near.

And terrors from my spirit take,
For Jesus' sake! for Jesus' sake!

II.

Oh! keep me pure and true within,

Nor let me, Lord, lie down in sin.
Be near me when I sleep or wake,
For Jesus' sake! for Jesus' sake!

III.

Oh! keep me in Thy constant care,
And may I feel Thee everywhere.
And let my life of Thee partake.
For Jesus' sake! for Jesus' sake!

WILLIAM WILBERFORCE NEWTON.

"The full-orbed character is not a thing to be produced by exercise on special occasions only. There is no such a thing as a Christlike character in those who do not make religion a matter of every-day practice. One may pray and preach well, but if he does not also act well, eat, drink, and sleep well, he will never attain to anything like ideal Christian character. The world is disgusted, and properly so, with the one who shuts himself away in a cloister to cultivate holiness. There is helpfulness also to be thought of."

NOTICE!

Do you know of any one who is not taking the GOSPEL PLEA who ought to be taking it? Be sure to tell them it's only ONE DOLLAR a year. If you will tell them you could hardly keep house without it, they will be sure to subscribe.

Reports from the Field.

Mississippi.

Dear Editor of the PLEA:—

I am pleased to write these words of joy. The possibility of another Church of Christ, about four miles from Utica, Mississippi.

A two week's meeting has just closed the past Sunday and we are glad to say that during these two weeks ten souls were brought into the kingdom, and \$16.00 was raised to pay on a \$25.00 lot.

It was on last Sunday that we put eight souls down into the watery grave to rise to walk in the new life with Christ. One was reclaimed and the tenth one which was not baptized is waiting by request of her aunt until she returns from Boston, Mass.

God has blessed us and the way is clear for the church so far as I can see. Just as soon as we can raise the other nine dollars, which will complete the lot fund, we will press to make the deal, and arrange for the building.

We beg the prayer of the brotherhood in behalf of our work. We are only trusting Jesus for the battle.

I am sorry I could not be with the brethren at Mound Bayou, but you have my prayers.

My mother is indeed very sick and is not expected to get up.

My niece and first cousin were killed last Friday afternoon by lightning; they were laid to rest Saturday evening. We were indeed sorry and hated to give them up, but God's will be done, not ours.

I am yours in the cause,

H. G. SMITH.

UTICA.

Texas.

On the 17th of July we began a weeks meeting with the St. James Christian Church, at Lyons. Four confessions and baptism. This is a small, faithful congregation. They are encouraged and going forward to greater things. The environments are unfavorable but they are advancing in the right way. It was a pleasure to be with them. They are a missionary people as the records of the missionary offering will show. We hope to be with them again in the fall for a longer time.

From Lyons we spent two nights with Eld. A. B. Miller and his little flock at Bellville. We spoke to them and truly hope some good will result. We met some faithful souls there. To say A. B. Miller is there is enough to those who know him. They are planning for a meeting which is much needed. From Bellville we came to Pittsburg and spent one week with Eld. G. W. Rogers and his people twelve miles (country miles) in the country.

The Macedonia Church is in a large colored community. Largely a Methodist community. However Bro. Rogers and his helpers are on good terms with them and making them take the water. Here we found more families, old and middle aged men and women out of the Church than any community we believe we were ever in. We closed the meeting when it was just begun with five confessions and baptism. These were from some of the best families among them, one of the public school teachers and her husband. Time and space will not permit me to say many worthy things about the good people of this community. We accepted an invitation to speak at the Methodist Church. They were, as at our church, there to hear us. We spoke from Matt.

28: 18-20. We opened the throttle, carefully watched the switches, kept our eyes on the rail, and went through on the main line. The people are yet our friends but the the pastor and few others we don't think will join in the second invitation. From Pittsburg (Macedonia Church) we came to Cason, Tex., Shady Grove Church, and found Bro. M. Knight, the pastor, in a meeting one week old. We spoke for him two nights. There were six confessions, six reclaimed and one from the Methodist. Most of them, adults. Bro. Knight is the ex-state Evangelist and continues his good work as pastor of Shady Grove Church and the community. Sister Knight has more than doubled his usefulness and impresses us as an exceptional preacher's wife. Bro. Knight has a good people and they are constantly growing into greater work. While at Shady Grove we made our home with Bro. Thomas Williams, one of our retired preachers, but active elder of the church. In his home there is comfort and "THE GOSPEL PLEA," and "CHRISTIAN STANDARD" make their weekly visits and are read. While at Macedonia our home was with Bro. Jeff Henderson. The children are all married and only Bro. Henderson and his wife and the "CHRISTIAN STANDARD" is left at the old home. It is a home of comfort and on the old order.

Bro. Knight closed his meeting resulting in sixteen additions to the Shady Grove Church. At the baptizing Bro. Knight made as clear and scriptural presentation of New Testament Baptism as it has been ours to hear. Bro. Knight is at home when on the water side. There was one confession at the water. From the baptizing to the church and although on Wednesday another good meeting and a meeting of the auxiliary. From

the church we spent a few hours in Bro. Knight's home—had dinner, saw the pigs and some samples of a good corn and cotton crop. It is reported he has the finest crop in the community. From Bro. Knight's we walked to Union Hill Church where we spoke to a good audience. The first time we had met this church. Their pastor is a member of the N. E. Convention. He promised to be there while we were there, but, as the rest of the N. E. Convention preachers, could not or did not show themselves, the brethren said, "they would send delegates to the State Convention." Bros. Rogers and Knight are doing good work in this section.

Yours for the cause,

W. M. ALPHIN, Evangelist.

WACO.

Arkansas.

Editor of the PLEA:—

Please allow me space to announce the present outlook of our school at Montrose, Arkansas. In a suit against the school for the claims of \$640, the Chancery Judge decided in favor of the company from whom the property was purchased. We have until October the 1st to meet the claims of the account. This we feel will be impossible since we will not have any organization behind the school.

The main building which consists of a chapel, four recitation rooms, and a dining room on the first floor, and the second floor which consists of accommodations for girls, and the principal's office will be closed, unless the above claims are paid. The trustees had a meeting the 9th inst., and attempted to carry out a suggestion that was made by the writer, that we get twelve men to take out a share of \$50.00 each, and relieve the the property of the debt, but they failed to

get the required number; hence you see our present outlook is dark. If the writer cannot adjust plans there, he will accept his former position as principal of the school in Warren County.

The writer was elected as principal of the above named place by the unanimous consent of the patrons and trustees the 7th inst.

The Trustees and Patrons are going to attempt to begin an Industrial Department for girls, by paying so much each month, and by appealing to all sympathizing churches as far as can be reached.

The new additions will be Music, Needle-work and possibly Plain-sewing.

They selected one of the most influential men in the County as Treasurer.

I ask the prayers of all in my struggle.

Yours for His Cause,

D. A. COOK.

MONTROSE.

Editor of the GOSPEL PLEA:—

I wish to speak through the columns of our most WELCOME VISITOR of our State Meeting which will convene at Argenta, Ark., September 1st to 5th. We ask the delegates from the various parts of the State to try and arrive not later than the morning of the 2nd. Would rather all to come on the 1st. We hope that no church in the State will fail to represent.

Brethren, we are making arrangements to entertain every body free, no expense will be charged to your coming above your car fare, and contributions that will be asked for from time to time.

Will you come and be with us? Will you help us to enjoy a united meeting in 1909? We insist on your coming. We want all to come that can come, and would ask all who anticipate

coming to please notify the writer.

DIRECTION. Those who come by the Forth Smith Valley route or the Iron Mountain route either north or south will get off at Argenta Station, can either get a north bound street car near by and go to the end of the line thus putting you in six blocks of the convention, or walk up the Fort Smith tracks north one mile, and you are at the hall. Those coming via the Rock Island will get off at Argenta get a street car three blocks south of the depot, transfer to main street and go to the end of line, you are in six blocks of the convention. Ask for M. M. Bostick, 414 W. 24th St. The brethren who are out of the state if they don't notify us of their coming will be governed according to the above direction. Hoping all will be well and that we will have a large attendance and inspiring convention,

I am faithfully yours in Christ,

M. M. BOSTICK.

Cor. Sec'y.

Lest to evil ways I run
 When I go abroad,
 Shine about me like the sun,
 O my gracious Lord!
 Make the clouds with silver glowing,
 Like a mist of lilies blowing
 O'er the summer sword;
 And mine eyes keep Thou from being
 Ever satisfied with seeing,
 O my light, my Lord!
 Lest that I in vain pretense
 Careless live and move,
 Heart and mind and soul and sense,
 Quicken Thou with love!
 Fold its music over under,
 Breath of flute and boom of thunder,
 Nor make satisfied my hearing
 As I go on nearing, nearing
 Him whose name is Love.
 —MISSIONARY TIDINGS

Christian Woman's Board of Missions.

All C. W. B. M. dues; that is, the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. E. Harlan, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.



NOTES.

Please note the change in above address from Downey and Ohmer Avenues, to Missionary Training School, Indianapolis, Indiana.

Mrs Burgess was leader, and Arah Evans assistant leader of the August Mt. Beulah Auxiliary meeting.

Mrs. Burgess had prepared neat little souvenirs for the members with the August Motto on one side and the National Motto on the other. Four new members were received. At the close of the meeting Prof. Burgess, in a few well chosen words on behalf of our Auxiliary, presented our President, Mrs. Lehman, with a Life-Membership certificate. It was a surprise to Mrs Lehman but she responded in her usual pleasing manner.

Texas.

Waco has been blessed in having many good meetings aside from our church Associations, Conventions and Conferences, but I feel none has come to help us as a race more than The State Federation of Colored Women's Clubs. Our church work always or should take first place, then the Home, and the Club comes in to fill that vacant place between the church and home, and to so weld them together until the church and home are synonymous. This was the 4th annual meeting of the Federation and it was the very great pleasure of the Mother's Club to entertain this body of noble women. The good they did cannot be told in a few lines, but if they a-

wakened club interest among our women, so that more of them may take our national motto, "Lifting as we climb", we feel that an untold good has been accomplished. Our greatest pleasure came not in meeting these women, who are the cream of the race, but to meet these women who were actually there on the 5th and 6th of July to plan together to do better things for the race. To tell of the lines of work done in these respective cities was enough to give inspiration to some who see the dark side of life.

Mrs. Inez C. Scott, of Paris, the excellent president was chosen to serve another year. Her annual address was a gem and should be published and placed in the hands of our women. As our women so will be our men. We as club women are seeking to break down the double standard and have just one. Rear the girl and boy alike. Teaching that one should lead as pure life as the other. The writer who is serving as president of the Mother's Club voices the sentiment of the Club, when she says she has no regrets for having invited the Club women to come.

Our meetings were held in the New Hope Baptist Church, and Dr. J. N. Jenkins, the pastor, with his chorister, Dr. Connor, with his excellent choir, lent every assistance to make the meeting a success. We were indeed pleased to have words of encouragement from the ministers of the Ministerial Union and Dr. Laws of Paul Quinn, and Dr. Strong of Central Texas College.

Another thing about such a meeting is that we are breaking down denominational lies, and

coming together as one. That oneness that men are asking for in business lines, in lodges, schools and the church will finally lead men to realize that the world to be brought to Christ must be one. And as we more fully understand Christ prayer the harder we will struggle to bring men to that oneness.

MRS. WM. ALPHIN.

WACO.

AUXILIARY PROGRAM FOR SEPTEMBER.

Benefits of "Special Object" Work; A Study of Living Link, Life Line, Orphan Support, Station Support, Centennial.

Hymn—To the Work to the Work.

Opening prayer.

Business period.

Offering—Each one giving a fact from the field or a Scripture quotation.

Bible Lesson—Ps. XCVII,

Hymn—Jesus, Lover of My Soul.

SPECIAL OBJECT WORK.

This feature of the division of obligations in mission service is commendatory, and it may have its disadvantages.

If the choice and support of a certain work or worker narrows our conception of duty within the limit of our sphere or special interest, and dulls our ears to the world-wide calls, the plan fails of its purpose.

If it leads an individual or an Auxiliary or Mission Circle or a church to feel that only this special gift should be asked of them, no difference how appealing may be the call or how vital may be the emergency, it stifles the soul's outreach which should be paramount in every life.

In the minds of many, the question is under discussion. Results either prove or disprove the efficiency of any method, and by this only can we be guided.

Twenty-five years ago a company of college girls formed a missionary society. A deep conviction of obligation came when it was proposed that at the next meeting every girl should pray that one of their number should go to the field and pledge that those remaining at home would support her. The appointed day came. Every member voiced her heart petition. Four years from that time the prayer was answered.

It has been said by those who were initiative in proposing special work that this incident and its fruit bearing was the beginning of the Living Link idea in the mission work of the Church of Christ. It is expected that the Belle Bennett Mission Circle of Drake University will celebrate this event by a special meeting at the Pittsburg Convention.

Believing that it would be possible to so direct and regulate special gifts as greatly to increase the offerings for missions, the following have been suggested and are now in operation by the Christian Woman's Board of Missions.

Noting that there have been 450 new Auxiliaries and Circles organized since last October, and judging by our correspondence that many members in the older societies do not clearly understand the various plans for special gifts, we shall seek to be explicit, though we fail of a message for the well informed.

BUILDING AND ENTERPRISE GIFTS may be monumental or memorial gifts for the construction of a building, entire or in part, or the establishing, in whole or in part, of a new mission station, any work which has been determined by the National Board. All of our Bible Chair buildings, the Indus-

trial Plant at Hazel Green, many of our dormitories and other buildings are vetifications of the wisdom of this form appeal. Paying for the building of a room, of for the furnishing of one, is a beautiful way to make a monumental gift. The station at Rath, India, was made possible by a special gift in memory of a departed husband; at Pendra Road, India, in memory of a loving daughter; at Kulpahar, India, in memory of a cherished friend.

A **LIVING LINK** is a missionary whose salary is paid by an individual, an Auxiliary or a church, or both combined. When an Auxiliary or a church, singly or combined, becomes a Living Link in the work of the Christian Woman's Board of Missions, if it is desired the offerings of the Mission Circle, Junior and Intermediate Christian Endeavor and Mission Band may count to the credit of the Living Link Fund. When an Auxiliary becomes a Living Link, all money, including the regular monthly offerings, except the Centennial and the Moses Memorial, may count to the credit of the Living Link. It would be a significant advance if during the year following the Centennial we could list all our missionaries as Living Links, and during the next fifteen months send forth ten new workers who will be chosen as Living Links before going to the field.

THE LIFE LINE FUND is a \$300 annual offering from an individual, an Auxiliary or a church, and is used for Home Missions. The regular monthly offerings of the society are not to be included in this, neither is the Centennial nor the Moses Memorial. This work is quite as significant as is the Living Link. Brave hands throw the Life to our own brethren and to the foreigners within our gates.

HELPFUL TO ALL.

(Continued from first page.)

of slavery to make them work.

But this stone which was being rejected by the builders was fast becoming the head of the corner. It has completely transformed the work of the church at home and abroad. The old mission station where the missionary simply preaches to heathen audiences is fast becoming a thing of the past. The orphanage (the foreign way of making an industrial school) and the medical dispensary (the foreign way of getting into the home life of the people) are coming in its place. All our best churches are becoming institutional churches. That is, they no longer regard it as their duty done when they have baptised their converts. They are undertaking all kinds of work which is fast converting the local church into an industrial school for the community. And even our public school system has felt the influence and all our best schools are introducing manual training which is an effort to make the public school influence the industrial life of the community.

Clearly the stone which was rejected by the builders is becoming the head of the corner. Thanks to the freedmen for it. Thanks to Providence for creating such a condition that the eyes of the church might be opened. The time is not far off when those Southern people who had many misgivings about this work, will see that it was the most fortunate thing that ever came to their country. For had it not come, in course of another fifty years the Negro's ignorance, shiftless and sinfulness would have reduced the Southern white aristocracy to the state of the old Spanish aristocracy of Cuba and the South would repeat the story of some South American republic. Instead of this, the Missionary school will be the influence that will make the South great among the nations of the world in every sense. Instead of dying out, the old Southern aristocracy will have a nuisance and do yet a greater work.

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson 9.

Lesson for August 29.

Edited From Standard Bible Lessons.

PAUL ON CHRISTIAN LOVE.

1 Cor. 13: 1-13.

GOLDEN TEXT.—"But now abideth faith, hope, love, these three; but the greatest of these is love."

—I Cor. 13:13.

INTRODUCTION.

In our last two lessons we studied about Paul's experiences in Corinth, and having noted carefully his difficulties and victories, it is fitting that we at this point take at least one study in that great letter that Paul wrote to the Christians, at Corinth, while in the city of Ephesus.

This chapter of which we are speaking is the "Great Love" chapter. It is found in the thirteenth chapter of 1 Corinthians. Professor Drummond, in speaking before the students at Northfield, Mass., said: "How many of you will join me in reading this chapter once a week for the next three months? A man did that once and it changed his whole life, Will you do it? It would be well to memorize this chapter, which is so beautiful."

EXPLANATORY.

1. IF I SPEAK WITH THE TONGUES OF MEN AND OF ANGELS.—Greece was the home of orators, the land of Pericles, and Demosthenes; and in a great Grecian city like Corinth the gift of oratory would be most highly esteemed. But Paul says that it is not the eloquent preacher, but the man whose heart is full of love, who really builds up the church.

SOUNDING BRASS.—Not a musical instrument made of brass which had some dignity to it, but a

piece of clattering brass which makes a senseless noise. **CLANGING CYMBAL.**—Such sounding brass and clanging cymbals would make a mere noise and nothing more. It has no music and no meaning. It simply calls attention to itself.

2. IF I HAVE THE GIFT OF PROPHECY.—It properly means to foretell future events, but came to include along with the teaching and exhortation growing out of such foretelling. **AND KNOW ALL MYSTERIES AND ALL KNOWLEDGE.**—The apostle was very far from despising knowledge; but there was something more important than merely to know things, and that more important thing is to love men. A purely intellectual character is an unlovely character, and a pitifully defective character, though one may stand at a distance and admire it. **IF I HAVE ALL FAITH SO AS TO REMOVE MOUNTAINS.**—Jesus had told his disciples if they should have faith they could remove mountains, and now the apostle tells them that even if they did have the faith so they could do this, it would not profit if they did not exercise this power in love. This gift of faith is good, but it is worthless without love. **BUT HAVE NOT LOVE, I AM NOTHING.**—Nothing in myself, nothing in the sight of God, nothing in the church and good for nothing to mankind.

3. IF I BESTOW ALL MY GOODS TO FEED THE POOR.—One may do this through vanity, or from fear of perdition, or to purchase heaven. Men will fight for Christianity, or die for Christianity who will not live its spirit, which is love. Without the soul, God rejects all else, and so rejects the man, who is therefore profited nothing. In verses 4-7 you will find Paul's description of love. There are men-

tioned in it, nine elements of love. I will mention them below. They are given according to the suggestion of Professor Drummond.

1. Love is Patient.—**LOVE SUFFERETH LONG.**—It is patient with the faults, weaknesses and infirmities of others. Love is patience, and the heart that is filled with it will take little notice of offenses and is always tolerant.

2. Love is Kind.—**AND IS KIND.**—Love not only returns no evil, but is thoughtful for the interest of others, and is always doing good things for all.

3. Love is Generous.—**LOVE ENVIETH NOT.**—It is hard to have any one get ahead of us even in good work, but love will cause us to be generous and to rejoice in in each other's success, with no desire to pull them down.

4. Love is Humble.—**LOVE VAUNTETH NOT ITSELF, IS NOT PUFFED UP.**—It does not boast its goodness. Real love saves a man many times from making a fool of himself. Envy is the natural result of Selfishness.

5. Love is Courteous.—**DOETH NOT BEHAVE ITSELF UNSEEMLY.**—Love is the true book of etiquette. Most books of etiquette are a sham used by silly readers. Gentility is never learned from books; it is a quality of the heart. A real Christian in a mansion or a cottage carries with him that undefined and indescribable refinement which is felt and respected.

6. Love is Unselfish.—**SEEKETH NOT ITS OWN.**—One reason why there are so many unlovely persons in this world is because there are so many self-seekers.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XIV. Edwards, Mississippi, Saturday, August 28, 1909. No. 34

Helpful to All.



A race's endurance depends entirely on the state of its mind,—its heart. If it feels that it has a mission in the world—that it has a call—it receives new life and it will endure as long as that idea persists. The Jews are an illustrious example. Abraham had the notion that in him should all the nations of the earth be blessed, and it became the reigning motive in his life, which he transmitted to his descendants, Isaac, Jacob, Judah, David, So'om'on, Christ, in whose lives it was the overshadowing purpose. The prophecies of their wise men, the songs of their poets, the laws of their philosophers, the stories of their historians all show that there was one supreme purpose, viz; to bless mankind. Occasionally certain ones gave way to selfish ambitions and then the race was humiliated and sent into captivity when the old reigning motive would again reassert itself and they would repent. When Christ came, His powerful teaching succeeded in impregnating the Gentile nations with the great idea which the Jews, in resisting Him, lost forever. Modern Jews have no great poets or great writers of any kind. They have lost "the word" that was the charm of their early national life.

The Germanic race was just one of the idle barbarian races of the earth eking out a purposeless existence in the forests

of Germany. Tacitus and the other Romans who first visited them, little dreamed of their possibilities. But, by and by, their lives became impregnated with the idea—they found the word the Jews lost—and now they are the most powerful people the world ever knew. Will they perpetually hold the supremacy in the world's civilizations? Yes, they will hold this supremacy so long as they do not lose the word that made them great. If they should lose that and chase after sordid gain and selfish conquest as the Romans did, the decline and fall would soon follow. American political life is antagonistic to this ideal and is a fearful menace to the endurance of the race. But like the Jews, we never quite get away from the ideal of our nation before we return. The political idea has never been quite able to overthrow the idea that we have a mission to the world.

The Jewish race sprang from a patriarch, Abraham, who transmitted his great idea to his descendants and thus built a powerful nation. America did not spring from a patriarch but from martyr colonies from Europe. We have had a steady infusion of blood of those who suffered because they believed they had a mission to the world. Thus we are not a nation that sprang from one great ancestor, but a nation of many bloods that sprang from great ideas.

Now what place will the Negro have in this nation? It all depends on himself. If he proves himself capable of absorbing the great idea that he has a mission to all

mankind, his part in the American nation will be writ large; but, if he should be dominated by leaders who are actuated by selfish motives desiring to show what they can do, and to make themselves a powerful faction for selfish gain, he would soon disappear as a race.

But of this we are not uneasy. A race born in the missionary school can never wholly forget, it can never entirely lose the word. While to-day, selfish leaders, jostled out of politics of the state, are using their lodges as huge political machines, and are trying to lead the masses into selfish contests, yet above all this will appear the true leaders who will give the masses the ideal—give them the word. It can not be otherwise. A race which was born in the missionary school must learn that it has a mission to the world.

The course for the Christian Negroes is to ally themselves with the best Christian white people in the great work of making the world better. But one will say they do not own and control this work. Certainly not. To do this work they will have to be modest and humble, but it will be the kind of modesty and humility that will make them great. They would have to deny themselves many things now, because they would have respect unto a greater recompense. In the political world much is heard about social distinctions while in the under world all social distinctions are disregarded, but those who are up on the mountain top in the world's great work have not time to think about those things. They are willing to deny themselves many things that the great work may be done. "He that would be greatest in the kingdom of heaven, let him be servant of all."

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NOTES FROM OUR SCHOOLS

Southern Christian Institute

The cane mill is in operation.
Some sorghum is being ground
up.

The printing department is
putting out a beautiful catalog
for the Lum Graded School
this week.

Tuesday, Aug. 24, occurred
an event of more than passing
interest. The first four loads of
gravel for Smith Hall arrived in
the morning, and at noon the
girls standing on the gravel,
gave the college yells, and shout-
ed in glee that a beginning,
though small, had been made
upon their new home.

S. C. I. Summer Bulletin.

Vol. I. * * * * * No. 15

Edwards, Miss Aug. 25, '09.

I presume that a large num-
ber of the readers of this Bul-
letin have never stopped to think
of what it means to construct a
building the size of of the new
Dining Hall. A year ago at this
time there was a pile of sand
and gravel near Industrial Hall
which seemed to contain tons
and tons. One or two teams
have been hauling most every

day since then; the end of the
hauling for that building is just
in sight. In a few days the boys
will begin to haul for Smith Hall,
the new home for young women.
The first thing that had to be
done in making the new Dining
Hall, was the building of molds
for the concrete foundation.
Then the boys had to mix the
sand, gravel, and cement in the
right proportions and haul it in
wheelbarrows to fill the molds.
The block machine in the con-
crete block shop was turning
out 100 lb cement blocks and
last Christmas there was a pile
so large that it seemed that
they were almost enough blocks
made. But nearly every day since
then the boys have been turn-
ing out from fifty to a hundred
blocks a day and it will take
them a week or more yet to
finish. Last week as I saw the
boys put up those huge trusses
that are to support the roof, I
said to myself, what wonderful
improvements have been made
in the manner of constructing
buildings. And yet do you know
that those trusses would have
no place to rest if the boys day
by day had not laid the blocks
in cement in those walls? It
would have done your hearts
good to have heard the shout
of victory that went up the other
day as the last block was laid
in the dining room part of the
building. The galvanized tin
shingles are waiting to be put
on, the electric wires for the
lights are soon to be put in,
and the boiler and radiators for
the heating apparatus await the
touch of the boys in the
plumbing department. The second
story of the kitchen part is
being pushed this week and all
of the blocks will be laid in
a few days.

The Bulletin would not be
complete if it did not mention
a word about the guiding mind
in all this construction work.
President Lehman, through the

heat of scorching sun, and al-
most all kinds of weather, has
stood by and directed the boys
in their efforts. Like the gener-
als who in front of their armies
led on to victory, so President
Lehman is leading his carpenter
and mason boys from one good
thing to another.

This is only one phase of the
industry now going on at the
Institution. Prof. Young says
the days are altogether too
short to accomplish all he sets
out to do. Every instructor has
the same story to tell.

Are you going to join this
band of merry workers the last
week in September? Write for
an application bank.

T. M. BURGESS, Principal.

OPPORTUNITY TO DO GOOD.

A word unsaid seems a little
thing,

But, alas, we may never know
If the coming days to a soul
may bring

The truth that I fail to show.

A song unsung seems a little
thing,

But the heart that I left to-
day

May pine for the songs that
I did not sing,

As it goes on its cheerless way.

A deed undone seems a little
thing,

But the burden I might have
shared

Has left a heart with a bitter
sting

Of the thought that "nobody
cared."

So the little things that we
leave undone

Are the things that men hold
dear;

Life's battles are reckoned lost
or won

By a smile or a falling tear.

—SELECTED.

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

EDUCATIONAL NUMBER

WHO MAY GO TO COLLEGE.
FROM THE REGISTER AND CALENDAR.

Practically any and everybody. It was once supposed that the college was intended for the favored classes, the wealthy, the talented; or for the young people of leisure. To-day the college stands for the masses. Any boy or girl with health, pluck, economy and industry can go to college. It is not a matter of means. Literally hundreds of young men and women, too, make their own means to go to college. The college to-day stands with wide open doors crying to the masses, "Whosoever will may come."

Again, it was formerly expected that everyone who went to college would become a minister, lawyer or a doctor. It had the appearance at least of educating people away from the shop, the farm, the office. The college does help to prepare for the professions, but it is not chiefly designed to lead to any class or profession. It is not designed to wean people from the love of work. It is designed to make larger, better, completer men for every legitimate trade and occupation demanded by our modern life and civilization.

Young people need to be taught to look up, to realize the possibilities for themselves they need assistance to make the start. To decide, to start, this is the great battle. Like Saul of old starting out to seek his father's asses, and finding a crown, thousands of young people have timidly gone forth for a few months or a year at most to school thinking then to turn back to their old pursuits, but to find instead

their feet planted on the royal road of knowledge, to find unexpectedly the crown of a completed college course—yea, more; the crown of a richer, nobler life. "Seek and ye shall find, knock and it shall be opened unto you." Thomas Nicholason in his tract on "The Necessity for the Christian College" thus states the function of the college:

The first function of the college, therefore, and I am prone to think its most important function in our day, is to discover to young people their possibilities, their natural capabilities, and to arouse them from lethargy and self-complacency to cause them to make life a great blessing because it becomes a great mission and a great service; to teach them how to distinguish truth from error; to develop in them that poise of judgment and that open-mindedness which keeps them free from narrowness and bigotry and makes them the open allies of every good thing which seeks to get itself done in the community in which they dwell; to cultivate that self-control which lessens passion, prejudice and cynicism and begets malice toward none and charity toward all; to teach them to recognize merit wherever found, and to avoid all those habits which disintegrate manhood, deteriorate lower ideals, the life tone of community; and to cultivate all those forces which touch life with an upward tendency so as to make it more satisfactory or more really worth the living; to teach them that the great spiritual facts of faith, hope, will and love are still the greatest facts in a true civilization; in short, its mission is to furnish those full-orbed, carefully trained individualities who are in every way fitted to be the units of the high civilization; which is our ideal and our boast; and what a mission it is!

If this be the purpose and work of the college, then everybody to whom a college course is at all possible should seek it.

Why.

Why do our schools want the young people this fall? Surely, not because they expect to get rich at "keeping school." Conducting a school is not a money-making scheme. No student ever paid half what it cost to educate him.

It must be then that these schools want the folks this fall to fit them well for the great responsibilities of life. One of the greatest things of the age is the proper kind of education.

Our Schools.

Lum Graded School,
Lum, Alabama.
Louisville Christian Bible School,
Louisville, Kentucky.
Southern Christian Institute,
Edwards, Mississippi.
Martinsville Christian Institute,
Martinsville, Virginia.
The Warner Institute,
Jonesboro, Tennessee.

Think on These Things.

The world needs you badly. How can you do its work if you are not prepared? If it is possible for you to go away to school this fall, don't say that you will wait till next year. Work your way if you can't pay it.

Write for a catalog to any of our schools.

Reports from the Field.

Mississippi.

Dear Readers:—The State Convention is over. All things being considered, the convention was a good one, not as good from a financial stand point as here-to-fore. The delegation was not so large as had been expected some months ago. The members of the Mound Bayou congregation and the citizens deserve much credit for the manner in which they entertained the delegates. We could not have held the convention in any place and been better entertained with any less expense.

When a few more of us take in consideration that the convention is not a law making body, not a place to make a display of political tricks to get by, better will be the spiritual success of the church.

I am satisfied that the eyes of christians are opening to the correct way of doing business in the house of the Lord. The Sisters at Mound Bayou are wide awake and zealous in the works of the Lord. Some as fine compositions as the writer ever listened to were discussed during the convention. Hon. N. S. Taylor, was present and preached the introductory sermon. Bro. Taylor is indeed a strong gospel preacher; firm in the doctrine of the New Testament church. His heart is open to the larger work of the church, his motive is unselfish; it is the church that he wants to succeed, the whole church. This heart goes out for MANKIND; not to any particular race but all mankind. The Lord will bless the efforts of such a man.

Hon. Chas. Banks, the noted speaker, in delivering the welcome address, in my judgment made the speech of his life, with well chosen words and in his own way made us feel at home when he told somewhat of the history of the church and what we stood for and the progress we are making to christ-

anize the world both in home and foreign fields. He put great stress on right living.

Hon. I. T. Montgomery, the sage of Mound Bayou, was a constant visitor. We had the pleasure of listening to two plain, practical speeches full of good wholesome advices such as only a man of his judgment and experience would be able to give. We were made welcome by the ministers.

Rev. Rivers, pastor of the A. M. E. Church, Rev. Jones presiding elder, Rev. Casey, pastor of the Baptist Church, Prof. McCarke, principal of one of the schools, Prof. Ousley, also principal of the other school. The names of many of the business men could be mentioned for they all did well their part.

Now that the convention is over and we are in our respective fields of labor, may we go to work with all our strength to accomplish much for the Master, forgetting ourselves, and seeking to do for others. The child of God gets in proportion as he does for others, therefore let us be up and doing.

Bro. Jas. Homillon of Loyens, was made District Evangelist in the Mound Bayou District. He will hold his first District meeting with the Mound Bayou congregation, Saturday before the fourth Lord's Day in November. The writer hopes to be with him. We hope to attend the Arkansas State Convention next month.

May the Lord bless our efforts.

Yours for Christ,

K. R. BROWN.

PORT GIBSON.

THE BIBLE AND

THE CREEDS.

All religious bodies holding to the name "Christian" agree in regarding the Bible as the embodiment of revealed truth concerning human redemption and destiny.

Throughout Christendom it is regarded as the book of authority. But the Bible is a library of sixty-six books, each having its individual meaning which must harmonize with the composite and blended meaning of the whole. It is evident, therefore, that any union on the Bible must be conditioned on an agreement as to its general meaning. For while all might say that they accept the Bible as their authority in religion, differing conceptions of its meaning would operate to perpetuate divisions, and the situation would be practically the same as if each religious body held to a particular sacred book of its own.

So we have systematic theology and human creed statements, sincere attempts of good men to present a basis of unity in the meaning they give to the Bible. But all these creeds are marked with the infirmities of the human reason and are frequently marred by the pride of the human heart. Instead of promoting unity, they have fostered division, and, an universal interpretations of the Bible, none of them have stood the test of time. The best of them fall far short of the true comprehension of the Bible.

Realizing the futility of all human creeds to give the true and comprehensive meaning of the Bible, or to furnish a practical basis of Christian unity, Alexander Campbell and his co-adjutors, repudiating all human authority and turning to the Book itself for the key to its meaning, found that "Jesus is the Christ, the Son of the living God," is the most comprehensive and largest meaning of the sacred volume, and that from the first oracle—the seed of the woman shall bruise the serpent's head—to the closing statement in Revelation—"Come, Lord Jesus"—Christology is the theology of the Living Oracles. Dealing with this very ques-

tion. Jesus says to the Jews: "Ye search the scriptures because ye think that in them ye have eternal life, and these are they which bear witness of me." And the seer of Patmos says: "For the testimony of Jesus is the spirit of the prophecy." If there had been no sin, there would have been no Bible. The motive of the holy Book is redemptive. The scarlet thread of sacrifice runs through the whole volume, and Christ was as a Lamb slain from before the foundation of the world.

Discovering the inspired generalization of the Bible—that Jesus is the Christ, the Son of the living God—and knowing that Jesus says, "On this rock I will build my church," Mr. Campbell and his co-adjutors proclaimed this Bible confession of faith, this divinely authorized meaning of the Bible, as the only creed on which Christendom can unite. With other reformers they preached the Bible as God's word, as the book of inspired truth; but, unlike the others, they depended on the Book itself for an infallible statement of its meaning.

Like Lutheranism, Calvinism and Wesleyanism, the Restoration movement is a creed movement, but with this vital difference; it exalted and exalts the the divine creed, while they offered us imperfect human interpretations as authoritative statements of the meaning of the Bible. The Protestant creeds make the personal and individual interpretation of a little group of men the universal significance of the Bible. In reality, they destroy individual and true interpretation of the Bible, which is the glory of true Protestantism, by fastening a purely private interpretation on the hearts and consciences of Christendom. On the other hand, the movement to unite God's people by the restoration of the Christianity of the New

Testament presents the divine creed as the true and perfect generalization of the Bible, and leaves believers free to interpret particular Biblical passages as they think best, so long as their interpretations do not conflict with the general interpretation of the whole volume which has the stamp of divine authority.

Historic Protestantism can never realize its own glorious principle of free interpretation of the Bible until it discards all authoritative human generalizations in the shape of human creed and commits the the people only to Christ, leaving them free to study and discover the detailed meaning of the Bible in harmony with the divine creed.

LOYALTY AND UNITY.

The "Disciples of Christ" call themselves "Christians," "Churches of Christ," "Disciples of Christ," using only authorized Scriptural designations for themselves, and refuse all sectarian appellations as disloyal to the Lord and productive of divisions among his people. Believers were forbidden by the apostle Paul to call themselves by the name of Cephas, Apollos or Paul or to indulge a sectarian spirit. Loyalty to Christ requires both his name and his spirit.

The seventeenth chapter of John records the prayer of Jesus that all his followers may be one—not any human leader or creed, but in him and the Father only—in order that the world may believe.

The church is called the bride of Christ and should be known only by the bridegroom's name. It is called the body of Christ and should bear only the name of its head.

CHRISTIANS ONLY.

The "Disciples of Christ" are not satisfied with mere human reformations, but seek the complete restoration of the Christianity

of Christ and his inspired apostles in teaching and in practice. They believe that Christians should be Christians only—plus nothing, minus nothing, divided by nothing—that where Christ speaks they should speak, and where he is silent they should be silent; binding nothing on men's consciences he has not bound, loosing nothing he has not loosed.

IMPORTANT PRINCIPLES.

The disciples of Christ emphasize the following among other Scriptural considerations:

1. A faithful declaration of the word of God only, as vital to salvation and all-sufficient for doctrine and discipline, without the aid of human creeds as tests of fellowship.
2. The terms of admission into the kingdom of God, as given by the Lord and his inspired apostles, without any human modification.
3. The observance of the divine ordinances—baptism and the Lord's Supper—according to the spirit and letter of the New Testament practice.
4. The church of Christ as a thorough democracy in all matters of expediency, but an absolute monarchy whereinsoever the King hath revealed his will.
5. The indwelling of the Spirit of Christ, in fullness and power, working the Father's will, the unspeakable privilege of every obedient believer.

The 6. enjoyment of all the liberty granted in Christ, both in doctrine and conduct, without any sectarian license or limitation.

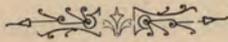
7. The unity of all believers in the Father and in the Son in order to the world's salvation, as pleaded for by the Saviour.

SELECTED.

Christian Woman's Board of Missions.

All C. W. B. M. dues; that is, the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. E. Harlan, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.



Arkansas.

Dear Editor:—

I am always glad to get the PLEA every Monday morning at 10 o'clock. It always brings good news from different states. It always gives me inspiration to read the reports from the brethren and sisters. I cannot see how a member of the church can drag along or have any mean things to say about the missionary work. A true christian has no idle time in the church. There is always work to be done.

Dear readers, this is what I can't understand, how any one who has had the privilege of receiving help from this great missionary work can stand back and take no part in it. They are not doing just what Christ told them to do. He said, "Whatsoever ye would that men should do to you, do ye even so to them."

Are you doing like Christ when you have received help from this great missionary Board and never donate to its needs, never meet the work, and never say anything encouraging concerning it?

What think ye?

Dear friends, just think of the great sacrifices that our good northern white men and women have done and are still doing for our race. Is this christianity? If not, what are you doing?

When men have been helped by this work then as soon as they think they can stand alone go about doing all the evil they can against it, they are not Christians.

It will not be long before they will be cut down like

chaff before the wind. An evil heart cannot bring forth good fruit. People are looking for your fruit and also the Creator of all mankind is noting it against you. I had rather be an honest, earnest worker for Christ and remain ignorant to some extent, than to claim to be highly educated and go around fooling the people. We cannot hide from the presence of God. Did Christ mean for his people to be divided regardless to race or color? He prayed that they might be one.

The C. W. B. M. is educating men and women to go into the various states to lift up the unlearned and to make better workers and better churches. What would you think of one, who after he is educated in this way to disgrace his knowledge and christian life by teaching other than co-operation in Christ's Church. Is this the man for us to follow? If so please give chapter in the Bible for your reason.

Trusting and praying that every state may have its best convention, both spiritually and financially,

I am yours in Christ's work,
MRS. SARAH L. BOSTICK.
ARGENTA.

AFRICA.

My dear Miss Hunt:—

I am writing you now the second time. I was very glad to have a letter from you from a land where so much good is being done in that and other lands. I feel that there are no respecters of persons with those who are following Christ.

I was glad for the recitations that you sent me. I have committed them but have not recited them as yet. Our school opened on the first Monday in April and we are all as busy as we can be with our studies in the new building.

On the first Lord's Day in April was our Children's Day exercises. We all regretted to see it pass. There were visitors here from Marshall. Some of them took an active part in the exercise. One was Mr. Moses T. Early, a native of Africa, who has been civilized and is a great Sunday School worker. He is one of Africa's sons, and I ask your prayers in his behalf. He gave a brief sketch of his life. He said he learned of God in the Sunday School and he was thankful to his teachers, who are now in their graves, for telling him of the Saviour's love and pointing him to the Lamb of God, who died for him. He also said he was not an educated man but he thanked God that he could read His word and understand what God would have him do. Pray for him that he faint not by the way.

After the program was over we had a collection to help lay the floors of the upper story of our school house. That was our Home Mission Day. This is a hard country for money, but our collection amounted to \$22.25. Some gave coffee and lumber, about \$4.00 was cash.

We have 38 enrolled in school but more will come after the farming is over.

I have been helping to teach the primary classes this year as much as I could spare time from my lessons.

I am glad to inform you that I have joined the Christian Church

which has recently be organized here. I want the prayers of all the good friends to ascend to God in my behalf, that I may be faithful in His services.

I am yours in Christ,

RUTH E. WALKER.

LIBERIA.

(CONT. NUED FROM LAST ISSUE)

SPECIAL OBJECT WORK.

ORPHAN SUPPORT.—Orphanage work is sad in any land. A boy without a father pulls at our heartstrings until they almost break. Orphanage in heathen lands is sadder than in Christian lands. There the state provides no care for these little ones. There are no home-finding societies, and, if they were, there are so few Christian homes yet to adopt the children, so we have our orphanages, six of them in lands abroad. Thirty dollars a year provides a home, food, clothing and school privileges for each child. This is work for the children's missionary societies, or for Sunday-school classes, and not for the Circles or Auxiliaries.

A **FARTHER LIGHT CIRCLE** is one that pays the salary of a native helper. This varies from \$20 to \$150 per year, depending on the age, education, experience and adaptability to the work to be done. We now have on file a list of 176 good faithful workers—teachers, nurses, zenana helpers, evangelistic assistants, Bible women and others. Our vision is that some day all of these and others will be supported by our Circle girls. This is not the work of the Auxiliaries, but the Circles or individuals may take the support of a native helper. The regular monthly offerings of the Circle are not to be used for this special work.

SCHOLARSHIPS in our mountain schools are maintained by annual gifts of \$100. This, too, is one

form of the Circles' special work.

STATION SUPPORT.—In all mission stations there are expenses other than the salaries of the missionaries. Repairs, supplies, furnishings, equipment, books, medicine, food, clothing, taxes and incidentals make a heavy budget of expense account. This is divided into shares of \$50 each. Many are finding great joy in the thought of having a share, or shares, in the work of a certain station. These shares may be taken for one year, or for continuous years. Station Support does not necessarily mean the entire support of a station, though growth in this idea is evolving some such plan in the minds of the State officers in one of our aggressive States.

THE CENTENNIAL.—In two more months the books will close, and this fund will be no more. Precious has been this special work. We confidently believe there will continue to be generous offerings in terms of hundreds and thousands for the maintenance of the new Centennial enterprises. Perhaps there may be some delayed Centennial payments. These will be received after the Centennial records close, but the call for Centennial pledges will end with the closing of the books, September 30.

THE MOSES MEMORIAL.—God never leaves His children empty-handed of responsibility. To train a man for greater achievement and shut him up, with no possible outreach, is worse than death. Our extra special work the year following the Centennial is to raise \$50,000 for the Moses Memorial. This is to be distributed to all our fields, and for all phases of the work. Note that this is not to be considered as a part of the usual State Special. It is to be something over and above all other specials for this year,

and the gifts are to be voluntary offerings. In the **MISSIONARY TIDINGS**, October, 1908, Executive Minutes, will be found a statement of the division of the Moses Memorial offerings. In the last issue of the **TIDINGS** you have seen the picture of Indiana's gift to this fund. Ohio will erect the new church at Monterrey, Mexico. All our State Boards express a willingness to accept a share of this advanced work. United decision by the loyal women of the Christian Woman's Board of Missions means success.

SPECIAL WORK of a missionary society includes all gifts aside from the regular monthly offerings, and is to be credited to the special pledge made by the State. After a society has provided for its apportionment for special work, as submitted to it by the State Executive Committee, any other special work may be undertaken, provided it is work for which the National Board stands responsible. At the beginning of each missionary year each State Board, under the guidance and counsel of the National Executive Committee, obligates itself for certain special work, and to meet that obligation each Auxiliary missionary society it is expected will bear a part. Auxiliaries in planning for special work should write to the State Corresponding Secretary that the choice may be made according to the apportionment and under the guidance of the State Executive Committee. This is necessary in order that provision may be made for the entire State pledge for special work.

The year following the Centennial it is asked that each State increase the State Special gifts from one-fourth to one-half beyond that of last year. This means that each Auxiliary is asked to consider an increase. This may not mean larger gifts from any, but more of them because of the increased membership and special individual offerings and Life Membership gift.

With brave hearts we will walk with God across the threshold of the new century.

MISSIONARY TIDINGS.

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson 10.

Lesson for September 5.

Edited From Standard Bible
Lessons.

PAUL'S THIRD MISSIONARY JOURNEY.—Farewells.

Acts 20:17-35.

Read Acts 20:2-38.

GOLDEN TEXT.—"I can do all things in him that strengtheneth me."—Phil. 4:13.

TIME.—A. D. 58. **PLACE.**—Miletus, about thirty miles south of Ephesus. **PERSONS.**—Paul and the elders of the church at Ephesus. **PERIOD IN PAUL'S LIFE.**—Paul the missionary. Paul is just closing his third missionary tour.

INTRODUCTION.

We learned in our last lesson that Paul was on his last journey to Jerusalem. He had sailed across the mouth of the gulf leading to Ephesus, and he desired to have an interview with the elders of the church in that city, but could not stop without leaving the ship in which he was sailing.

After Paul's experience as mentioned in our last lesson of August 22, he set out for Europe. He visited the churches in Macedonia which he had planted some half-dozen years before. Somewhere while in Macedonia he wrote his second letter to the Corinthians. Arriving at length in Greece, he remains at Corinth for three months. During these three months it is likely that he wrote his masterly letter to the Romans and also his letter to the Galatians.

It was Paul's purpose to sail directly from Corinth to Syria, but the plot of the Jews to kill him probably forbade him waiting for the ship and he hurriedly

departed for Asia Minor by way of Macedonia. At Philippi, Luke, who had been left at that place some five or six years before, rejoins the apostle and is with him even to the close of the record of the Book of Acts. From Macedonia he sailed to Troas, where he partook of the Lord's supper with the disciples and restored Eutychus. From Troas he proceeded southward touching various points, and finally landed at Miletus, which is the scene of today's lesson. We know that it was in the spring time that Paul was at Miletus, for he was hurrying to Jerusalem in order to reach there before the Passover, which took place in the month of April. Lewin, in his "Life of Paul," gives reasons for believing that the meeting mentioned in today's lesson was on Sunday, April 23, A. D. 58.

EXPLANATORY.

17. **FROM MILETUS HE SENT TO EPHESUS.**—Miletus is about thirty miles south of Ephesus. Paul sends for the elders to meet him, as he is in a hurry to go to Jerusalem to be there on the day of Pentecost.

18. **YE YOURSELVES KNOW. . . . AFTER WHAT MANNER I WAS WITH YOU ALL THE TIME.**—Paul had a clear conscience. He could look back with pleasure upon his experience in Ephesus. Blessed are all Christians to-day who can follow after Paul's footsteps and look back upon the past with satisfaction. Certainly God will say to such, "Well done, thou good and faithful servant; enter thou into the joys of our Lord."

19. **SERVING THE LORD WITH ALL LOWLINESS OF MIND, AND WITH TEARS, AND WITH TRIALS.**—His remarks about the lowliness of mind, and the tears which had char-

acterized him, shows that the great distress which we have seen attendant on the wild proceedings of the silversmith mob was by no means the beginning of this kind of experience in Ephesus. The reference, too, to trials which befell him by the plots of the Jews, brings out a new feature of his experience there; for in the narrative Luke has mentioned only one indication of the existence of such plots, the attempt to put forward Alexander before the mob in the theater. It was Paul's sad experience to suffer more, throughout his career, from his own countrymen than from the heathen.

20. **I SHRANK NOT FROM DECLARING UNTO YOU ANYTHING THAT WAS PROFITABLE.**—Paul here stands out in striking contrast with some men today in the pulpit who speak none but smooth words about corruption in the church life, and whose whole study is personal popularity. They are quiet concerning public balls and whist parties, and the like, because some of the deacons' wives participate in them. **TEACHING YOU PUBLICLY, AND FROM HOUSE TO HOUSE.**—We have here a picture of a model minister who puts house-to-house work on a par with that of the public worship.

22. **I GO BOUND IN SPIRIT.**—The word is usually applied to confinements by cords, fetters or bonds and denotes strong obligation. Paul was bound by his own conviction of duty. **NOT KNOWING THE THINGS THAT SHALL BEFALL ME THERE.**—Here indeed is true consecration. Paul knew his duty, but did not know his own future as far as persecution and earthly difficulties were concerned. It was better so. It is best for all.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XIV. Edwards, Mississippi, Saturday, September 4, 1909. No. 35

Helpful to All.



THE work of modern missions is of much vaster proportion than is generally suspected by the uninformed. Every community thinks of its own little problems without discovering the vaster problem the world over. There is now not a nation on the face of the earth where the missionary has not gone. From the far north in the icy regions of Greenland among the Esquimaux to the Patagonia Indians in South America, from Kamchatka to South Africa, from one end of the earth to the other, the work of the missionary may be seen. In all there are over twenty thousand missionaries in foreign countries. Add to this many thousands who are at work in our homelands and we have an army as large as the Crusaders that attempted to rescue the holy sepulcher.

It is simply marvelous what influence these men and women are having on human hearts. Man's conscience has been developed more in the past twenty years the world over than it was developed in the past five centuries before. The consequences of all this must be to harmonize and bring into fellowship all the races on the face of the earth. As to the social status of these peoples, the missionary is not worrying. It is a question that will adjust itself. Man does not solve such problems but they are solved by a power entirely extraneous to human forethought. For example, suppose America should attempt to ostracise the Japanese, by and by

we would get into a war with Japan and at the end we would find ourselves more closely locked up with the Japanese than ever before. The Christian missionary has given the Japanese the spirit of Christianity and henceforth they are joint heirs with us in the great work of redeeming mankind.

The lesson we draw from this is that it is the merest folly and the densest ignorance to stoop to the low and sordid work of seeking to array people against people. The men and women who have risen above that are fast inheriting the earth. They are the most unselfish people the world over. They undergo the greatest hardships that the work may prosper. They are living in the filth of the Esquimaux hut, in the frozen region of Alaska, in the torrid heat of the tropics, in all conditions and latitudes, that those peoples and tongues and nation may have the glorious light of Christianity. To co-operate with these men and women is to co-operate with God. To refuse to co-operate with them is to be cut off from the body of God's workmen.

Just now there are springing up a few young people among all these peoples where the missionary has worked who are ambitious to make themselves leaders by alienating them from the great body of workers who gave them birth into the kingdom of light. Especially is this true among the young Negroes. A few, a very few, are seeking to teach the people that it would be degrading to co-operate with the Christian white people who, at such great sacrifice, started them

on their way. They try to convey the idea that all these enterprises are owned and controlled by the white people and that it ought to be the Negroes' ambition to get things owned and controlled by themselves. This is a grave mistake. The great missionary enterprises are not owned and controlled by any one. There are some chief among them because they are doing the greatest service, but they do not own and control. He who talks of such things reveals the wrong thoughts of his heart. If all the people where the missionary has worked would take this selfish view of things, the great missionary cause would be set back a thousand years. It would mean that the world would have to go through a thousand years of strife to adjust matters instead of having them adjusted by the power of truth as taught by the missionary. Nothing could be blinder folly than this appeal to selfishness by a few.

It is especially gratifying that the rank and file are not allowing themselves to be led. So far there has not sprung up a single institution of power, which was dominated by such a spirit. The spirit of the Master has pervaded the teaching of these missionaries and the larger number have imbibed the spirit and are doing the most unselfish work, and they will prevail. The great majority will stand with the great army of men and women standing in the foremost files of our times. They will not seek their own interests but will become soldiers of the common good and will thus earn for themselves the approval of the great God who sent his only begotten son into the world that it might be saved.

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

Issued every Saturday from
the press of

THE SOUTHERN CHRISTIAN
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and the general interests
of the Negro race.

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Personals.

—We regret to note the sad intelligence of the death of Edith Louise, the younger daughter of Rev. and Mrs. J. C. Counts of Fairfax, South Carolina. The only joy that comes to us is to know that their lost is heaven's gain. The PLEA extends to them much sympathy.

NOTES FROM OUR SCHOOLS

Southern Christian Institute

Sec'y. C. C. Smith arrived for a few days' visit at the Institute, Aug. 25; he was on his way from the Texas Convention, and remained till the Arkansas Convention, which he attended.

The following students will give the weekly Sunday School talks during September: Sept. 5, Gentry Robinson; Sept. 12, Stella Edwards; Sept. 19, Arah Evans; Sept. 26, Susie Brayboy.

Two deaths have occurred among our tenants the past few days. Sanders Edmundson, a former slave highly respected,

and little Eddie, the second child of Lee Donerson and wife. The bereaved families have the sympathy of all.

Remember the dates,—September 28 for Industrial Students and October 5 for Pay Students. We trust that all students will plan to be on time at the opening of the fall term.

The members of the Junior Endeavor Society who live on the campus serenaded Lois Lehman Monday night. She left Wednesday morning for Eureka, Illinois, where she will attend school the coming year.

Miss Carrie Hunt who has been matron of the culinary department, left for her home in Pennsylvania, Wednesday morning. She will attend Bethany College this year.

Two or three weeks ago about midnight, two dogs tore through the campus after a wild cat. The kittens over on Shiloh are getting to run around some now.

Secretary C. C. Smith delivered a most helpful and inspiring sermon last Sunday morning. He showed how it was impossible for a person to get to the place where he could do great things, if he did not do well the little duties of everyday life. The speaker said that he was personally acquainted with Garfield when both were boys at Hiram College. The old college bell at Hiram was never rung better than when Garfield had hold of the lower end of the rope.

The Wednesday evening prayer meeting is well attended and considerable interest is manifested. Mary Broomer was leader last Wednesday evening and Samuel Counts was the speaker.

S. C. I. Summer Bulletin.

Vol. I. * * * * * No. 16

Edwards, Miss., Sept. 4th.

The printers made me say "application blank" in the last issue. We have not one of them, but we do have an APPLICATION BLANK, for each one of those who wants to enter school this fall to take an industrial course. During the first year in the Industrial Department students attend Night School and each day they work under the direction of instructors in the various kinds of industries. They are paid in schooling the next year for the industrial work they do the first year. No young person can say now, "I haven't the money, so I can't go to school this fall." Do you want a good education above everything else? If you do, you will surely be willing to come to the S. C. I. in the last week in September to earn your way. Write for an application blank today.

I am sure that a number of young people have been saving up their money for two or three years, expecting to enter the S. C. I. the fifth of October this year and pay their way. We have a few rooms left for you in the dormitories. You had better write to President Lehman, Institute Rural Station, Edwards, Miss., at once and tell him to look for you the first day of school.

Mail arrives at the institute Post-office every morning at 10:00 o'clock. Our school is only a short distance out from the thriving business town of Edwards.

T. M. BURGESS, Principal.

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

THE BROWN THRUSH.

There's a merry brown thrush
singing up in a tree;
He's singing to you, he's singing
to me.
And what does he say, little girl,
little boy?
"Oh, the world's running over
with joy!
Don't you hear? Don't you see?
Hush! Look up in my tree,
I'm as happy as happy can be."
And the brown thrush kept sing-
ing: "A nest, do you see,
And five eggs hid by me in the
juniper-tree?
Don't meddle! Don't touch!
little girl, little boy,
Or the world will lose some of its
joy!
Now I'm glad, now I'm free!
And I always shall be,
If you never bring sorrow to me."
So the merry brown thrush sings
away in the tree,
To you and to me, to you and to me.
And he sings all the day, little
girl, little boy:
"Oh, the world's running over
with joy;
But long it won't be,
Don't you know? Don't you see?
Unless we're good as good can be?"

—LARCUM.

Walter Wellman failed to reach the North Pole in his air ship. The other day he started from Spitzbergen, but he had scarcely gone more than thirty miles before the rope which held up about two thousand pounds of food broke; the provisions went to the earth and the air ship thus lightened shot up toward the sky. Mr. Wellman's heart must have been crushed within him as he saw the last hope gone. But undaunted he will try again. It was the third trial that Cyrus W. Field made in laying the Atlanta Cable before success really crowned his efforts.

NEW LINCOLN PENNIES.

The new penny which came from the mint during August is a children's coin.

The designer, V. D. Brenner, says of the penny: If you will look carefully at Mr. Lincoln's face you will see that I made him smiling. I wanted to show the sunshine as well as the goodness of his life. I caught the expression only after I had shut my eyes and imagined Mr. Lincoln speaking to a child.

The government coined in the first lot 20,000,000 of the pennies, and it is estimated that there are orders now at the mint for nearly 100,000,000, and these will probably be shipped between now and Christmas.

About one-fourth of these pennies will probably come into the hands of the Sunday School children, and even more will be used by fathers and mothers.

First. Let the superintendent pledge the children to bring all the Lincoln pennies to Sunday School for the children's work in home and foreign missions.

Second. The children may ask their parents to give them all the Lincoln pennies they get in change until Christmas, and they can in turn give them to the Lincoln mission fund.

This money should be sent to the different mission boards of the several churches.

The first 20,000,000 coined bear the initials of the designer V. D. B. The secretary of the treasury has ordered the design changed so that only the letter B will appear on the others.

Collectors are paying 5 and 10 cents each for the V. D. B. pennies. There will no doubt be a number of them in the collections and they could be sold to increase

the offering.

Lincoln gave his life for liberty—and we know how he struggled to get what education he had. Sabbath services were so rare in his boyhood days that his mother's funeral was not preached for months after she had been buried.

A Lincoln offering for Sunday Schools in the "Highlands" of America, where he came from, and where many boys and girls still have not many more advantages than Lincoln had, would be a most excellent use for Lincoln pennies. But a Sunday School any place on the frontier would be a memorial to him.

HOW TO SWELL THE OFFERING.

If the Adult classes or men of the church would agree to give as many dollars, half or even quarter dollars as the children gave of Lincoln pennies it would make an offering worth while.

IT WOULD IMPROVE FINANCIAL CONDITIONS.

There is an old promise in the Bible: "Bring ye the whole tithe into the store house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

—SELECTED.

How much did you do yesterday to make life a little happier for those round about you? How much does it cost you to smile, to be kind? It may be a struggle for you to be pleasant to those around you, but be pleasant anyway. Did you get angry at some one yesterday? If you did you thought it was his fault, didn't you? Strange, isn't it, how the other fellow is always in the wrong? If I were to get mad at

(Continued on 7th page.)

Reports from the Field.

Report of William Alphin, Evangelist of Texas

From October 16th, '08 to August 16th, '09.

Days in field.....285
 Places visited.....44
 Sermons.....110
 Meeting (eight days each).....3
 Additions by confession 16; by Relation and State-
 ment 32; Reclaimed 6; From denominations 2; .. 56;
 Public Addresses.....32;
 Personal visits.....368;
 Counsel with Churches.....14;
 Churches Reorganized (Bay City).....1;
 Churches Organized (Ft. Worth).....1;
 Lectures to Bible Schools.....15;
 Counsel with Bible School Officers.....2;
 Bible Schools Organized (Lyons).....1;
 Members Added to Bible Schools.....33;
 Lectures to women and auxiliaries.....4;
 Counsel with auxiliaries and women.....1;
 Auxiliaries Organized (Bay City).....1;
 Lectures to Y. P. S. C. E.....2;
 District Conventions attended.....2;
 Letters written and Circular letter mailed.....211;
 Letters for Publication.....11;
 Postal Cards Written.....99;

Money raised and received from all sources and
 for all purposes from the churches.

Clay St., Waco, \$14.35; Shady Grove, \$15.00;
 Dangerfield, \$5.75; Bay City, \$10.85; Vine Grove
 Bible School, \$1.12; Bethlehem, \$10.80; Taylor,
 \$5.50; Circleville, \$2.75; Davilla \$2.85; Greenville,
 \$10.05; Center Point, \$1.90; Mt. Vernon, \$2.25;
 Paris, \$5.00; Shelton Hill \$2.85; Roxton, \$1.05;
 Ben Franklin, \$1.00; Central and Preston St.
 churches, Dallas, \$4.10; Fulton St., Palestine, \$1.00;
 Little Flock, Palestine, \$6.85; Corinth, \$5.75;
 Harris Chapel, \$2.35; Lyons, (St. James) \$10.15;
 Hallville (Athen's church) \$4.05; Hallville (Car-
 tersville church) \$6.70; Ft. Worth, \$26.80; Mace-
 donia (Leesburg) \$10.10; Union Hill \$3.05; Mata-
 gorda District: Churches, \$4.00; Bible School,
 \$2.50; Auxiliaries, \$2.50. Aid Society of the
 First Church (white) Ft. Worth, \$10.00; Aid So-
 ciety of Magnolia St. church (white) Ft. Worth,
 \$10.00; Mrs. Ida V. Jarvis, (white) Ft. Worth,
 \$10.00; First Church (white) Ft. Worth, \$21.00.

Total amount raised in field for all pur-
 poses,.....\$272.97;
 Received from State Treasurer.....97.30;
 Received from National. C. W. B. M.....150.00;

Total for all purposes.....\$520.27.

North Carolina

Dear readers:—The disciples of Christ of eastern North Carolina are not travelling the road of retrogression as many have supposed, but are rather on their onward march to success.

During the past few weeks it has been my pleasure to make a tour across the connection and to see as never before just what the Negro disciples of Christ are doing. I also visited the Eastern Virginia Convention, a daughter of ours, because our brethren have not yet thoroughly understood and have therefore depreciated the great work of the C. W. B. M., and the GOSPEL PLEA, yet there is no indication of their total ignorance and does not verify the statement that they are alto-

gether inactive and have no self-pride and aspiration for future progress.

The Negro disciples of Christ have bought and paid for a tract of land just outside of the co-operate limits of the city of Greenville, North Carolina, on which to erect an institution of learning—The Greenville Christian College.

The assembly has nearly (\$1000) one thousand dollars in its treasury, and will doubtless realize more than five hundred dollars at St. Luke Church of Christ, Goldsboro, in October. After which the building will be started.

We have about 6000 members, 116 ministers, and 100 congregations.

I have just returned home from a recent trip through the connection and found many spacious church-

es edifices, some well equipped choirs and several very intelligent congregations.

The church at Union Town has produced one or two dozen of professional men, and there are about one-half dozen members of this congregation striving to prepare themselves for life's usefulness along literary lines, and the people at this place own their own homes and are independent. Eld. W. A. James is pastor.

There is in Plymouth, North Carolina, a beautiful little town on the Roanoke River, the most beautiful and most costly church in the convention, whose value goes up in the thousands of dollars. Eld. I. Darden is pastor.

Elder C. R. D. Whitefield has the distinction of pastoring the

largest congregation in the convention, Greenleaf Church, Goldsboro, whose membership is nearing 600.

We have several ministers who are destined to be felt in the great movement for the union of the churches and the spreading of the faith once delivered to the saints. Such are Elders Benj. Gregory, W. R. Steeley, J. C. McCloud, I. V. Keys, J. F. Keys and J. R. Greene.

The little booklet, "A Message to the Negro Disciples of Christ of Eastern North Carolina" which was composed by the writer while in school, was accepted with joy and gladness. I sold them everywhere and am not too modest to say that they will be productive of great good in Christian homes, in our Sunday Schools and in the church generally.

I am very anxious that our people in the eastern part of the "Tar Heel State" soon see the wisdom in getting in touch with the brethren all over the field.

I am now planning a trip through the western part of the state to visit Elder Walker at Reidville, N. C., and Eld. Peters at Winston-Salem, and also Southwestern Virginia to see the work at Martinsville, as our school may be modeled after the Christian Institute at this place.

I shall be glad to hear from any of the brethren on this field.

Yours in Christ,

E. L. WHITFIELD.

KINSTON.

Kentucky

The GOSPEL PLEA—

I like your new type.

Just home from a six days' trip to the Mountains. It is a great mining country. I met the "Dawn of Light" District Convention at London, Ky., Aug. 19-22. F. T. Floyd is Minister there. He knows the Truth, has

the situation well in hands, stands well in community. Their worthy aim is to plant churches in East End of Ky., and infuse Missionary zeal into those already organized, 3 or 4 churches were represented, London, Barbersville, Bertha, Flat Lick, and Artemas, Ky.

Elder W. H. Dunbar (the blind preacher,) from Jelico Tenn. gave us a great sermon on the "Name" at 11 o'clock Sunday.

Elder Boyd Mays was elected District Evangelist. Bros. Fitts, Miller, Tinsley, Lyons, Terrell, and Dunbar with Bro. Floyd will push ahead the great work. \$75.00 (all told) was raised and District generally stirred. They aim to charge on Middlesboro, Ky. next. Elder Floyd and wife own a nice home.

Let every section of Ky. organize and work like that Mountain District. I had the pleasure of preaching two sermons for them.

Our work here forges ahead on business for the King.

C. H. DICKERSON,

NICHOLASVILLE.

Missouri.

Dear Editor:—

The International Bible Study movement which is meeting with such a hearty approval by the leading church workers of all denominations, has met with a hearty response in our church; and as a result two classes graduated from the International course and received their diplomas July 2, 1909.

So far as we know these are the first colored classes in the United States to complete the course. One of these classes was from the colored Y. M. C. A., and the other from the church. I taught both classes and am now teaching two more which will graduate in September should

nothing prevent, making four classes this year.

Our church is leading all others in this movement, and we believe that we have some reasons to feel proud of our work. The church is only two years old, and occupies a position of influence and power in the city which it has never held before.

Our local is ideal and the possibilities for our work in the future is great. Our lot is secured, and the trustees hold the deeds. Our greatest need now is to secure sufficient loan to complete our basement.

We are located among the leading citizens of our race, and a great work can be accomplished for the cause of primation Christianity if we can have the proper support and encouragement.

I need not add that we need a large and active church of the simple Gospel order in a city of this size for this fact is too well known.

We are much encouraged for the future and God is blessing our work.

Yours for Christ,

G. CALVIN CAMPBELL.

KANSAS CITY.

Alabama

Dear Editor:—

Please allow me space to say a few words to the Christian brotherhood. "By the mercies of God that ye present your bodies as a living sacrifice holy accepted unto God which is your reasonable service and be not conformed to this world but be transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God."

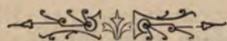
The time is come, don't you think any longer.

(Continuen on page 7.)

Christian Woman's Board of Missions.

All C. W. B. M. dues; that is, the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. E. Harlan, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.



PROGRAM

of the
Fourth quarterly meeting
of the
C. W. B. M. in Alabama
Sept. 11-12, 1909
at Union Point Christian
Church.

10:00. House call to order by
President.
Praise Service by Sisters Ann
Averhart and Mattie Warren.
10:30. Paper "Sowing and Reap-
ing" by Miss Annie Payne.
Response by Miss Virginia
Patterson.
10:45. Appointment of Committees.
11:00. The 13th chapter of 1st.
Cor. recited by Mrs. Rachel
Edwards.
Song. "There is Sunshine in
my soul today."
Prayer by Brother E. J.
Smith.

11:45. Collection and adjournment.
12:00. Noon.

EVENING SESSION.

1:00. Praise Service conducted
by Sisters Mary Jackson,
Nellie Edwards.
1:30. Short talks by delegates
and visitors.
2:00. Address by Mr. W. T.
Brayboy.
2:30. Collection and adjournment.
SUNDAY MORNING.
9:00. Sunday School conducted
by the Superintendent, Mr.
Arthur Brayboy.
10:00. Praise Service conducted
by Sisters Nancy Patton and
Bessie Jackson.
10:45. Welcome address by the
President.
11:00. Why the young people

should be interested in the C.
W. B. M. by Charlotte Jordon.

Song. "We'll understand it
better by and by"

11:30. Collection and adjournment.

12:00. Noon

1:00. Praise Services conducted
by Sisters Sallie Brayboy,
and Kittie Gresham.

1:30. Report of the State Organizer.

2:00. An article read from the
TIDINGS by Mrs I. C. Franklin.

2:30. Solo by Mr. L. B. Brooks.

2:45. Sermon by Mr. I. C.
Franklin.

Song.

3:30. Reports of Committees.

4:00. Collection and adjournment.

Committees.

MRS. I. C. FRANKLIN,

MRS. D. C. BRAYBOY,

MRS. KITTY GRESHAM.

LUM.

Mississippi.

Dear Editor:—Please allow
space for the following report.
The writer has just returned from
attending the Brotherhood State
Convention at Mound Bayou. The
convention was good. Mrs. M.
J. Brown and the writer were
sent as delegates. Space was
given for the C. W. B. M. in the
Saturday morning service. Our
exercises began with a paper by
Mrs. M. J. Brown, followed by
Miss Roxie Sneed, Mrs. Z.
H. Howard, Mrs. McAuthur,
and the writer. We also had
talks by visitors, Mrs. Osbia, and
Mrs. Lee who made interesting
talks on this great mission work.
Mrs. Christmas and Mrs. A. E.
West were also interested in the
work. We feel stronger than
ever for this meeting and have
the best wishes of Mound Bayou.
We pray the blessings of God up-
on Mound Bayou and its people.

Mr. and Mrs. West took care of
six delegates and made everything
so pleasant for us.

Yours for His Cause,

HATTIE J. GRIFFIN,

State organizer.

TILLMAN.

Tennessee.

Dear Editor:—Please allow space
to report the second quarterly
meeting of the Gay Street Aux-
iliary which was held at the Gay
Street Christian Church on Sun-
day, August 22.

At eleven o'clock sharp our
pastor announced that since this
was the third Sunday of the third
month since our last quarterly
meeting the regular course of
worship would not be held; but
instead would give place to our
auxiliary. The president and
secretary were then asked to take
charge of the meeting. The fol-
lowing program was rendered:

Opening song, "Rescue the
Perishing." Scripture reading
by pastor, Matthews 25th chapter.

Prayer by pastor.

Song "Go Spread the Tidings
Round."

Select reading from Missionary
Tidings by Miss Emma Stone.
Report of Mission Fields by re-
presentations conducted by Mr.
Mark Bonner.

Remarks on reports by pastor
S. D. Cotterell.

Song "Rejoice the Lost is
Found." Address by Dr. George
W. Hubbard, Dean of Meharry
Medical College, Walden Uni-
versity.

Solo. Miss Lucy White. Re-
marks by visiting friends from
the Vine Street Christian Church
(white).

After the program was render-
ed our pastor made an earnest ap-
peal for co-operation in the mis-

The Cut, but Newsy Page of the Gospel Plea.

We call this the "Cut Page" because it is to this page that the most of our articles are continued. It is to the PLEA what a waste basket is to an office. We call it a "Newsy Page" because it is to this page that we must go before we can get the real story that is being told, as it is here it closes, and no one is ready to tell a story until it has been completed.

sion work. Everybody was delighted with the program. After this a collection was taken followed by the Lord's Supper. Dr. Hubbard dismissed us. We all had an intense feeling of gratitude for the glorious meeting we were permitted to enjoy.

Yours for the work,
Mrs. Sarah Garret, President,
Mrs. Maggie White, Secretary.
NASHVILLE.

HEART TO HEART TALKS (Continued from 3rd page.)

some one, I would then have certain evidence that there was something wrong with me. He is a KING who can control his own temper, no matter whether he live in a cottage or marble mansion.

(Continued from page 5.)

Just look for a moment. "The night is far spent, the day is at hand. Let us therefore cast off the works of darkness and let us put on the armor of light." In the next place the apostle tells us it is time to wake up and go earnestly about the work we have to do.

We must not let an opportunity for doing helpful deeds go by unimproved, for the time is rapidly passing and we know that time once passed never returns and the moments that lost are lost forever. In the next place we are admonished to walk honestly as

in the day and never to be found engaged in rioting or drunkenness. Drunkenness is the great evil of this age and the keeping of Saloons and selling of intoxicating drinks, the greatest of all sins, as it is the direct cause of nearly all the crimes that are committed. We are also admonished to put on the armor of Light. If we have on this armor, we shall be able to withstand the attacks of our great enemy, the devil, and to be good soldiers of the Lord Jesus Christ.

Yours in the work,
Mrs. A. A. SMITH.
LUM.

OAK LEAVES KILL CATTLE.

Washington, Aug. 25.—It will be interesting to farmers and stock raisers generally that the stock men grazing their cattle on the national forests in the southwest, especially in Colorado and New Mexico, have suffered serious losses during the present summer through the cattle eating oak leaves.

The oak leaves and sprouts contain a large percentage of tannic acid. The action of this acid on the stomach is extremely injurious and the losses have been unusually severe. The symptoms of the disease are staring eyes, feverish and blistered lips and nose, the animal ceases to graze or seek food, standing in one place for hours at a time. The coat becomes rough and the hair is all turned the wrong way, as in cases of loco poisoning. The animal does not chew its cud and in a comparatively short time it becomes too weak to remain on its feet and death rapidly follows.

So far as is known the only available remedy for this trouble is linseed oil given as a drench in amounts from one to two quarts. The oil appears to overcome the injurious effects of the tannic acid

and if the disease is not advanced too far and the animal can be furnished sufficient food so it will not be forced to eat the oak, it will generally recover. The best method, of course, in handling the trouble, is, if possible, to get the cattle away from the range where the oak is found and furnish them with plenty of fresh green feed to build them up again.

SELECTED.

"FEAR THOU NOT."

"Fear thou not for I am with thee,"

Child of God, be this thy stay;

God, the mighty God, is with thee,

Yielding comfort by the way.

"Fear thou not" when want draws nigh thee,

Poorer he has fed than thou:
Can the stores of heaven supply thee?

Plead his promise, precious now.

"Fear thou not" when sickness falleth;

Healing balm will then be given;

Or it may be Jesus calleth,
Calleth His beloved to heaven.

"Fear thou not" when death bereaves thee;

When the loved can love no more;

He is near who never leaves thee,

He can soothe—he wept before!

"Fear thou not" when hopes have faded;

And the thick sorrow clouds the mind;

Though the light awhile is shaded,

Know thy sun is still behind.

—SELECTED.

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson 11.

Lesson for September 12.

Edited From Standard Bible
Lessons.

CLOSE OF PAUL'S THIRD MISSIONARY JOURNEY.

—Acts 21:1-17.

GOLDEN TEXT.—"The will of the Lord be done."—Acts 21:14.

TIME.—A. D. 58. **PLACE.**—Sea voyage from Miletus to Caesarea and by land from Caesarea to Jerusalem. **PERSONS.**—Paul and his traveling companions—Philip, Mnason, and Aaabus. **PERIOD IN PAUL'S LIFE.**—Paul the missionary. We are now at the close of Paul's third missionary journey. **RULERS.**—Nero, emperor of Rome, Felix, governor of Judea.

INTRODUCTION.

On the next morning after the interview with the elders from Ephesus, the ship set sail again, and in three days reached Patara, having anchored the two intervening nights at Cos and Rhodes. It now appears that this ship was not sailing for the part which Paul and his company desired to reach, but they found one at Patara which was, and on it they took passage. This vessel passed without stopping, in sight of Cyprus, leaving it to the left, and landed at Tyre, on the coast of Phoenicia. This run was in the open sea, as a glance at the map will show, and it must have occupied two or three days and nights, according as the wind was strong or weak. If we look back and count the days since Paul and Luke left Philippi, we see that a month had now passed since the Passover, and the moon was full again. Having moonlight and on open sea, the sailors ventured to run all night.

The city of Tyre covered the

whole island on which it stood, and was one of the greatest commercial cities in the world. After it was destroyed by Alexander the Great, it never regained its former greatness. The present city is meanly built, has almost no commerce, and has a population of only about ten thousand. Between it and the water's edge there is a sandy beach of considerable width, as in our text; and it is probable that it has changed but little since that time.

After Paul's address to the Ephesian elders as given in our last lesson, he kneeled down and prayed with them. When he was about to leave they fell on his neck and kissed him, sorrowing most of all because they felt they would see him no more. The Ephesian elders brought him on his way into the ship. It is at this point where our lesson begins today.

EXPLANATORY.

1. WHEN IT CAME TO PASS THAT WE WERE PARTED FROM THEM.—After Paul had torn himself away with reluctance and grief from the elders at Ephesus. **WE CAME WITH A STRAIGHT COURSE UNTO COS.** Cos is a beautiful island in the Mediterranean Sea. The definiteness of the details of Paul's trips are evidence of the authenticity of the narrative. One soon trips in telling of such journeys, unless he is telling the absolute truth. Some one has said that if there even was a transparently true writer, Luke was such a one. **THE NEXT DAY UNTO RHODES.**—The island of Rhodes—about a half-hundred miles southeast of Cos, whose main harbor had been made famous by the Colossus. It was counted one of the seven wonders of the old world. **FROM THENCE UNTO PATARA.**—A seaport of Lysia opposite the

island of Rhodes. Here was a famous oracle of Apollo which was regarded as scarcely inferior to the oracle at Delphi.

2. PHOENICIA.—The country that lies north of Palestine. Tyre is in Phoenicia.

3. CYPRUS.—An island in the eastern end of the Mediterranean Sea. **SYRIA.**—Phoenicia was a part of Syria. **TYRE.**—This city is meanly built, has almost no commerce, and has a population of about ten thousand.

4. HAVING FOUND THE DISCIPLES.—They no doubt inquired, when they landed amid the crowded streets of that busy port, where the disciples they knew could be found. Here is a lesson for modern travelers.

7,8. PTOLEMAIS.—It was called Accho (hemmed in) because hemmed in by the bay formed by the projecting front of Mt. Carmel; later it received the name Ptolemais from one of the Ptolemies of Egypt, who sought by this means to perpetuate his memory. Later still the Crusaders called it St. John of Acre, because of "a magnificent church which they built there and dedicated to St. John." Lying between Tyre and Caesarea, it is older than either, and has outlasted them both. **CAESAREA.**—The Roman Capital of Palestine and the official residence of the Herodian kings and the governors of Judea. It was named for Caesar. This was seventy miles from Jerusalem. **PHILIP THE EVANGELIST.**—There are two noted Philips in the New Testament, Philip, one of the twelve apostles, and this one who was one of the seven deacons appointed at Jerusalem. He was an evangelist, a herald of good tidings, as the word signifies.

Pres. J. Lehman

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XIV. Edwards, Mississippi, Saturday, September 11, 1909. No. 36

HELPFUL TO ALL.

❦

We give our space this week for a letter about the PLEA. Modesty would ordinarily dictate that we withhold this but it is a case where it may be the means of helping some others. We have had many letters along the same line and we believe there are many who are getting out of the PLEA what Brother Jackson is. We are striving hard to do fundamental work, that is, work that will help the people to get a proper start in the work, that will mean great growth. The letter follows:

My Dear Bro. Lehman,—

Now that your busy season is over, allow me to call your attention to this part of the Vineyard where you have planted, unwittingly, it is true but nevertheless there have surely been results.

You wrote in the PLEA concerning gardening. The school ground came into my possession and I raised last winter about 7000 turnips, enough to keep our cow all winter in a healthy condition, and we had plenty for the little ones and a couple of barrels for the school.

Mentioning the school reminds me that you wrote how to get up a school building. I have canvassed the community, written the Jeans Funds, encouraged and welcomed the coming of the teacher, who proved herself an angel in disguise.

Next came your egg wagon scheme. While I have not a wagon as yet the chicken are here in the shape of a small poultry farm, "Our egg factory", the children call it. Combining your wagon scheme with this I have sold sixty-five dozen eggs while we have near

two hundred hens and biddies on hand. This part of the Industrial work is conducted by the little ones and my wife, the teacher being a valuable aid. So you see you have been "helpful," if not to all, at least to me directly, and the community through me.

We have about one-half an acre of sugar cane on the school ground, and if we can secure the fertilizer we will have some syrup for the teacher and some to help in the work.

Our second visitor of note to our work was Mr. W. H. H. Styles of Jacksonville, Florida. Mr. Styles recognizes the fact that the beginning of all great work is difficult, and gave us much encouragement and promised us his hearty support.

Thus you see that while I was compelled to give up traveling, I have not been idle, but have been trying to prepare the soil to receive the seed of good advice given by you in the PLEA, and if our friends would send us their order for eggs and chickens they would help a much needed work in this community.

Now with the first fifty dollars to rebuild our school work assured us, also the first keg of nails by Mr. P. M. Bond, master machinist of the Charleston Manufacturing and Mining Co., there is a silver lining to our dark clouds. I am "bending my back to this great work of redemption," for I've been taught to "Live in the light of the truth that has found me,

Live as the ocean lies sparkling
and broad,

Live for the thousands that perish
around thee,

Live for my Country, Eternity,
God."

I am yours for success,

EDWIN F. JACKSON,

DALE, SOUTH CAROLINA.

One mistake a great many make in regard to education is that they look upon it as a means to gain advantage over others and take life easy. All true education looks towards helping all mankind to a better life and usually it means that he who undertakes to do this must undergo much hard work and many hardships himself. Before a people can become great they must know well the fundamental things of life. For example, an egg wagon in a given neighborhood would pretty nearly make that community independent financially and independence in that it would mean growth in every way. We wish to repeat here again that work and civilization go hand in hand while idleness and barbarism go hand in hand. It has long been an adage, "An idle brain is the devil's workshop." As soon as a man becomes idle he begins to think things barbarian. He becomes a barbarian. Salvation comes to a race only after they have mastered the many better details of life.

An idle man creates nothing and has care for nothing, but a man who works begins to have care for things and therefore responsibility rests on him and under this he begins to make things and thus he creates things. He becomes god-like, he is growing into the image of God.

The one thing that will have the most salutary effect on the growth of any people is their ability to conquer the small things in home living. The schools are not for the purpose of giving those who attend advantage over their fellows, but for the purpose of giving them advantage over conditions for the benefit of all the people.

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

Issued every Saturday from
the press of

THE SOUTHERN CHRISTIAN
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cause of Primitive Christianity
and the general interests
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NOTES FROM OUR SCHOOLS

Warner Institute.

Yesterday after our forenoon services we baptized three children. One of this number was my eldest child, Lorena Conrad, in her tenth year. The others are a little older. This is quite a tender age, but of their own accord and with a knowledge of what they were doing that simply could not be ignored they came forward and make the good confession. Their battle, of course, is just begun. By their own efforts and by the prayers and encouragement of the older members of the congregation they must overcome the obstacles in the way of their new life. We hope for them a Christian growth accompanied by that sweetest of all joys—the joy of service.

After a pleasant, though busy vacation, we shall begin our school work September 20th. Our prospects for a better school than last term are good. In our first Parents' Meeting I shall suggest to the patrons the possibility of conducting the school for two months longer than the term which the county provides

for. This will give us an eight months' term. I think our patrons will gladly make the little sacrifice necessary to the lengthening of our term when the matter is put before them.

We are looking forward to our broom-making project with much delight. Our broom corn crop will yield about a half crop. This is due to our not using any fertilizer with this crop. We will know better next time.

Yesterday we received from the C. W. B. M. \$100.00 with which we are to repair several cracks in the walls of the main building. While on his visit to us, Bro. C. C. Smith noticed the urgent need of these walls being fixed and promised to look after it. The draft today came to us in consequence of Bro. Smith's promise. The few colored disciples of East Tennessee are thankful for the great interest which the C. W. B. M. has taken in the school work of this section. Especially are they grateful to C. C. Smith through whom all of this interest and assistance have been accomplished. The great ovation tendered Bro. Smith at our recent Convention, held at Bristol, Tenn., is sufficient evidence of the love and gratitude which our people here have for the work and workers of the great mission board. In our next notes, which will follow these immediately, I shall give a full account of our Convention which was held at Bristol, Tenn.

During the latter part of July we assisted Prof. James N. Ervine in conducting the Normal work for the colored teachers of Washington and an adjacent county. There were six instructors in this summer school and the work was excellent. Among the instructors were Prof. J. W. Manning, graduate of Yale University, and who for

28 years has been the principal of one of the city schools of Knoxville, Tenn., and Prof. T. J. Crawford, graduate of Lincoln University, and principal of the public school, Bristol, Va.

Grace Bayless, one of our pupils of last year, entered the Normal and made a splendid record. I think her general average in her final examination was 95 per cent. Miss Bayless will teach school in one of the districts of this county. We bespeak for her much success in her chosen profession. She is not only anxious to teach, but she loves the work and her race, and should, therefore, become a real worker and a blessing.

Prof. James N. Ervine, who has the charge of this work each year, is the principal of the Langston High School, Johnson City, Tenn., and the president of the Convention of the Christian church of East Tennessee, and belongs to that class of leaders whom I love to speak of as real workers. Prof. Ervine is worth a great deal to the work in this section.

JAMES E. BAKER.

JONESBORO.

Southern Christian Institute

Patrons of the Institute Post office should purchase their money orders, register their letters, buy stamps, and send their letters from this post-office. It helps business. Postmaster Ross reports that Uncle Sam's business is progressing very nicely.

The season of fall house-cleaning has arrived at the S. C. I.

Three new members were added to the roll of the Christian Endeavor Society Sunday night: Andrew Cook, Willie Jones, and Gary Brown.

September 7, the rafters on the roof of the dining room part of Allison Hall were nearly all put up; nearly all of the cement block were laid in the two-story kitchen part of the building.

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

HOW MY BOY WENT DOWN.

It was not on the field of battle,
It was not with a ship at sea,
But a fate far worse than either
That stole him away from me.
'Twas the death in the tempting
wine cup
That the reason and sense
drown;
He drank the alluring poison,
And thus my boy went down.
Down from the heights of man-
hood
To the depths of disgrace and
sin;
Down to a worthless being,
From the hope of what might
have been.
For the brand of a beast besot-
ted,
He bartered his manhood's
crown;
Through the gates of a sinful
pleasure
My poor, weak boy went
down.
'Tis only the same old story
That mothers so often tell,
With accents of infinite sadness
Like the tones of a funeral
bell.
But I never once thought when
I heard it,
I should learn all its meaning
myself;
I thought he'd be true to his
mother;
I thought he'd be true to him-
self.
But alas! for hopes, all delusion!
Alas for his youthful pride!
Alas! who are safe when danger
Is open on every side?
Can nothing destroy this great
evil,
No bar in its pathway be
thrown,
To save from the terrible mael-
strom
The thousands of boys going
down?
—SIGNS OF THE TIMES MONTHLY.

While wisdom is of God, man must glean knowledge for himself. A small boy who hated to study was once heard offering this petition, "Lord, help me to know my history lesson when I come to the class." His mother questioned him about the matter. "Have you tried to get your lesson?" she asked. "No." "Have you even read it over?" "No." "Then, what do you mean by asking God to make you know it?" "Why, I thought that would be easier than studying it," was the frank answer. A good many people would like to get knowledge in this lazy fashion, but the word of God does not warrant our asking it.

Man deeply needs a knowledge of God. This is plainly shown by the low estate of man in ignorance of the Almighty. We can not see this clearly until we look at the race in those parts of the world where God is wholly unknown. Man without this knowledge sinks into deep degradation. In the parts of the world where the true God is known and served by devout souls, even those who reject him benefit by the general light which knowledge diffuses. It is in the Bible that God is revealed to us. Without it we could not know him.

—THE LOOKOUT.

The world has its ear to the ground to hear what Dr. Cook, the American explorer, has to say about discovering the North Pole.

Wanted!

One thousand worthy, strong young men to enter our various schools this fall. Young women wanted by the hundreds too. If you remain at home this year, what are you going to do to fit yourselves for service in the great kingdom of truth and love? Enter a school where you can earn your way if you can't pay it.

Do you want people to believe in you, to trust you? Did you ever feel that father, mother, or teachers were watching you too closely? A great man once said that he didn't want people to have faith in him until he had proved to the world by his deeds that he could be trusted. No young man would be willing to trust his sister to the care of a rattlesnake, and yet many fathers and mothers are trusting their precious daughters to human beings who are as dangerous as rattlesnakes. After all when we boil down the question of faithfulness it becomes a question of honesty to self. The poet has thus beautifully expressed it:—

"To thine own self be true
And it must follow, as the night
the day,

Thou canst not be false to
any man."

Never a day is given
But it tones the after years,
And it carries up to heaven
Its sunshine or its tears,
While the tomorrows stand and
wait,
The silent mutes by the outer gate.
—SELECTED.

Reports from the Field.

School Work at Fairfax, South Carolina,

BY

J. C. COUNTS.

First I will say that when I became a member of the Christian Church ten years ago I saw the great need of a school in the State for the Christian Church. One reason the church seems to progress so slowly is because we are in need of a good school where our young people may be trained to love the Master's Cause. And again the greater portion of our members are poor farmers and they are not able to send their children so far to be trained, and not only do we need them trained to be loyal to the church but they need good industrial training. And I have always thought that in order to make a better race we must seek to educate our young people in head, heart, and hand. I believe that we should be as interested in having our young people trained in a school owned by us as any other church is, because there they will be taught more how to make themselves active workers. We need more good C. W. B. M. workers and many things I would like to mention but will not here. I was not fortunate in receiving what we call a good education but was fortunate to spend many terms in Newbery High School, and one year in Allen University at Columbia, S. C. Having only a grandmother to look to for assistance this caused me to fall short of many things I desired to accomplish. But I do feel satisfied with what the Lord hath given me.

During the summer of 1905 it came to my mind that we should begin to feel interested in having our young people trained as they

should be. This I lectured on among the churches and at the conventions. I tried the best I could to show them the need of a school. In August of the same year I called a special meeting, I then being president of the Christian Missionary Convention. This meeting was gladly responded to by many of the brethren. There I presented to them our great need and told them of a block of land that could be bought for \$650 to be paid for on the installment plan, and a committee was then appointed to go and inspect the land. This they did and found it to be a good place for the kind of school we need. They agreed to buy the land and we had then on hand \$150 with which we then made the first payment and followed the installment plan until we were successful in raising the required amount. Some days were gloomy but we were successful in raising the required amount. Then we were silent for one year or more. But during the time of our paying for the land we fell short of two payments and I was compelled to put a mortgage on my personal property to save the land. But the Lord was with us.

We are now trying hard to raise money to erect a building on the land. Money sent to C. C. Smith \$80.00 for building. Money in home treasury \$10.00. Money raised for all purposes for the school on land \$650; building \$90.00.

Total money raised \$740.

Mississippi.

Dear Editor:—

The 23rd Annual Mississippi Christian Missionary Convention which convened at Mound Bayou, Miss., is a thing of the past.

WEDNESDAY EVENING,

Aug. 11, 1909.

The meeting opened with a small delegation; but the delegates continued to come until we had a crowded house before the close. The churches were well represented from all our districts.

Bro. N. S. Taylor, a lawyer, from Greenville, Miss., expressed himself as a staunch member of the Christian Church and has stood alone in his town for many years. We say to Bro. Taylor be of good cheer, and preach the word, for God is with you.

On Wednesday night we were made welcome by Hon. Charles Banks, Mrs. P. R. McCarther, Rev. A. A. Corsey and Hon. I. T. Montgomery, and it was ably responded to by Hon. N. S. Taylor, Dr. J. E. Walker, Mrs. M. Hall and Rev. K. R. Brown.

Before the close of the Convention the representatives of Mound Bayou Oil Mill in the persons of I. T. Montgomery and A. S. Price made some brief remarks on the enterprize; the former being the founder of the town of Mound Bayou, Miss. and the Pate of the Negro Colony.

The Convention was good under circumstances.

ORDAINED MINISTERS REPORT:—

H. D. Griffin \$1.00; N. R. Trivillion \$1.00; J. H. Lomax \$1.00; Jno. Carter \$1.00; W. A. Scott \$1.00; K. R. Brown \$1.00; J. N. Turner \$1.00; L. C. Davis \$1.00; G. T. Travillian \$1.00; D. R. Richard \$1.00; A.

Moore \$1.00; S. L. Watts \$1.00; M. Smothers \$1.00; Henry Smith .50.

REPORT OF LOCAL MINISTERS:—

J. M. Baker .25; S. D. Yarber .25; S. L. Lampkin .25; Jim. Henderson .25; R. Hicks .25;

• REPORT OF CHURCHES.

Church	Amount	Pastor
St. Luke	\$10.00	M. Smothers,
Union Hill	10.00	J. H. Lomax,
Forest Grove	10.00	M. Smothers,
Center Church	8.00	A. Moore,
C. Chapel	13.00	K. R. Brown,
Providence	10.00	J. H. Lomax,
Pine Grove		G. T. Travillion,
Grand Gulf		Jno. Miller,
Fayette	2.60	H. D. Griffin,
Edwards	10.00	H. G. Smith,
J. Chapel	1.15	
West Point	2.00	
M. Bayou	5.00	
Corinth	1.00	H. Bennette,
Little Zion	2.65	S. L. Watts,
Rose Hill	10.00	S. L. Watts,
Mt. Beulah	5.00	J. B. Lehman,
Antioch		D. W. Riggs,
Magnolia	1.25	Henry Smith,
Lyon	4.00	
Papaw	\$2.00	J. A. Hamilton
Bethlehem	3.00	N. R. Travillion
Hermanville		S. Flowers,
Holly Grove	3.50	
M. C. S. School Convention	\$16.05	R. J. Walker President.
C. Rest	1.00	
Women Workers Conference	\$12.00	
Christian Woman's Board of Missions	\$20.00	

Total collection from all sources \$216.40.

L. C. WILLIAMS, STATE SEC'Y.

Texas.

The Longview district sub-board met with Evening Chapel Christian Church, Aug. 28-29 1909.

The Pres. W. L. Moreland, the Secy'r B. O. Hurdle and the Treas., S. S. Sharpless were all present on Friday, but they had to wait until Saturday

evening for quorum to work with. It seemed at first that our board would be a failure, but our hearts were made to rejoice at the close of our meeting Sunday evening.

The writer was urged to fill the stand on Friday night. Text found in II. Tim. 2:15.

On Saturday evening the board held session with only a few members. Some reports were brought in, and at the close of the evening session \$12.75 had been raised.

At night, Eld. T. M. Thomas preached a sermon which seemed to please the congregation. Text found in Rom. 8:35. He also took a collection of \$1.30.

Sunday School was omitted on Sunday as nearly all were late getting to the church house. Devotional exercises were led by Bro. H. F. McCoy. Rev. H. M. Johnson entered the stand and delivered an excellent sermon. Text: I Cor. 13:8. Rev. Johnson and Mrs. Amelia Hutching called the collection. Each took up \$3.25. After the morning service was over, the good sisters put out dinner and every one had plenty to eat, and there was some food to be carried home again. These sisters certainly do feed you.

After dinner C. C. B. A. held a short session. It collected \$5.65. A few more reports were made.

The church department collected in all \$24.65. Total raised during the session of the board, \$30.30.

The next sub-board will meet with Union Christian Church, Elderville, Texas. It will open on Saturday morning before the 5th Sunday in October at 9.30.

MORNING SESSION.

All officers, members and delegates who are not present at 10:00. of said date, will be fined \$.15 each. This will be our last meeting before the

Convention; and we want at least \$40.00.

Our program for the next sub-board will be as follows:—

9:30. Devotional exercises led by Bro. H. Shepherd.

10:00. Enrollment of delegates and visitors.

10:20. Discussion. A brief history of our Sub-board work, by the President, Eld. W.L. Moreland.

10:45. Our duty to the District Sub-board, led by Bro. Taylor Scott.

11:00. How to increase our attendance, led by Eld. S. S. Sharpless.

11:30. "What we need," led by Rev. J. R. Sheldon.

12:00. Adjournment.

EVENING SESSION.

1:30. Church reports, and Sunday School reports.

2:00. "How to better our work," led by Rev. Adams.

2:30. C. C. B. A. Session.

5:00. Adjournment.

Saturday night preaching and collection.

SUNDAY MORNING.

On Sunday morning, a model Sunday School will be conducted by Bro. E. Jacobs, at 10:00.

11:00. Preaching and collection.

3:00. Singing contest by the Harris Chapel, Corinth and Union singing choirs.

SUNDAY NIGHT.

7:30. Devotional exercises led by Eld. J. Mapps.

8:00. Preaching and collection. Adjournment.

All preachers must pay \$1.50; Elders and Deacon, .75 each; Supt's. of C. C. B. A. Pres. 50 each; visitors and children .10.

The fee for churches is \$1.50 for C. C. B. A. S. \$1.50; and for the S. S. is \$1.25.

Let all who can, be with us at Union, Oct. 30 and 31, 1909.

Yours for the Work

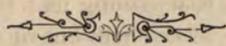
B. O. HURDLE.

KILGORE.

Christian Woman's Board of Missions.

All C. W. B. M. dues; that is, the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. E. Harlan, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.



Report of the State

Auxiliaries to the C. W.

B. M. held with the

St. Luke Christian

Church at Mar-

tin, Mississippi.

August 28-29, 1909.

The 2nd Annual Convention of the State Auxiliaries to the C. W. B. M. has just closed, and we rejoice to say that we had a glorious meeting. The good things that were done and said will no doubt cause more of the sisters and brethren to unite themselves and labor for the reward that can only come from God.

You need not fear because of opposers, for we will find these in all things, but toil on and when you least think of it you will win them for the Lord.

The way seemed a little bit dark before we met, but have you stopped to think that the darkest hour of the night is just before the dawn of day? We were living in that dark hour but now the light of the day is upon us and we are thankful to the Lord knowing that it was through Him that we succeeded. The prayers in this meeting were for UNION.

We are doing all that lies within us in an unselfish way, with love towards all and malice towards none, to keep the good commandment, "Go ye into all the world and preach the Gospel to every creature." Now you see we have no time to glorify man, but give glory to God.

Our Aim.

"Womanhood enlisted and equipped."

I feel that this work is truly being exemplified among our good women. They are consecrating their lives and means to hasten the day when all men will follow in His footsteps. They are walking and talking of Jesus as did the disciples many, many years ago. Who will rise up against them? He who will do thus is trying to trample womanhood under foot, and will not be numbered among the saved until he remembers that if he is to rise; if he is to know himself; if he is to give to the world and to God the best there is in him, he must be strengthened by womanhood, because he is weak of himself. It has been said that woman stands between man and the Savior. Then do what you can to lift up her hand, and you will at the same time lift up your own.

The Convention.

SATURDAY MORNING.

House was called to order by president pro tem.

Song "I need Thee" was sung by the congregation. A portion of the 14th chapter of St. John was read by the writer and followed by songs and a number of prayers. At this time the delegation numbered seven, but very soon the number was increased.

After brief remarks by a number of the delegates Evangelist K. R. Brown kindly consented to fill the place on program for Eld. M. Smothers who could not be present at the time. Bro. Brown, in his usual way spoke the truth. He told how the C. W. B. M. had reached out its hand to him, when (so to speak) he was on sea, being driven

this way and that way by boisterous waves, and brought him to shore; and I was glad to say that it has done the same for me, and is yet doing good. Before Bro. Brown left the pulpit he read the letter of Ruth E. Walker of Liberia, Africa, from the GOSPEL PLEA, and talked on it. Many eyes were filled with tears as he spoke of this girl in connection with the Christian Woman's Board of Missions.

Collection and adjournment.

SATURDAY EVENING.

House called to order with vice-president Mrs. K. R. Brown in the chair.

Devotional Services.

Appointment of Committees.

ON FINANCE

Mrs. J. Flowers, Chairman,
Mrs. Clara Riley,
Mrs. Willie L. Yarbrow, Sec'y.

ON FUTURE WORK.

Cynthia T. Yarbrow, Chairman,
Mrs. Ophelia Baker,
Roxie C. Sneed, Sec'y.

ON NOMINATION.

Mrs. H. J. Griffin, Chairman,
Mrs. A. E. West,
Mrs. Nanie Baker,
Roxie C. Sneed, Sec'y.

Short talks were made by Mrs. K. R. Brown, Roxie C. Sneed, Cynthia T. Yarbrow, Mrs. Flowers, Mrs. Nanie Baker, Mrs. Hattie J. Griffin, Cora K. Greene and others.

Report of Auxiliaries.

Edwards,	\$7.85;
Mt. Beulah,	3.57;
Forest Grove,	1.00;
Union Hill,	2.05;
Christian Chapel,	(unknown)
Hermanville,	(no report)
Pine Grove,	(unknown)

The Cut, but Newsy Page of the Gospel Plea.

Mission Sisters' Report.

Sister West, Mound Bayou, \$7.20;
Sister Jennings, Port Gibson, 4.00;
Sister Travillion, Pine Grove, .55.

The state organizer made a very gratifying report which was received.

Election of Officers.

The same officers with few exceptions, were elected by acclamation.

Sermon by Eld. John Lomax.
Collection and adjournment.

SUNDAY MORNING.

After devotional services the morning was spent in listening to talks and papers by different delegates, members and friends. It was in this session that the brethren began to sound their voices so strong.

We were glad to have in this meeting a number of the Women Worker; a few of them spoke to us concerning their work. They say that they are working in Jerusalem. We say we are trying to lift up Christ the world over that He might draw all men unto Him.

Sermon by Evangelist K. R. Brown.

Collection and adjournment.

SUNDAY EVENING.

The convention was nearing a close, and our hearts were glad that God had led us through the darkness, and we continued to pray for union. The time was spent in brief talks about the work and how to carry it on. We are unable to mention the sermons preached, for they were many, and all good.

Collection and adjournment.

Total amount raised from all sources \$44.29 more or less.

Now dear friends, let us get to real work to make our meeting next year still better. We will not find this a very difficult task if we will put into practice what has been preached to us.

CYNTHIA T. YARBRO,
INSTITUTE RURAL STATION.

Report of the Organizer of Auxiliaries to the

C. W. B. M. in Texas from Sept. 16th, 1908 to Aug. 16th, 1909.

Days in field, 24; Places visited, 9; Conferences, 2; Auxiliaries organized, 6; Number of members in auxiliaries organized, 96; Number of members added to existing auxiliaries, 15; Total number of new members, 101; Personal visits, 26.

District meetings visited, 1; Tidings subscriptions, 4; Number of pieces of literature distributed, 250; Packages mailed, 6; Letters written, 120; Postal cards written, 37; Cash from field, \$18.00, given by the following churches:

Greenville,	\$4.00;
Paris,	3.55;
Shelton Hill,	2.00;
Cason,	2.00;
Union Hill,	1.00;
Daingerfield,	2.00;
Waco,	nothing
Circleville,	2.30;
Taylor,	2.15.

Received from Board for railroad fare, \$24.00.

Very respectfully submitted,
MRS. WM. ALPHIN.

WACO.

S. C. I. Summer Bulletin.

Vol. I. * * * * * No 17

Edwards, Miss., Sept. 6.

Three weeks from today a large number of young people, who will enter our industrial departments, will be leaving their homes for the S. C. I. They will be saying goodbye to friends and loved ones. Some perhaps will not return home till their education is completed. We have students here now from the island of Jamaica, Missouri, Texas, West Virginia, South Carolina, and several other states, who have not been away from the Institution over night since they came. Some of these have been

here three or four years. The educated man or woman that the world is calling for today cannot be produced in a day. And fortunate is that young man or young woman who starts out on the highway of knowledge, and never looks back till the goal is reached.

Four weeks from today the young people who are to enter Day School will be leaving their homes for the beautiful campus of the S. C. I. Some have been here before and will greet their friends; the new ones will soon make new friends.

Friends, this week in the Bulletin I am making a special appeal to you to urge upon all of the young people in your community the advantages offered by the Southern Christian Institute. Will you be kind enough to send me a list of five or ten young people who could go away to school this fall as well as not, if they were only determined to do so? I shall send each of them one of our new catalogs by return mail. My address is "T. M. Burgess, Institute Rural Station, Edwards, Miss."

THE DEAD.

How they so softly rest,
All they the holy ones,
Unto whose dwelling-place
Now doth my soul draw near!
How they so softly rest,
All in their silent graves,
Deep to corruption
Slowly down-sinking!

And they no longer weep,
Here, where complaint is still!
And they no longer feel,
Here, where all gladness flies!
And, by the cypresses
Softly o'ershadowed,
Until the Angel
Calls them, they slumber!

—Longfellow.

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson 12.

Lesson for September 19.

Edited From Standard Bible

Lessons.

REVIEW.

GOLDEN TEXT.—"So mightily grew the word of the Lord and prevailed."

INTRODUCTION.

The lessons of this quarter have largely covered Paul's second and third missionary journeys. We have followed Paul from Asia Minor and over into Macedonia and Greece. We have followed his sea voyage from Miletus to Caesarea, and then by land to Jerusalem. Our lessons for the quarter close, leaving Paul in Jerusalem, where we will take him up and carry him to Rome in our further study at the beginning of the next quarter.

REVIEW SUMMARY.

LESSON I. Paul's Second Missionary Journey.—Antioch to Philippi. Acts 16:6-15.

PLACES.—Troas in Asia Minor, Philippi in Macedonia. **PERSONS.**—Paul, Luke, Timothy, Lydia. **TIME.**—A. D. 51 and 52. **PERIOD IN PAUL'S LIFE.**—Paul the Missionary.

GOLDEN TEXT.—"Come over into Macedonia, and help us." Acts 16:9.

LESSON II. Paul's Second Missionary Journey.—The Philippian Jailer.—Acts 16:25-40.

PLACES.—Philippi and Macedonia. **TIME.**—A. D. 52. **PERSONS.**—Paul, Silas and the Philippian Jailer. **PERIOD IN PAUL'S LIFE.**—Paul the Missionary. **RULERS.**—Claudius, emperor of Rome; Cumanus, governor of Judea, succeeded during the year by Felix.

GOLDEN TEXT.—"Believe on the Lord Jesus, and thou shall be

saved, thou and thy house." Acts 16:31.

LESSON III. Paul's Second Missionary Journey.—Thessalonica and Berea.—Acts 17:1-15.

PLACES.—Thessalonica and Berea, cities of Macedonia and Europe. **TIME.**—A. D. 52.

PERSONS.—Paul, Silas and the Jews. **PERIOD IN PAUL'S LIFE.**—Paul the Missionary.

GOLDEN TEXT.—"Thy word have I laid up in my heart, that I might not sin against thee."

Psalms 119:11.

LESSON IV. Paul's Second Missionary Journey.—Athens.—Acts 17:22-34.

PLACE.—Athens. **TIME** A. D. 52. **PERSONS.**—Paul, the Epicurean and Stoic philosophers, and the people of Athens. **PERIOD IN PAUL'S LIFE.**—Paul the Missionary.

GOLDEN TEXT.—"God is a Spirit: and they that worship him must worship in spirit and truth."—John 4:24.

LESSON V. Close of Paul's Second Missionary Journey.—Acts 18:1-11.

PLACE.—Corinth in Greece. **TIME.**—A. D. 52-54. **PERSONS.**—Paul, Aquila, Priscilla, Silas, Timothy, Titus, Justus Crispus, and the Corinthians. **PERIOD IN PAUL'S LIFE.**—Paul the Missionary.

GOLDEN TEXT.—"In the world ye have tribulation: but be of good cheer. I have overcome the world."—John 16:33.

LESSON VI. Paul's Instructions to the Thessalonians.—I Thess. 5:12-24. **PLACE.**—Thessalonians was written at Corinth in Greece to the church at Thessalonica in Macedonia. **TIME.**—A. D. 52. **PERIOD IN PAUL'S LIFE.**—Paul the missionary and Paul the author.

GOLDEN TEXT.—"See that none render unto anyone evil for evil;

but always follow after that which is good." I Thess. 5:15.

LESSON VII. Paul's Third Missionary Journey.—Ephesus.—Acts 19:8-20.

PLACE.—Ephesus in Asia Minor. **TIME.**—A. D. 54-57. **PERSONS.**—Apollos, Paul, the seven sons of Sceva, the Jews and the Greeks of Ephesus. **PERIOD IN PAUL'S LIFE.**—Paul the missionary and Paul the author.

GOLDEN TEXT.—"The name of the Lord Jesus was magnified."—Acts 19:17.

LESSON VIII. Paul's Third Missionary Journey—The Riot in Ephesus.—Acts 19:23-30, 35-41.

PLACE.—Paul's first letter to the Corinthians was probably written at Ephesus. **TIME.**—A. D. 56 or 57. **PERSONS.**—Paul and the Corinthians. **PERIOD IN PAUL'S LIFE.**—Paul the author.

GOLDEN TEXT.—"But now abideth faith, hope and charity, these three but the greatest of these is love." 1 Cor. 13:13.

LESSON X. Paul's Third Missionary Journey.—Farewells.—Acts 20:17-35.

PLACE.—Miletus, about thirty miles south of Ephesus. **TIME.**—A. D. 58. **PERSONS.**—Paul and the elders of the church at Ephesus. **PERIOD IN PAUL'S LIFE.**—Paul the Missionary.

GOLDEN TEXT.—"I can do all things in him that strengtheneth me."—Phil. 4:13.

LESSON XI. Close of Paul's Third Missionary Journey.—Acts 21:1-17.

PLACE.—Sea voyage from Miletus to Caesarea and by land from Caesarea to Jerusalem. **TIME.**—A. D. 58. **PERSONS.**—Paul and his traveling companions—Philip, Mnason and Agabus.

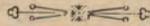
GOLDEN TEXT.—"The will of the Lord be done."—Acts 21:14.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XIV. Edwards, Mississippi, Saturday, September 18, 1909. No. 37

HELPFUL TO ALL.



"**E**VERY plant which my heavenly Father hath not planted shall be rooted up." This Christ said in a controversy with the Pharisees. Phariseism had its origin in the sectarian spirit of the Jews and was not at all founded on the fundamental truth of God's revelations. While it seemed harsh to them, it was better that they be told plainly that their work must all come to naught, that nothing permanent was being constructed by them.

The supreme test of a work is as to whether it is founded on the truth. But as a rule men are not generally willing to submit to this test but substitute others. The one most generally substituted is success. It matters not how bad a cause is, if it gains vast majorities or prospers under great difficulties the people will shout approval. Probably as many people in the United States know the name of Jesse James as know the name of General Sherman, and Jesse James was a noted outlaw in favor of whom not a redeeming thing could be said except that his success was phenomenal. In all wars we show the same tendency. We forget the causes for which they battled and praise them for their successes. Often officers like Napoleon had the most selfish ambitions, yet their brilliant successes made them great heroes. In religious matters we show the same tendency. We measure the worth of a church by the amount of members or by the wealth it commands. How superficial this test is can be seen if we only note the number of Mohammedans or the number of Mormons. In the business world this has also been very noticeable. Twenty-five years ago the country was full of books lauding Vanderbilt, Gould and a half dozen others because they were worth a million or more, but now that we are beginning to see the fruit of all this we no longer hold up the great moneyed men as national heroes. The Negroes in making their first steps are making the same mistake the white people made twenty years ago. They make heroes of all men who accumulate money irrespective of how they made it. A few years ago Memphis, Vicksburg and Birmingham each had a Negro saloon-keeper who was worth nigh unto a hundred thousand dollars. Both races bowed to them because they had money.

By and by we will learn to apply to all human organizations and industrial acts the ideal test, the test of truth. The question asked will be, is it founded on truth? If it is, it was planted by our heavenly Father and will endure forever, but if it is not, though to-day it may flourish, to-morrow it will disappear. The only work that will abide is of the character that will permanently benefit all mankind. If I am benefited by the detriment of you, the world has gained nothing. One reason why many white people opposed Negro Education was that they feared that it would give the Negroes advantage at the expense of themselves; and many Negroes were foolish enough to look upon it in the same way, that it gave them an advantage. When we once discover that all true missionary work is for the purpose of lifting up all mankind for the benefit of all and at the expense of none except as the work is done by sacrifice of those who propagate it, we will have made a wonderful stride in advances.

The governments of the world are yet far behind the foremost thought of the age. They are zealously watching every new invention with the hope of gaining some military advantage over their rivals. All their actions are based on the old selfish doctrine of gaining advantage. Some time in the future there will be a revolution and these governments will become one another's aids in bringing about better conditions for their subjects. If our governments would make as much sacrifice in helping the subjects of the other as the great missionary hosts are making to help all mankind, the millenium would not be far off. And they could do this at much less expense than they now go to in aiming against one another. If Napoleon Bonapart had spent one-tenth as much in trying to better the condition of the English peasantry as he spent in trying to invade that country his memory would be revered by all mankind. As it is Napoleon has no place in the hearts of any people except when they yet blindly worship success. The man of the future who expects to write his name high on the roll of fame, must do disinterested work for mankind. The people will no longer make every man a hero who succeeds no matter how selfish his purpose.

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

Issued every Saturday from
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and the general interests
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EDWARDS, MISS.

NOTES FROM OUR SCHOOLS

Southern Christian Institute

The teachers who live at the south end of the campus are rejoicing that Professors Ross and Young have become near neighbors. They occupy rooms on the first floor of Faurot Building.

Arby Jacobs of Kilgore, Texas, is the first new student to arrive.

Parents should do their best to get their children in school the first day of the fall term, Tuesday morning, October 5. Students who come in late will likely be behind all the term. I do not know of very many parents who would not like to have their children at the head of their classes. Parents take pride in the progress their children make in their studies. No father or mother can expect their children to be promoted if they start late in the term, or miss very many days from school after they have started. Some children will have the grit and push to work hard and catch up, but they are very few.

S. C. I. Summer Bulletin.

Vol. I. * * * * * No. 18

Edwards, Miss., Sept. 13.

By the way the letters are coming in from young people who are planning to be in school this fall, it would seem that by the opening of the fall term, Oct. 5, we would have the largest number of boarding students ever in the history of the school. It is indeed fortunate that the nice large Dining Hall is being built.

Young people are beginning to study the advantages offered by our school and a large number will cast their lot with us this year. Industrial students will find better opportunities to learn how to do all the things required by civilized society than ever before. Those in the Academic department will find a better course offered to them. The putting in of electric lights will be a great improvement.

The largest barn in this section of the country is to be found at the S. C. I. Prof. Young is putting in a cement floor in the department where the milk cows are kept. He is getting ready for more efficient work in dairying.

Students who enter the Literary Department must pay the entrance fees and eight dollars a month, while industrial students pay only the entrance fees. Read carefully pages eleven and twelve of the new catalog.

Yours very truly,
T. M. BURGESS, Principal.

The Christian life begins in self-denial. Love constrains and duty and loyalty demand denial of self and consecration of life to his service. We are not our own, we dare not do as we please. This is not of commandment, but of love. The Master's law of service is to seek first the kingdom of God and his righteousness. Nor is this only a dream, a visionary ideal impossible of realization. It is a practical ideal, however far short we

may come of attaining thereto. Paul sought to apprehend that for which he was apprehended in Christ Jesus. He confesses that he had not attained, but says, with the splendid enthusiasm of his great nature, "This one thing I do, forgetting the things that are before, pressing toward the mark for the prize of the high calling in Christ Jesus." —SELECTED.

"Most all the diseases that affect modern society spring from ignorance of the Word of God."

"It is one thing to find certain truths in the Bible; it is quite another to have these things find you."—DR. FAYETTE L. THOMPSON, ST. LOUIS.

"The mightiest agency to-day, aside from the preaching agency, in the bringing in of Christ's kingdom, is the Sunday-school."

"If America is true to her mission, it will be written that Palestine gave the world her religion, and America made that religion the world religion."

"All questions of modern social life are going to be solved when the family has its social center within the church of God."—DR. W. F. ANDREWS, ST. LOUIS.

"God's spirit in the steam; we can not be anything more than locomotives at best."

"The stability of a government will depend upon its recognition of the Word of God as its foundation."—B. P. FULLERTON.

"The problem of the conflict of labor and capital will be settled only when the Word of God is made the basis of settlement."—B. P. FULLERTON.

"If you cannot win a man to Christ, win him to the Bible class, then to the Bible, then to Christ."—W. C. PEARCE.

"A poor superintendent well followed is better than a good superintendent poorly followed."—W. C. PEARCE.

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

Where are all of my letter writers? Uncle Isaac has quite a lot of them some where but they have been quiet for some time. I have heard some people say they would rather take a whipping than to write a letter, but I don't believe my young folks belong to that list. If you only knew how eagerly hundreds of eyes would read what you write, you would let our page hear from you often.

ONE YEAR OF A YOUNG MAN'S LIFE.

BY FRANKLIN McELFRESH.

May I tell you the story of one year of a student's life, and ask you to estimate its value? The young man is Philips Brooks; the chosen year is the first year of his seminary course. Looking over the story of his life told in three large volumes—all of intense interest as the records of a great soul—I call this the great year.

He was graduated from Harvard at nineteen, with a good record as a scholar and a fine drill in writing and in literature. He had tried his hand at teaching in the Boston Latin School, and it was a humiliating failure to himself and his friends. That failure need not surprise us when we read that the head master, Professor Gardner, was accustomed to knock boys unconscious as a gentle hint in securing order.

From such a school Philips Brooks turned toward the ministry as a life calling. He debated long and earnestly about it. President Eliot tells of the day he met a tall young man with a strangely white face, walking out from the office of Dr. Walker, the president of Harvard. It was young Brooks, and the interview had fixed his mind.

He went to the old seminary at Alexandria, Va., late that autumn. It proved a sore disappointment to him. There was a big building standing in the country; the rooms were small and ill-furnished, the intellectual life was dull, the library was meager, the three or four professors were good men of ordinary scholarship—only one could be called a thinker—the lectures and recitations, young Brooks wrote home, as "worth just nothing at all."

He was a Boston abolitionist in the South in the year 1857. He was a son of the Puritans in the atmosphere of old Virginia. He was a liberal in theology amid devout narrowness. He formed few friendships and continued to write homesick letters all the year, and yet this was an epoch-making year to a man who belongs to American Christianity.

He did well the slight tasks that were put upon him in the sluggish routine of the seminary. His self-appointed work over-flowed the slender stream

of the seminary course like a rushing torrent. He read in Greek beside the New Testament, Herodotus and Æschylus; in Latin, Plautus, Lucretius and Lucan, with Augustine and Tertullian; Schiller in the German, and Rousseau and Montaigne in their own French tongue. He swept the range of English classics, with many little known writers beside. History and descriptive writing shared with theology.

Yet with all this, he kept a commonplace book filled with neatly written quotations, and he hunted everywhere for apt similes and comparisons, many of which appeared in the sermons of later years. Then an equal share of the pages of this book was devoted to original paragraphs. These were reflections, criticisms, and observations upon books and great themes, intended for himself alone. Throughout this book are poems enough to fill a small volume. They were written rapidly, and often left unfinished, but the writing was its own reward. He held it "excusable to write poetry; utterly inexcusable to show it when written."

When he returned to the genial home life and intense atmosphere of Boston at the end of this dreary year, he packed his trunk for a farewell to Alexandria. But he went back for a second year of even wider reading and more intensive discipline; and, then, for a third year he came to the old school and went forth to Philadelphia church and instant recognition as a great preacher.

This lonely, uncomfortable young man of twenty-one, in the secluded life of a poor little seminary is a splendid type. He stood unconscious at the open doors of sublime opportunity that swung wide before him. There is no hint of desire for place or personal ambition for honor in his private book. He was tempted to loaf and to sneer. He laughed in his sleeve at the professor of church history who complacently cut the leaves of the new text-book in the presence of the class.

But he bent joyfully under his self-appointed task. The stimulus and suggestion from without were very feeble—the presence of one real thinker, the president of the seminary, was about all. But the demand he made upon himself, in view of the unknown future, was rigorous. He read late into the night, he sought books everywhere, he held himself to the sternest intellectual standard.

Without this year of decisive plans and broad foundations, laid by himself in the secret of his own room, no such leadership among men could have followed. He plunged into heavy work. He found congregations of the highest intelligence in the very

(Continued on page 7.)

Reports from the Field.

South Carolina

Dear Editor:—Indeed I feel glad of the opportunity which now presents itself to me to write your dear little paper.

I will say that our Sunday School Convention has passed and was in every respect a successful one. The young people seem to be in earnest in what they are trying to do to help the cause of Christ.

We had some very interesting lectures, addresses, essays which I am sure every one enjoyed. Also, the sermons were soul-stirring and will rest in the hearts of the people for many days.

I consider the work of the young people worthy of the highest praise. I must say they are doing far better than what our Church Convention is doing. They haven't that idea to meet to quarrel and criticize each other; but seem to meet to try and do the things that will please the Lord and for the uplifting of fallen humanity.

I want to encourage our young men to get more interested; you are strong, and we need your assistance. I have two worthy young men, members of one of my churches where I preach; M. Grant and J. R. Robinson, who presented to me \$1.00 each for the Fairfax School fund.

If I could only get one hundred more interested, I am sure that our school would soon be up. Not that I think that one hundred dollars could build the school, but this would help on to greater things; they would soon interest twice as many again to help on this cause.

We were successful in sending Bro. C. C. Smith from the Sunday School Convention \$18.00, also the District Quarterly meeting which meet October 28-29, sent \$12.00; so you see we are thankful to say that these amounts are small, but from small plants grow large trees.

I will say that we have some true Christians in this State who try to push forward the cause of Christ. Though we have great opposing powers, but through all the foes we are still climbing with Christ as our leaders.

The New District Quarterly Convention will meet at Cedar Grove Christian Church near Crockettville, October 30-31. We ask that every church and minister meet if possible. This is the last meeting of the kind before the Convention. Also, the committee of the Fairfax School funds will have a special meeting. We ask then that if you wish to know of this work, meet at Cedar Grove and you will perhaps learn more of it. We have so many we must say throw bricks and hide their hands, we ask such a one to come to Cedar Grove in October, the committee will make known to you of its work.

With best wishes to the PLEA and its readers.

J. C. COUNTS.

FAIRFAX.

South Carolina

Editor of GOSPEL PLEA;—

Please allow space for the following report:— On January 10 I visited Cypress Creek, a point 6 miles from this place, where three years ago I organized a church with eight members, under my ministrations as evangelist, they now number 25. At this church I preach regularly on the second Lord's Day in each month.

On April the 17th, I was summoned to Gethsemane Church, Beaufort Co., to set in order some things that were sadly wanting. I found the church in great disorder. I called a congregational meeting on Saturday evening, on investigation I discovered the cause of the trouble, and plainly pointed out the remedy. I am glad to report that a reconciliation was effected between the parties to the trouble. On Sunday morning I drove to the Keans Leck Church about 7 miles distant from the latter place, found the disciples here somewhat discouraged. Not having met for several months their membership by death and removals had been reduced to 10. After learning of conditions at this point, we drove back the same day to Gethsemane Church to preach at night service, which we did. They gave us at this point \$2.00. Next day returned home after having traveled 104 miles.

May 2 found me at Keans Leck Church where I preached at the morning service and administered the Lord's supper, then again at night. This day's labor appeared to have revived memories of departed days, when the churches here, one the most apostolic in keeping the ordinances as they have been delivered to us, flourished as the garden of the Lord.

Owing to the conditions prevailing here, only two churches of the New Testament pattern in the county, and our approaching State Convention to be held with one at Gethsemane, and at the urgent and repeated request of Elder E. F. Jackson, the resident minister of the Keans Leck Church, I decided to give this point one visit each month, when possible, Elder Jackson himself guaranteeing my expenses should the church fail to defray same. This I regard as one of the most unselfish examples of devotion to the cause we love, it has been my pleasure to note. This man of God is demonstrating his ability to do things by the efforts he is making in the cause of education for the entire township of Keans Leck, the darkest spot of the darkest county in the State. Through his efforts

a lot has been donated for a non-sectarian school by some missionary ladies (white) from the North who conducted the school themselves for awhile; but on account of failing health and other reverses gave up the work.

Elder Jackson has also secured from the Anna T. Jeane's fund an appropriation for this school. Associated with him in this work is Miss Lucy C. Laney of Haine's Institute, Augusta, Ga. On May 9th, at Cypress Creek Church, assisted by Eld. B. H. Harrison, we had all day services resulting in 3 confessions, collected \$2.03. May 15 found me at Charleston to attend the State Board Meeting, only 3 members of which met. After a discussion of conditions it was decided that the State Evangelist should go ahead and do the best he could, and that the churches be requested to give to his work \$.40 per member.

On Sunday May 23 by request of the pastor of the local Presbyterian Church, I preached acceptably to an appreciative audience at the night service. On July 11, baptized 1 at Cypress Creek. On Aug. 2 led prayer meeting and made exhortation at the M. E. Church. On Aug. 8 after preaching at Cypress Creek Church, baptized 3 into Christ. On the same date and place I organized an auxiliary to the C. W. B. M. with 6 members. The following are the officers, Pres., Mrs. Emma Rivers, Vice Pres., Mrs. Josie Rivers, Sec'y, Mrs. Alice Wright, Treas., Mrs. Easter Hay.

On Aug. 9, I preached by request at A. M. E. Church, at conclusion 3 united with the church. Aug. 18 found me at St. Matthew Christian Church, Charleston, S. C., where I preached 2 nights with 3 confessions, received from church \$1.45. Aug. 20 visited Lovely Hill Church, Holly Hill, preached in night service. Aug. 22, Sunday morning, preached at Briner Church, at the night service I preached at Galilee Church. On Monday night preached again at Briner, they gave me \$7.01. On Tuesday night Aug. 24 preached again at Galilee, they gave me \$4.15, Aug. 25, returning found me again at Lovely Hill, where I preached and ordained one Elder, they gave me \$1.80. Thursday 26 found me at St. James Church, Hurleyville, preached that night, received that night \$1.15. Aug. 27 found me at Zion Pilgrim Church, Ridgeville; preached one night and collected \$1.15. Aug. 28 I attended quarterly meeting of District 3 at Ebenezer Church Jedburg, on Sunday morning I preached to an appreciative audience, took one confession. Sunday evening boarded train for Charleston and returned home Monday from a 13 days' trip and having travelled 250 miles, received from District Board \$33.18. From January to now I have been employed 30 days. Visit-

ed and revisited 10 places. Preached 29 sermons, added by baptism 4, by confession 4, total 8. Ordinations, Elders 1. Travelled 892 miles, organized 1 Auxiliary (Cypress Creek); money collected on field \$30.62; expenses \$20.90.

Yours in the Work,

J. L. WOOD, Evangelist.

WALTERBORO.

DOES PROHIBITION PROHIBIT?

There are people who argue that it does not. Who breaks the laws? Certainly not the Prohibitionist! Shall the law therefore be repealed because, forsooth, its enemies break it?

Does prohibition prohibit? Let us see. On the west side of Market Square, Knoxville, Tenn., before the law went into effect, there were four or five saloons and a wholesale house. The wholesale house was turned into a family grocery. Some of the saloons were turned into "soft-drink" emporiums. Some of the enemies of law and order make it a business of sending out reports that "the drinks" are not always "soft."

Look at this: Before the law went into effect there was a constant stream of humanity drifting into these places, screened from the public eye. One big establishment was near where I have my "headquarters" when in the city. The last time I was by that place the screens were down, daylight had free access, and there was not a single man in the place save the big, fat Dutchman who runs it! Prohibition or not, "soft drinks" or "hard drinks," the people have forsaken him, and I am sure that this is the case all over the city.

We are educating ourselves up to the truth that a saloon is never "decent" enough for a decent gentleman.

—SELECTED.

There is always work
And tools to work withal for those who will,
And blessed are the horny hands of toils!
The busy world shoves angrily aside
The man who stands with arms akimbo set
Until occasion tells him what to do,
And he who waits to have his task marked out
Shall die and leave his errand unfulfilled.

—SELECTED.

Christian Woman's Board of Missions.

All C. W. B. M. dues; that is, the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. E. Harlan, Missionary Training School, Indianapolis; Indiana. Send the money at the close of each quarter.

THE 27TH ANNUAL MEETING OF THE TEXAS Christian Missionary Convention.

With how much anxiety, and how much hope the earnest consecrated workers of the various States go to our Annual State Meetings each year! How much we desire to see the consecrated men and women at these meetings to plan for better things for the extension of His kingdom! The better we plan at these meetings the better the work grows year by year.

It was a large delegation that assembled in Palestine on the 17th of August in our State meeting. It was the largest delegation it has been ours to meet since being a Texan.

Among this number were gray haired men and women to encourage the young people to know that the best choice of youth is service in the Master's kingdom. Then we were blessed with plenty of middle life whose aim and object was to reach the topnotch in church rounds. There was also enough young life there to keep things gay and sweet. With these combinations of fine lives, began our State Meeting.

The first period was the C. W. B. M., which begun Tuesday night. This was our best meeting. How glad we were to say instead of six auxiliaries with a membership of fifty, we had twelve with a membership of one hundred and one.

How wonderfully God had blessed us! We are now ready to attempt larger things.

Our offering was the best it had ever been. At the close of the meeting we had \$77.00 in our treasury, and \$10.00 in the State Board Treasury as our Easter offering, and \$21.65 that had been sent to the National. This amount does not include the amount of "dues" sent by the Auxiliaries to the National. We paid Bro. C. C. Smith \$54.77, with the amount sent to the National, making a grand total of \$76.42 on our Centennial fund. We are yet hopeful of getting the remainder of the \$100 before the books close.

On our honor roll was only one Auxiliary, who raised its apportionment, and that was the Greenville Auxiliary which raised \$25.00. Caney was 2nd with \$16.65, and Waco 3rd with \$15.00. The Juniors came to Waco's relief, (under the

leadership of Eld. M. T. Brown), and gave us \$5.00. Greenville taught us a great lesson of doing things at the right time and place. Much praise is due the earnest workers of Greenville.

Our new auxiliaries deserve much praise as they came in line to help. Next year I am sure there will be more on our honor roll.

Our officers for the ensuing year are Mrs. P. M. Johnson President, Waco, Mrs. J. H. E. Thomas Secretary, Paris, Mrs. Thula Mayweathers Treasurer, Greenville, and Mrs. Wm. Alphin State Organizer Waco.

The next period of the Convention was the Y. P. S. C. E.; this also was their best meeting, and more members and workers reported than ever before. This is one department of our church work that our pastors should encourage, and we hope they have returned to their respective homes determined to aid the Y. P. S. C. E. and to organize one, if none in their churches. It is here we strengthen the young people for active service in church work.

The following officers were named for a year's service, Eld. J. H. E. Thomas, President Paris, Miss E. I. Anthony Secretary, Waco, Miss Gracie Edgar Treasurer, Taylor. The next period was the Bible School period which also came as one of its best meetings. The Bible School is taking an advance ground in the last few years, and it is no longer thought to be the place for children only but for adults as well.

The large number of people now completing the Teacher's Training Course and the large Bible classes of men and boys that we find now in our schools will mean more to church life than ever before. This feature was encouraged in our State meeting, and if we prove faithful I am sure our next year's report will surpass this. Each year's work should mean growth. The following officers were named, Prof. T. W. Pratt President, Greenville, Miss S. P. Walker Secretary, Waco, Mrs. R. A. Thomas Treasurer, Waco. Lastly came the church period which began Friday morning and ran two days. The reports from the churches were the best they have had, and a larger number reported.

The Cut, but Newsy Page of the Gospel Plea.

We were pleased to welcome the new church at Ft. Worth in our midst and believe this will be our beginning of entering the new fields of our large cities, which we have neglected so long. The church was able to pay its obligation, and leave some in the treasury to begin a new year's work. Bro. W. F. Hatcher of Taylor was again chosen as president Eld. R. B. Wells of Palestine, treasurer, and Prof. Bills of Paris, Secretary

The new members of the State Board named by Convention are W. H. Littles of Ft. Worth, H. W. Wallick of Dangerfield. Our State Board is composed of the president of each department, the state treasurer and the three members chosen by Convention only one member being named each year unless a vacancy occurs. Prof. S. W. Pratt of Greenville was elected president of Board and Eld. J. H. E. Thomas of Paris Cor. Secretary. The Convention named Eld. Wm. Alphin of Waco again as State Evangelist.

Last year our work suffered from not having an evangelist in the field. But the work done by the evangelist this year revived the church work in every line and brought us in touch with more churches. We are slowly learning to do our best work, as church workers, we must have those to do this work, who can give it time and thought, that we may attain the best results. While the compensation is small and the privation great, these workers must be kept in the field. But there comes a spiritual growth to the work in meeting consecrated men and women anxious to help in this great work.

One of our greatest pleasures was to have with us Bro. C. C. Smith who is giving his life for our race. He was with us three days, and gave us three addresses. The good he did cannot be told in words. His earnestness, his ability and his power to paint in words the needs of our race, and tell of some of his accomplishments in the years he has toiled was enough to give the most slothful some ambition to do something. And then, to hear him tell the story of Jacob Kenoly and his life of sacrifice,—and to note how in telling this story that his heart is touched we cannot but know that his whole heart is in the work.

Men and women that love us as Bros. Smith, Lehman, and others should have our undivided support. We should feel as Jacob, "I owe it to my race to help them." As God has blessed us with such splendid leaders we pray that He will continue to bless the faithful, and may the fruits of their labor be rewarded with a host of consecrated workers among our people who shall take the world of Christ.

Our next meeting will be in Greenville, Aug. 16th, 1910. May we begin now to work and work each day as if the Convention will be to-morrow and we shall leave Greenville with still higher aspirations.

I am yours for service,

MRS. WM. ALPHIN,

WACO.

HEART TO HEART TALKS.

(Continued from page 3.)

intellectual centers of America looking to him for sermons and addresses with the most eager expectation. He gave himself freely to many people and many interests.

Men saw the swiftness and delight with which he produced sermons in his commanding ministry, and they wondered. The secret lay hidden in the little room at Alexandria.

Do young men know the value of a year when youth has reached its climax in acquiring? Does the youngman know the hours untouched by care and unclouded by heavy demands? Memory has yet the fresh grasp of youth, capacity for work lies at the command of the will. He has nothing to do but to delve and dig in rich treasures. He can mine in rich ores, sinking shafts where he may load crude metal to be smelted and refined in the furnace heat of life's intense and hurried years.

The busy years will come, the splendid zest of youth will be past. What measure is there for the value of one year's work in the early twenties?

—SELECTED.

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson 13.

Lesson for September 26.

Edited From Standard Bible

Lessons.

TEMPERANCE LESSON.

GOLDEN TEXT.—"Let each one of us please his neighbor for that which is good, unto edifying."
—Romans 15:2.

TIME.—A. D. 57. **PLACE.**—Written to the Corinthian Church. **PERSONS.**—Paul is writing to the Corinthians. **PERIOD IN NEW TESTAMENT HISTORY.**—Life of Paul. **PERIOD IN PAUL'S LIFE.**—Paul the student.

INTRODUCTION.

One of the causes for the great temperance wave that is sweeping our country today is the study of temperance in our Bible Schools. The last Sunday of September each year is the day on which the Christians of the whole world are requested to study the temperance lesson. The words from which our lesson is taken were written by Paul to the church at Corinth, a city at that time one of the most worldly and luxurious. Paul lived and preached in Corinth for nearly two years, and knows the circumstances concerning the subject in hand. The question at issue is that of eating meat offered to idols. When the heathen offered animals as sacrifices that were good for food, a part was burned on the altar, a part was given the priests, and the remainder was either eaten by the offerers and their friends or sold in open market. The Christians in the market-place might unconsciously buy this idolatrous meat. Then, too, on such occasions the meat offered the idols was used. In speaking of this matter, Stanley says: "If any one attended any of the social feasts or wedding feasts of his heathen neighbors, or their public gatherings he would almost of necessity partake of meats offered to idols, for only such were used. For the whole social life of the ancient world was closely interwoven with its religious worship. Sacrifices are enumerated by Aristotle and Thucydides amongst the chief means of social enjoyment. The feasts which take place amongst the lower order in Spain on the carcasses of the bulls killed in the great national bull-fights afford a good illustration of the practice."

It is silly to think that a person can be a moderate drinker and not harm any one. He is like poison to the State, the Home, and Society.

EXPLANATORY.

23. **ALL THINGS ARE LAWFUL.**—"We are endowed with natural appetites, desires and preferences by our very constitution. Innumerable objects are correspondingly endowed with the quality to gratify and satiate our internal appetencies. The world is thus to us a storehouse of enjoyment." The food, whether it be offered to idols or not, is just the same. It would sustain the body, and strengthen it for Christian service, just as well as if it had never been in an idolatrous temple." **BUT ALL THINGS ARE NOT EXPEDIENT.**—"Though it may be admitted that it is strictly lawful to eat meats offered to idols, yet there are strong reasons why it is not expedient, and those reasons ought to have the binding force of law." It is true Christian heroism to voluntarily give up our rights for the sake of others. "We have liberty, but we should use that liberty at the command of love. It does not take away our liberty if we choose to give up what we have a right to do for the sake of helping others. We have liberty not to do, as well as liberty to do." **NOT ALL THINGS EDIFY.**—"To edify to means build up, a metaphor taken from the gradual building of a house, and applied either (1) to the gradual formation of the individual character, or (2) to the growth of the Christian Church. The word is found in both significations in chapter 14:4."

24. **LET NO MAN SEEK HIS OWN.**—In seeking our own good we must take into consideration the welfare of others. Successes gained by the fall of others are not Christian attainments. "No rule is laid down about eating or not eating any kind of food as a matter of importance in itself. With such things the gospel has no concern. What Paul does prescribe relates to the effect of our conduct upon others."

BUT EACH HIS NEIGHBOR'S GOOD.—Here is the correct rule of conduct. I can do anything that will, in the light of the gospel, help my neighbor. The tendency is to place self first, and others second or not at all. Self-denial for the good of others is one of the noblest of all virtues.

25. **WHATSOEVER IS SOLD IN THE SHAMBLES.**—The market place. **ASKING NO QUESTION FOR CONSCIENCE'S SAKE.**—Do not be overscrupulous to find out whether the meat has been offered to idols. "The Jews were vexed with innumerable scruples with respect to their eating, and were accustomed to ask many questions about their food, as to where it was obtained, how prepared, etc. All of these scruples and questionings the gospel abolished. The conscience need not be sensitive on this point.

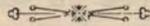
THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XIV. Edwards, Mississippi, Saturday, October 2, 1909.

No. 39

HELPFUL TO ALL.



"AND I saw, and behold, the Lamb standing on Mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his father, written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder: and the voice which I heard was as the voice of harpers harping on their harps: and they sang as it were a new song before the throne, and before the four living creature and the elders; and no man could learn the song save the hundred and forty and four thousand, even they that had been purchased out of the earth."

This passage is taken from the 14th Chapter of Revelation and the book of Revelation is a prophecy of the work of the Church in the ages. It is not a description of heaven nor of things after this life, but a description by use of symbols, of the great work of the Church. The symbols of seals and trumpets described ages gone before this, but the 14th chapter begins a delineation of the great work of our age, the age of Anglo-Saxon supremacy. The hundred and forty and four thousand standing on Mt. Zion are those of our day who are actively engaged in redeeming mankind. The new song they have learned is, "The world for Christ." The others have not learned to sing this song for they have not yet risen to the point where they comprehend the meaning of the great work that is going on in their very presence. They can not sing it for they do not have the spirit of modern missions. They are not of God's aristocrats who are thus set apart because they have a divine idea, but they are aliens to the commonwealth of God because they have tenaciously held onto selfishness.

It is marvelous how thoroughly the spirit of missions takes hold of a person when it once gains possession. It is the same spirit that gave the people of the Reformation such fortitude in the trying times of martyrdom. In all that long time of suffering not one could be found who would renounce his belief to save his life, but they went to the burning stake singing songs of praise. Wherever you find this spirit, there you find those who are doing the great work of the church. In many modern enterprises in which the work is entirely unselfish it is clearly seen. Take for example the work of the Woman's Christian Temperance Union, or the Christian Woman's

Board of Missions. Both these organizations were brought into existence by women who were already laboring at great sacrifice. They were not place hunters nor were they actuated by any spirit of selfishness but there was in them a burning zeal to do something for lost mankind. The work became a passion with them. They could even go hungry and through all kinds of perils to carry on the work. The spirit of God was burning within them.

The spirit is not partial to any race or nation but whosoever feareth God to him it comes.

"Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." What this spirit did for white women twenty-five years ago it is now doing for the Negro women.

Every one of them is working at a sacrifice. At their conventions there is no strife about little personalities nor for place. When you get within the spirit of their deliberations you feel that you have entered a new atmosphere. Not one of them is holding office but that she would gladly give way to another who could do it better. Persecution will not stop them. They would meet in caves and dens rather than renounce. They have a vision of things great in the sight of God and they have no time to parley with those who have not this vision.

Now if they should begin to talk about showing what Negro women could do and begin to preach themselves as leaders down with honors and titles and degrees, it would be manifested that they had lost the spirit and all kinds of selfish contests would follow. God's blessings are not on selfish ambitions. The white Christian people of America have spent millions of dollars to educate the Negro youth. If they had done this to show what white people can do, it would prove a curse to them. But they did not do it for this. They did it because they were standing on Mt. Zion singing the new song. Let the Negro men and women catch this unselfish spirit and God's blessing will be upon every thing they do. Until then there must be bickenings and backbitings at their conventions and gatherings. God hasten the day when more of them may get on Mt. Zion.

The missionary work of our day is the most unselfish ever undertaken in any age and he who would become great in it must become a true servant in it. Above we called this Anglo-Saxon civilization, but it should be remembered that, while the Anglo-Saxon leads in this age as the Romans and Jews did in other ages, all races are helping to make this age glorious. A German or Japanese is as much a part of it as an Englishman. We are all helping to make to make it a glorious epoch in the history of the church. Now would it not be a pity if selfish leadership should prevent the Negro from finding his true place in it?

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE.**S. C. I. Summer Bulletin.**

Vol. I - - - - - No. 20.

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THE GOSPEL PLEA, EDWARDS, MISSISSIPPI.ENTERED AS SECOND CLASS MAILMATTER AT THE
POST OFFICE AT EDWARDS, MISS.**Personals.**

—Bro. M. M. Bostick closed a very successful meeting at Argenta, Ark., just prior to the State Convention at that place. He wrote that they had added one bright young man, especially, from whom they expect great things as he enters into the labors of the church. Evangelist Moses Powell ably assisted Bro. Bostick in his work. Another meeting which is expected to be big in results was the one held by these two brethren at the Pearidge Christian church, the middle of August. Eld. Powell did most of the preaching at this place and aroused the interest of the community at large.

**NOTES FROM OUR
SCHOOLS****Southern Christian Institute.**

Alexander Martin, '09, was sick at Shaw, Mississippi, during part of September. His many friends were glad to hear of his recovery.

Miss Evans, of Texico, New Mexico, who will have charged of the Primary Room, arrived about two weeks before the beginning of school.

Five young people united with the S. C. I. Church, Sunday morning, Sept. 19.

A short time ago Pandora Thomas enjoyed a visit from her brother, of Port Gibson.

The fall term begins at twenty minutes till nine next Tuesday morning. All students are asked to be in their seats when the bell stops ringing. Let us determine to make this the best term in the history of the S. C. I.

A road to the new gravel pit is being opened up; it will not be long before the teams and boys will be busy again hauling for Smith Hall.

Robert Latouche and Richard Davis arrived from Jamaica last week to attend school.

This is the last issue of the Bulletin for this year. If anything helpful has been written in the Bulletin I am indeed glad.

Did you ever consider the cost of an education? Suppose the cost of running a school is \$20,000 a year and there are two hundred students enrolled. The cost for one student would be \$100. You are one of the students and your education has cost some one \$100. I do not know of any of these schools in which the student must pay \$100 for tuition and board. Then clearly the difference between what your board and tuition actually costs you and the \$100, is a gift to you by Christian friends.

The writer does not deny that during the several years he was in College, that by far he did not pay what his education actually cost. A school is a philanthropic institution.

Do we not hear of large endowments for colleges and universities? Good people give their millions to educational institutions without ever expecting to get anything back, except the lives of young people uplifted and beautified by the education.

Young man, young woman, what is the most precious gift you could wish? Let me answer for you: "A life enriched, purified and made powerful by the right kind of education." Then clearly you can never be the recipient of all these good things unless you enter a good school and determine to make the best out of your life.

We believe that the success of the Southern Christian Institute in the past, its consecrated faculty, and its excellent student body of the present, will merit the good will and careful consideration of young people everywhere who want an education.

School begins Oct. 5. and we would be glad to welcome you here.

T. M. BURGESS, Principal.

AN EVENING PRAYER.

To-night I lay the burden by,
As one who rests beside the road,
And from his wearied back unbinds
The whelming load.

I kneel by hidden pools of prayer,—
Still waters fraught with healing power;
In God's green pastures I abide
This longed-for hour.

I know that day must bid me face
Courageously my task again,
Serving with steady hand and heart
My fellowmen.

(Continued to page 7.)

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

Two weeks ago there appeared on this page an excellent article on the school days of Philip Brooks. I trust that all of my young folks read that clipping. This week I want to emphasize one thing contained in that piece for the special benefit of my young people who are attending school some place. Let us suppose you are in a boarding school and your home now is in a room in the dormitory. Your room mate is a stranger to you. In fact you have only known each other for a few days. I want to say a few words to you about making your room a real home for yourself and school companion. Have only a few visitors, and those only at times when they will not interfere with your lessons. Young people often make the mistake of having some one visiting them in their rooms at all times, early and late. These young people have not learned yet why they went away from home to attend a higher and better institution of learning.

The title of the story was "One year of a Young Man's Life." If you didn't read it you ought to get that issue of the PLEA and read it. How much is one year in school worth to you? Some boys don't get anything out of it, but a bad record and an expulsion from school.*

I quote the following from the article: "Without this year of decisive plans and broad foundations laid by himself in the secret of his own room, no such leadership among men could have followed. He plunged into heavy work." AH, IN THE SECRET OF HIS OWN ROOM! He had time to think, to meditate, to plan. He did not often ask boys to his room. He did not often go to the rooms of other boys.

Uncle Isaac, during all those years of his college life and of being a teacher has failed to find a young person, who has amounted to anything worth mentioning, out in the world who most of the time while at school went visiting or entertained visitors. Deep thinking can not be done except in the quiet of one's own room. Noise and confusion is the environment in which small men grow. Big men like Philip Brooks and thousands of others demanded that very much of the time they be left alone to work out the many intricate and perplexing problems, that come to a student during his college days.

"AS GOOD AS GOLD"

BY ANNIE WILLIS McMULLOUGH.

The day that I was five years old
I thought I'd be as good as gold,
I promised mother, as I stood there,
All dressed up, on a parlor chair,
That I would do my very best
To act as well as I was dressed.
She told me when my party came
To think of others in the game,
To let my visitors go first,
To take the smallest piece and worst,
And see that others had enough,
And not be greedy, cross, or rough.
But I forgot it once or twice,
And then my manners were not nice.
So when they'd gone she shook her head;
"As good as silver," mother said.
But—when I grow to six years old,
I know I'll be "as good as gold."

—ST. NICHOLAS.

JUST KEEP ON KEEPIN' ON.

If the day looks kinder gloomy,
And your chances kinder slim;
If the situation's puzzlin'
And the prospects awful grim;
And perplexities keep pressin'
Till all hope is nearly gone,
Just bristle up and grit your
teeth
And keep on keepin' on.

There is no use in growlin'
And grumblin' all the time;
When music's ringing every-
where,
And everything's a rhyme.
Just keep on smiling cheerfully,
If hope is nearly gone,
And bristle up and grit your
teeth,
And keep on keepin' on.

—EXCHANGE.

Reports from the Field.

PROGRAM
OF THE
Twenty-Seventh Annual Session
OF THE
Tazewell District Convention
OF THE
CHRISTIAN CHURCH

To be held with the
KINGS CHAPEL CHRISTIAN CHURCH
Sept. 23, 24, 25 and 26, 1909.

THURSDAY MORNING, 9:30 o'clock.

1. Devotional Services, Oscar Headrick
2. Address by Chairman, J. Z. Thompson
3. Reading Minutes of June Convention.
4. Enrollment of Delegates.
5. Appointment of Committees.
6. Introductory Sermon by J. P. Penn.

THURSDAY AFTERNOON, 2:30 o'clock.

7. Devotional Services, Geo. F. Toney.
8. Reports of Churches (written).
9. Discussion: How may the congregation be led to raise their district apportionment?
J. L. Wade and C. F. Muse.

THURSDAY EVENING, 7:30 o'clock.

10. Devotional Services, L. W. Johnson.
11. Sermon.

FRIDAY MORNING, 9:00 o'clock.
MINISTERS' UNION.

12. Devotional Services, C. H. Beverly.
13. Reports of Ministers (written).
14. Discussion: Ministers Manners, J. R. Louderback.
15. Ministers Dress, C. M. Dickerson and J. O. Carter.

FRIDAY AFTERNOON, 2:30 o'clock.

16. Devotional Services, J. L. Wade.
17. How to secure attendance, J. P. Penn and W. L. Johnson.
18. Raising Finance, G. M. Dickerson, Geo. F. Toney.
19. Ministers' Salary, J. L. Wade and C. F. Muse.

FRIDAY EVENING, 7:30 o'clock.

20. Devotional Services and Welcome address, G. M. Dickerson.

21. Sermon to Preachers.

SATURDAY MORNING, 9:00 o'clock.

22. Devotional Services, Sarah E. Johnson.
23. Reports of Committees.
24. Report of District Evangelizing Board.
25. Sermon.

SATURDAY AFTERNOON, 2:30 o'clock.

26. Devotional Services, C. M. Dickerson.
27. Discussion: Do we need an Evangelist in this District? J. Z. Thompson and C. H. Beverly.
28. Ten-minute talks on the centennial celebration.

SUNDAY MORNING, 9:00 o'clock.

29. Sunday School.
30. Communion.
31. Sermon, 11:00 o'clock.

SUNDAY AFTERNOON, 3:00 o'clock.

32. Sermon.

SUNDAY EVENING, 7:30 o'clock.

33. Sermon.

These services are for your good my friends, and all are cordially invited to attend. We assure you a hearty welcome.

J. Z. THOMPSON, President, Tip Top, Va.

N. J. DICKERSON, Secretary, Bluefield, W. Va.

Arkansas.

Editor of the GOSPEL PLEA;—

Please allow space in the columns of your valuable paper for the following.

Our late Convention was in many ways a great one, giving strength and inspiration to our work here generally.

Bros. C. C. Smith, K. R. Brown, and Browning, also Sister Fletcher and others of the white sisters, were present to encourage and advise us in our efforts to evangelize this State. Mississippi can well boast of her Evangelist, Bro. Brown, who came to assist us and to enjoy the fellowship of his Arkansas brethren. Special mention scarcely need be made of the presence and work of Bro. C. C. Smith. It is enough to say that he was there, and you know that old hero whose locks are now gray, and whose form is stooped as a result of burden bearing and conflicts against sin, and

whose life is rich with experience in the ministry.

I speak of Bro. Browning (white) even his presence was an inspiration to us; but the happy faces, and the graceful presence, and cheering words of Sisters Fletcher and Jessup (white) capped the climax.

Starting into another year's work, we have adopted the plan of work followed by our brethren in other States, having divided our work into three districts composed of the following congregations. District No. 1 to include Argenta, Little Rock, Plummerville, Washington, and Wrightsville. No. 2 to include Kerrs, Pea-ridge, Toltec, England, Walnut Grove, Center Chapel and Pine Bluff. No. 3 to include Clover-bend and Linzys V. Switch. It was thought wise to allow the Evangelist superintend this work until such time as we have prepared others to do this work. It is to be hoped that under this arrangement we will be able not only to enlist more of our brethren into systematic giving to our State work, but that many of our young men and women will be developed into a higher degree of efficiency in the work of salvation. Much attention will be given this phase of our work. The Evangelist earnestly seeks the co-operation and assistance of each disciple in this State, that when we shall have done this year's work we may all have much over which to rejoice.

Notwithstanding our great success during the year just closed, the brethren will accept our thanks and high appreciation of this faithful co-operation and cordial direction during the past year's work, and I start into this year's work with greater confidence and hope having showed my earnestness and willingness to do the work of an Evangelist, notwithstanding the many hardships and privations that must be encountered. I cannot believe that any one of our brethren in all of our state work who will study the work of the Evangelist and crying needs of the field can afford to withhold their means from this work. We are too great a people, the needs are too imminent and our pleads for too much to admit of our indifference.

We rejoice at the success of our work in Little Rock. The brethren there are pushing on to a brighter day when we all can proclaim victory and freedom from debt. Just how soon this will be depends on how our brotherhood generally may feel and act towards this work. We should all know that this is the work of

the State Board and that it is the duty of every one to contribute to it. Brethren, think of the small sum it will be to each one of us to free this beautiful property from debt, and let us remove it. If our entire brotherhood could be gathered together there and see how finely located and the beautiful property it is, one collection would remove all of the present indebtedness and we would all return to our homes rejoicing and praising God, and commending our Board for the wisdom and judgment manifested in this purchase and location, and also the business management of the work up to this time. We depend upon your continued co-operation because of the success we have attained. Had we done nothing, we would not expect this.

The Evangelist will make a personal call to each congregation in the interest of this work and your Board earnestly ask that each member contribute to this work. Now brethren, let us just go into this work and build up a work in our capitol city that will speak for us when we are gone to our rewards and in which we can now take pleasure. The Evangelist will hold himself in readiness to assist in any special work, wherever his services may be needed and earnestly solicit correspondence with the brethren relative to the work.

Yours in the service,

MOSES POWELL, Evangelist.

Mississippi.

On Sept. 13th. Rev. H. L. Bennett, of Abott, Mississippi, arrived at Edwards to hold a revival meeting at the Christian Church. His coming was unexpected to some extent, for after he did not get here on Sunday we did not look for him. However he came and we started a meeting.

On Tuesday night he spoke directly to the church members concerning their duty as Christians. He said some very helpful words, and if they are carried out will mean much for the church.

Wednesday night he preached a good sermon but there were only a few out. Thursday night he took for a subj., "I seek not yours, but you," which was well treated. The crowd grew considerably Friday night. The house was nearly half full; and Bro. Bennett took for his subject, "True and false foundations." He preached a very able sermon. There were no converts, but he put those to thinking who came out; not only that but he put them to talking.

The meeting closed before we had hoped it would because of some misunderstanding with the preachers but we hope it will not be long before Bro. Bennett can be with us again and hold a meeting for two or three weeks.

Yours in the cause,

Z. H. HOWARD.

INSTITUTE RURAL STATION.

Christian Woman's Board of Missions.

All C. W. B. M. dues; that is, the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. E. Harlan, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

The following letter was read at the Martin C. W. B. M. Convention:

Mississippi.

Sister President, and members of the C. W. B. M.:—I highly appreciate the privilege of standing before you to say a few words of encouragement on the behalf of this great and noble work. According to my idea this is the grandest and most noble work of which I know or of which I have ever read. Think for a moment of the condition of our race generally, and what could we do if we were turned loose without any aid or assistance from the opposite race!

What could we do of ourselves? NOTHING!—I will answer. We work and toil year after year without any progress, and we can not cook a Christmas dinner above our expenses; and some of us have to go to our white merchants and buy for that. According to the general, to the prevailing notion we are compelled to go then and sell, or pledge ourselves for something to eat. I cannot see where or how we can be able to do without them. We need them in every walk of life to help and assist and to set us aright. We know nothing but what first comes from them. All we know is fashioned and styled after and for them. And I say that if they want to reach down and draw us out of the dust, we ought to be thankful and should gladly accept whatever of aid they will extend, and whatever of assistance they are willing to proffer.

For myself, I will be glad to avail myself of the advantage of every item of aid they may see fit to offer along any line of effort.

Think of our schools that have been built in the interest of the poor by the women, and, tell me that belongs to the C. W. B. M. Doesn't this look like Christ's spirit going about doing good to those who are not able to help themselves? It reminds me of the world wide commission, "Go ye into all world, and preach the gospel to every creature, he that believeth and is baptized shall be saved; and he that believeth not, shall be damned."

MRS. A. E. WEST.

MOUND BAYOU.

Arkansas.

Dear Editor:—

It is again that I come to you to tell you of the success of our Missionary Convention, which convened at this place September 1-5.

This was one of the best meetings we have ever had. The delegation was large and finances increased. Everything worked as if ordered by the Lord. The sisters had their program which was conducted by the president, Miss Godby. Every word spoken seemed just to the point; and the good Christians seemed to enjoy themselves very nicely. I think we entertained about seventy delegates. As our church at this place is very small we asked our Baptist and Methodist friends to kindly aid us in caring for the delegates, and they did so in such a spirit that we feel ever indebted to and beg to thank them heartily.

Revs. P. A. Knolls and A. J. Steel both of the Baptist Church were with us. We were glad to have them in our midst. After listening to the words of welcome and the President's address the convention received our dear Bro. C. C. Smith (white) who we know so well, has and is yet working in the interest of the Negro. He was gladly received. We had long wanted him to make us a visit. Bro. Smith delivered his three lengthy speeches on the following subjects: Missionary and co-operative works; Jacob Kenoly, and the Work of the C. W. B. M. These were the main things that the people were so anxious to know. Bro. Smith's messages will long be remembered in Arkansas.

It seems indeed strange to me how any one can oppose the work or dispute the Christian plea of co-operation after hearing the good things told us by our dear brother. Dear people of Arkansas, what can you say of this man and his work?

As for me, when I look into his face I can see a picture of a true servant of the Lord; one who is giving his life unselfishly for others. To see him striving so earnestly for us at his present age we ought not to hesitate to reach out our hands and help him all we can. It ought to arouse our ministers to do more to encourage their members to greater services.

May God bless Bro. Smith and able him to be with us again. We are always glad to welcome him.

We had such a nice crowd of good visitors with us who are friends to our work; a few of whom we will mention and regret that we are not able to mention them all. Bro. Browning, Sister Fletcher, and

The Cut, but Newsy Page of the Gospel Plea.

Mrs. J. N. Jessup (our Pastor's wife) spoke briefly to the Sister Workers. We are always glad to have such people come to us because they are sure to do good.

At 11:30 a. m. space was given for Bro. K. R. Brown, of Mississippi, to speak to the sisters concerning their work. He took for his text the "Great Work of Mary, our elder sister in the Lord." He told of this work in such a way that the Christian, Baptist and Methodist Sisters alike fastened their hearts upon him and exclaimed, "Bro. Brown is a power." I believe the sisters have taken on new life.

Sunday evening at 3 o'clock our dear Bro. H. Martin preached a wonderful sermon, giving the difference in the Christian faith and the other religious friends, which was very enjoyable. After the sermon we listened to a few remarks by Eld. Womace, of Tennessee.

Sunday night at 8:30 o'clock Eld. K. R. Brown preached a soul-stirring sermon. Bro. Brown brought us such good messages, and everybody seemed to enjoy them so much until we just had to work him pretty hard while we had him. On Monday and Tuesday nights he spoke at the Little Rock church where Eld. Wm. Martin is pastor; and on Wednesday and Thursday nights he spoke for the Pearidge congregation. From there he left for Sherrill to be with the brethren. Come again Bro. Brown; our doors stand open to you; may the many good things you have left with us be long remembered. We thank Mississippi and Ohio for their good men.

In this convention we raised \$121.01; sent \$73.28 to General Fund, \$51.92 to State Fund, gave \$12.00 for Bros. Brown, Smith and Powell, and have in treasury \$14.00.

Now, dear sisters, let us start today to make our next convention a better one, but to do this we will have to get up and go to work.

With fond wishes to all, I am yours in Christ,
MRS. SARAH L. BOSTICK, Organizer.

ARGENTA.

Mississippi.

Sunday School quarterly meeting of District No. 2 will be held with the Grand Gulf Christian Church beginning Saturday before the third Sunday in October.

10:00 a. m. Devotional exercises led by Bro. Chapel, of Grand Gulf.

Remarks by A. G. Sneed, District Worker.
Appointment of committees.

Review of August quarter by Bro. L. C. Williams of Ingleside.

Collection by Bro. Rufus James.
12:00. Adjournment.

EVENING SESSION.

2:00. Devotional exercises led by Bro. Saul Lampkins of Centre Church.

Reports of Schools.

3:00. Sermon by Bro. S. D. Yarbro.

Collection by Bro. Ben Sailes, of Hermanville.
Adjournment.

NIGHT SESSION.

7:30. Devotional exercises led by Bro. Trevillion, of Magnolia.

Welcome to the town of Grand Gulf, Rev. Miller.

Response by Prof. Bush.

Welcome to the church by Miss L. B. Bradley.

Response by Miss H. Trevillion.

Welcome to the Sunday School by Miss Chapel.

Response by Miss Lulu Trevillion.

Collection by Bro. James Baker.

Adjournment.

SUNDAY MORNING.

10:00. a. m. Sunday School taught by Bro. A. Phelps, of Port Gibson; reviewed by Bro. Ike Lawson, of Centre Church.

11:00. Devotional exercises led by Bro. Andrew Trevillion, of Magnolia.

11:30. Sermon by Rev. R. Brown.

Collection by Bro. A. Jennings.

Adjournment.

1:30. Devotional exercises led by Rev. H. Smith, of Ingleside.

2:00. Essays and orations by representatives of the different schools.

A. G. SNEED.

PORT GIBSON.

(Continued from page 2.)

To hold my sorrow in the dark,
To fight my fear, to hide my pain,
And never for one moment dream
The toil is vain.—

This be tomorrow; now, tonight,
O pitying Father, I would be
Forgiven, uplifted, loved, renewed,
Alone with Thee.

—SELECTED.

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor

Lesson 1

Lesson for October 3.

Edited From Standard Bible

Lessons.

PAUL A PRISONER. Acts 23:11-24.

GOLDEN TEXT.—“I will say of Jehovah, He is my refuge and my fortress, my God, in whom I trust.”—Psalm 91:2.

TIME.—A. D. 58. PLACE.—Jerusalem, and the way to Caesarea. PERSONS.—Paul, the chief priests, the council, Pharisees, Sadducees, a band of Jews who pledged that they would neither eat nor drink until they had killed Paul, Paul’s sister’s son, Felix. PERIOD IN PAUL’S LIFE.—Paul the missionary.

INTRODUCTION.

In our last lesson we learned that it closed by Paul’s being saved from violence by declaring his Roman citizenship. The next day the Jewish court was commanded by the captain of the band, to meet so that they might find out what the crime was that Paul had committed. So Paul was taken to trial. He knew very well that the council was composed of people who were both Pharisees and Sadducees, so realizing this fact he cried out to the council, “Brethren, I am a Pharisee, a son of Pharisees; touching the hope and resurrection of the dead I am called in question.” Paul saying this caused a division in the council, and fearing that bad things might happen to Paul, the chief commanded the soldiers to go and take him by force from among them and bring him into the castle.

EXPLANATORY.

11. AND THE NIGHT FOLLOWING THE LORD STOOD BY HIM.—This is just what Paul’s heart desired. With the Lord by him, neither death nor prison nor Jew nor Roman could prevent him from doing his duty. His work was approved of God, and that was all that Paul wanted. BE OF GOOD CHEER.—Encouragement was greatly needed. So MUST THOU BEAR WITNESS ALSO AT ROME.—Paul’s desire to preach at Rome had now grown into a passion. Here were some of the words which comforted him (1) in the uncertainty of his life from the Jews; (2) in the uncertainty of his liberation from prison at Caesarea; (3) in the uncertainty of his surviving the storms in the Mediterranean; (4) in the uncertainty of his fate on arriving at Rome.

12. WHEN IT WAS DAY.—The day following the night when the Lord stood by Paul and told him to be of good cheer. JEWS BANDED TOGETHER.—The con-

trast is great between the personal assurance secretly given to the faith of the apostle in his place of imprisonment and the active malignity of his enemies in the city. BOUND THEMSELVES UNDER A CURSE.—Literally ANATHEMA, a word among the Jews which seems to have been used to represent a Hebrew word denoting an irrevocable vow or something consecrated either to God’s special service or to irremissible destruction. It was an indication of God’s vengeance upon themselves if they failed to do the work which they undertook.

13. MORE THAN FORTY.—The large number shows the intensity of the desire to make certain the death of the apostle, but at the same time it renders it more difficult to keep the secret from any of Paul’s friends. CONSPIRACY.—This word comes from the Latin word CONSPIRARE, which means to “breathe together.” This carries the idea of a secret agreement, as a whispering together. The original of “conspiracy” in the Greek is swearing together.

14. THEY CAME TO THE CHIEF PRIEST.—You will remember that the high priest Ananias had already shown the rough brutality of his nature in his treatment of Paul, and was now, we scarcely doubt, impelled by the spirit of revenge. UNTIL WE HAVE KILLED PAUL.—In the true spirit of Phariseism they thought—as Paul himself had,—that in putting heretics to death they were doing God’s service. It was part of their religious system.

15. SIGNIFY.—A legal term; give official notice; a formal request at regular investigation, to which Lysias, it might be assured, would be disposed to concede after the abrupt interruption of the previous day. BRING HIM DOWN UNTO YOU.—Lysias was to be asked to bring Paul down from the tower of Antonia to the Sanhedrin’s place of meeting. AND WE, BEFORE HE COMES NEAR.—Before he comes near the Sanhedrin. The great council will thus not be suspected of being privy to the deed. BE READY TO SLAY HIM.—They had planned to kill Paul as he was going from the barracks to the council hall. In going he would either have to pass through the great court of the temple or through the streets in the city and as the plot was so carefully laid it looked as if he surely would be killed.

PAUL’S SISTER’S SON.—This is the only mention in the Acts of any of Paul’s relations.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XIV.

Edwards, Mississippi, Saturday, October 16, 1909.

No. 41

HELPFUL TO ALL.



Educational Rally Day.

THE time is again drawing near for the educational collection on the Sunday before Thanksgiving. It is time when all those who are working and praying for the coming of a better day will begin to prepare. A good collection can be had in every church if announcement is made and effort is put forth to that end.

We have passed the experimental stage and we know what we can do and what we cannot do. In the beginning of a movement there are always many who are enthusiastic and expect big things, but when the novelty wears off they do nothing. They are like the seed that fell on stony ground, which quickly sprang up but was scorched by the hot sun. Those who can stand by a work when the first enthusiasm has died out, are great souls in the sight of God. They are among God's aristocrats.

While the educational collection has been small as compared to what could have been given if the people had been taught to study the needs, it has nevertheless been a gratifying success thus far. It has risen from something over two hundred the first year to about eight hundred the last two years. This would make an average of about \$500 per year since the beginning.

Now this \$500 has by no means been an insignificant item in the building up of the work. If a company should build a railroad and buy cars and then lack the ten thousand dollars to buy an engine to operate it, the last ten thousand would be of more importance than the other hundreds of thousands. While it is true the schools would have been operated if this \$500 had not been received, this sum nevertheless served to buy the things that the schools would have been compelled to go without had they not received it. And no one who has not been in a work of this kind can appreciate what it means to the discipline and spirit of the work. The Negro disciples with their educational collection have materially aided

in building up a splendid educational system

But by far the best things accomplished by this collection is not measured by money values. The spirit shown has been worth more to the great cause than the money would indicate. No work can succeed until there is developed a trust and confidence in cooperation. Many white people profess to have no confidence in the Negroes. They see only their imperfections and weaknesses, and that class can never do any thing to elevate the race. Without faith there can be no relation, human or divine. A man is as effectually excluded from human beings in whom he has no faith as he is from God when he has no faith in him. Some Negroes are continually challenging the motive of the White people and profess to desire to have all enterprises "owned and controlled by Negroes." In doing this they effectively cut themselves off from all relation with a great body of God-fearing people who are laboring hard to better the world. With that class there can be no progress or growth.

But, thank God neither the faithless white people nor the obstreperous Negroes are in the ascendency. They are not directing the course of events. Those Negroes who have of their slender means each year given to educational collection are among the real civilization builders. They are developing a vital human relation that will bear fruit hundreds of years from now. A spirit is growing up that will never die. No greater joy can come to a man of God than to see those whom he finds and rescues take up the spirit of his work and carry it on. When the first money was laid out for Negro schools, no one could say what could be accomplished, but the givers have faith in the people for whom they worked and they never hesitated. The outcome has abundantly justified their faith. The majority have caught the spirit and have modestly taken up the work thus nobly begun and are passing on the good things to others. The educational collection has been the most concrete thing to show this spirit. While we might mention many individual acts this shows what a body of people are doing.

We hear much said by magazine writers and newspaper correspondents about segregation and social distinctions, but in this higher realm of church work there is growing up a faith and trust in cooperation that will make itself felt in all the time to come. One into whose heart has come such noble thoughts, is worth more than ten thousand who are pampering human prejudices and smothering the virtues of mercy and forbearance.

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE.

Published in the interests of the cause of
Primitive Christianity and the general interests
of the Negro race.

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THE GOSPEL PLEA, EDWARDS, MISSISSIPPI.

ENTERED AS SECOND CLASS MAIL MATTER AT THE
POST OFFICE AT EDWARDS, MISS.

Personals.

—Bro. J. L. Wood, State Evangelist of South Carolina, writes us that a mistake appeared in his annual report, published in THE GOSPEL PLEA of recent date. The amount received from the District Board should have read \$3.18, instead of \$33.18, as it did. We are glad to make this correction and shoulder the blame for this typographical error.

—Through the requests for changes of address, we learn that Bro. E. L. Whitfield, of Kinston, N. C., has returned to his school work in Biddle University, Charlotte, N. C. He asks for the PLEA to be sent there, and we trust that he may glean many helpful notes from its columns.

—Rev. C. H. Dickerson writes a happy-sounding card from Nicholasville, Ky., concerning a little surprise given him and Mrs. Dickerson by the members of his congregation. They dropped in on their pastor and family a few weeks ago and when they left, the larder of the latter was well stocked with provisions and good things of all kinds. Bro. Dickerson closes by writing, "If you want to chase away the blues, just give your minister a time like this."

NOTES FROM OUR SCHOOLS

Southern Christian Institute.

Annie Brown, '07, visited the S. C. I. on her way to Lum Graded school, Lum, Alabama, where she will have charge of the music department another year.

Presley Burroughs, '09, of Greensboro, Ala., passed a very rigid teacher's examination in his home county recently where many failed. It is our intention to raise our literary standard constant-

ly so that our graduates may be equal in educational attainments, to the graduates of any other school. Our Normal Course this year with its two years of pedagogical studies, is something never before offered to our students and a large number of them are appreciating the opportunities granted.

October 1, the new dining Hall was just about enclosed. The galvanized tin shingles were being put on the roof of the kitchen part. All the doors were hung in the dining room part and most of the windows were in. Part of the floor in the dining room was laid. Two of the chimneys, made of cement blocks, were completed. These chimneys are a credit to our block making and masonry department. The box gutters on both roofs were completed. The cement block pillars for the porches were being put in.

All students who make the highest ranks in their classes in the Academy and College each term will be called "Honor students" and their names will be printed in the catalog next year.

The wind storm we had some time ago did fifty or a hundred dollars worth of damage about the institution, in addition to the destruction of a number of valuable trees. Some say it was the hardest of its kind we ever had in this section.

Is God Dead?

It is said that on a certain occasion, when Frederick Douglas was making one of his eloquent and impressive speeches to a great company in Faneuil Hall, and being somewhat discouraged at the out look for his people, he was bemoaning their condition, the apathy of many of our friends, and the apparent disposition of government officials to side with the slave holder, Sojourner Truth was on the platform, and swaying to and fro with pent-up emotion—yea with faith in God, which penetrated the mists of doubts and overleaped all obstacles and obstructions to the onward march of liberty. When she could no longer stand Mr. Douglas' pessimistic views she sprang like an uncaged lioness in front of the speaker, her massive frame quivering with emotion, and in a voice that fairly shook the old "Cradle of Liberty," cried out "Frederick! Is God dead?"

It is said that that question changed the tone of Mr. Douglas' address, that ever after even to the day of his death he looked on the optimistic rather than the pessimistic side of race issues and development.

Reports from the Field.

Mississippi.

Dear Readers, we will now close our Arkansas trip. Friday, September the 10th, we took dinner at the home of Bro. Alex. Bostick. Sister Bostick fixed an excellent meal. Bro. Alex. Bostick has an invalid son, cripple from birth. He has a strong mind and converses with much intelligence. He is strong in the faith. To hear Johnnie talk of the Lord and His goodness one could hardly realize his physical condition.

At 2 o'clock p. m. Bro. Bostick had the buggy ready and we started out for Scotts Station where we arrived in time for the train. At 4:14 we pulled out for Sherrill where we found Bro. Geo. Ivy waiting for us. We drove about three miles and a half to Bro. Ivy's home. Sister Ivy had supper ready and soon we were off to church, about one mile away. We spoke to an appreciative audience. They gave their very best attention. Collection \$87. I think some good was done; some were present who said they had never heard our plea. They seemed to be much impressed. Bro. and Sister Ivy are very faithful, they will yet do a great work in that part of the state.

The crops in that part of the country have suffered from the drought more than other parts, hence the cotton crop is cut off in this state.

From Bro. Ivy's home we went to Sherrill Saturday evening. We met Bro. Jacob Sims, one of Arkansas' ablest and best preachers. Bro. Sims took us in his buggy to his home just in time for supper. Sister Sims had things ready for us. Bro. Sims has an excellent buggy horse; easy driver. Sunday we spoke to a good attentive audience. One young man made the good confession. Collection \$3.05. After church, enroute for home, we stopped at Plum Bayou. Bro. Sims borrowed a suit, went in and baptized the young man. Bro. Sims, after the fellowshipping of the convert, got into his buggy, and the young man went on his way rejoicing.

Sunday night Bro. Sims and the writer were out to a Baptist Church. A young man preached. The subject, "The Ball, Thirty-two on a Set." The house was packed. The people were in need of the simple gospel, yet they seemed to enjoy what was said, but I don't see how they could.

The subject for Monday night was announced "Dead Dog after Fleas."

Monday Brother Sims drove to Pine Bluff where we met the faithful few. It was well

that Brother Sims went with us for we would have had a hard time in finding the home of some of the disciples. At night we preached also. On Tuesday night collection was \$0.55. The congregation is in need of a good preacher. They were anxious to have us stay over until Sunday, but I had contracted quite a deal of cold from which I have suffered quite a deal since being at home. We arrived home on the 16th, found family on the look-out. Found Brother Phelps, one of the officers quite sick, also Sister Rose Duncan, one of the faithful. We made a trip to Grand Gulf with Brother John Lomax, and preached. They need about ten days Gospel meetings, for the people are quite wicked. The 4th Sunday we made a trip to Center Church, taught Sunday School, closed the sermon. After Brother Brown, District Worker, had spoken to a good audience, one made the good confession, three reclaimed. Brother Jones was one of the number, who has been out of the church about fifteen years. There are some of the best members in the state that hold their membership with Center Church. I never feel more at home than when there. There are some of the most faithful sisters at Center Church in all the State. Some day they will see the right just as it is. The quarterly meeting in District No. 2 will convene at Union Hill, Saturday before the third Lord's Day in November.

Yours for Christ,

K.R. BROWN.

PORT GIBSON.

South Carolina

Dear Editor:—Please allow me space in your paper to report the work of my co-workers. On September 19, I was at the little James Chapel Christian Church, of Brownsville, South Carolina, which is my regular day of meeting there. Eld. M. G. Givens was with me and was the preacher of the day. I want to say he preached a wonderful sermon and did much good. His text was selected from Isaiah 2:22. Eld. Givens preached a soul stirring sermon after which the invitation was extended. One was added to the fold from the Baptist Church.

On Sunday, September 26, we were to Earnest Truly Church of Christ at Ellenton, South Carolina. We had with us Bro. H. B. Ritter, of Sycamore, South Carolina, who preached that day. He preached a noble sermon at 11 o'clock; his text was selected from St. John 14:27. The people were very much pleased with Bro. Ritter, they say I must sure have him with me again. He caused them to give their close

attention. Bro. Ritter, being a young man and just in the work, deserves much credit. We pray for his success and hope to have him again.

Yours in the work,
G. G. McCRAY.

ELLENTON.

Texas.

Editor of the GOSPEL PLEA—

Allow me space through your valuable paper to say on Wednesday night before the first Sunday in September, I began a meeting at Hallville, Texas. Meeting continued five days with splendid success, the attendance being large. There were sixteen additions two from the Baptists, ten by primary obedience, four restored. Total collection \$43.75; meeting closed when interest was high Thursday night. Leaving Hallville September 9, the meeting continued at Longview for eleven days.

To begin with, the church was in a low spirit, we had strong opposition from the start by other religious bodies, especially from the Baptists who tried in every way possible to poison the minds of the people against our plea. Nevertheless we continued to preach the Old Jerusalem Gospel. Result, seven were added to the church; received two from the Baptists one from the Methodists, two by confession and baptism, one reclaimed, one took membership. Collection \$20.20.

The fourth Lord's Day found me with Anacarlo Christian Church, Rush Co., where I preach every fourth Sunday in each month. We had large attendance morning and night, church was in high spirit, no addition, collection \$18.70.

C. C. B. A. getting ready to meet November Convention. On October 31st I am to begin a meeting for H. S. Gearon, Dallas, Texas.

Remember me in your prayers.
Yours in His name,
H. M. JOHNSON.

Arkansas.

Editor GOSPEL PLEA:—Please allow me space for a few words to our brethren. I came here on my way to Blackton, had to remain over night and therefore I took the advantage of the opportunity to look after the interest of our little band of disciples here. There are only five or six members here and they are laboring under great discouragements, having made several attempts to establish a church here and failed. Bro. E. Blackwell, one of the members and a man of considerable influence relates the very sad experience to me of how, notwithstand-

ing the help and encouragement the white brethren gave the work, two of our preachers have absolutely failed to do any material good, although there appeared to be some good feeling toward our plea among the people of the town. Without giving any of the details of the condition here, it is enough to say that more attention should be given to the class of men that should be encouraged to start a work in new fields, and especially should our white brethren be more careful that they don't encourage the wrong man; because when failure comes, they are the first to withdraw their aid, and charge us with unfaithfulness. It has been mine to work in fields of this kind for some years and I find in almost every case our cause has suffered from this kind of encouragement. I have met with one or two men since I came in this work who were carrying letters of indorsement from some of our leading brethren, and they have proven to be failures of the worst kind. They are generally men of good appearance, good speech and a fair knowledge of the scriptures.

Therefore they have been judged worthy of trust and encouragement. It goes without saying however that the good brethren who give such aid and encouragement did so out of an intense desire to see the cause of New Testament Christianity established among our people; but the common methods of passing judgement on all men should apply here and the men of good repute should not be discouraged and rejected because of those who prove to be untrue. In my judgement this is an important field and should have proper attention by our brotherhood.

In closing these remarks I wish to call attention to the fact that our District meeting, No. 1, will convene at Plummerville, Saturday, November 6, at 9:00 a. m., and No. 2 will convene at Pearidge Church November 13-14, No. 3 will convene at Cloverbend, November 20-21.

We will not have any programs printed, but each party will be notified as to what part they will be expected to take. In each of these meetings it is to be hoped that every one in the various districts will work earnestly and faithfully that success may crown our efforts.

MOSES POWELL,
Evangelist.

ARGENTA.

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THE GREAT AND HOLY FATHERS OF THE CHURCH

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The Cut, but Newsy Page of the Gospel Plea.

B. M. dues \$1.34; public collection, nothing. Pledges paid: Mr. and Mrs. Howard \$1.00, Mr. and Mrs. Frost \$1.00, Miss Yarbrow \$0.50, Mr. M. Jones \$0.50, Mr. Robin Donerson \$0.50 which amounted \$3.50. This being less than we wanted to report and knowing too that the members were not all out we borrowed \$1.00 believing we would get it back from those who had not given any thing in this report. Miss Yarbrow was elected to represent our Auxiliary with \$4.50 general funds and state fund \$3.35. Miss Yarbrow bore her expense to the convention.

September's meeting was especially good. The program was prepared by the President and rendered by well chosen young people from the school. These young folks said well their parts. They understand the mission work and said many things that put us to thinking more earnestly about mission work.

In this meeting a statement was made concerning the \$1.00 we borrowed and that we hoped soon to have it replaced by some who had not given anything in his collection. Mr. Albert Berry who is not yet an auxiliary member but shows himself helpful in every way possible, gave \$0.50 at once. The other \$0.50 has been faithfully pledged. The C. W. B. M. dues \$1.00; public collection \$0.45; cash pledges \$0.50; total \$1.95. At the close of the meeting one of the members arose and expressed himself as being delighted with the well rendered program and added that whenever religion and education come together we need not be surprised at the good said and done.

MRS. CELESTE HOWARD.

Arkansas.

Dear sisters, brothers, and friends:—I wish to say a few words to you to-day concerning "What shall the end of this life be" Gen. 1:1. We learn from reading this that there was a beginning. God has adopted certain plans for the human family to live by, learn by, work by and die by. We learn by reading His word that there is an everlasting life beyond this life and He has told us what we must do to inherit this eternal life. He also has told us if we do not do as he has commanded us that our end will be in the lake that burneth with fire and brimstone. This is an awful end.

As we study the lives of the ancient people, as a general thing they were more dutiful to the Master than we are to-day, yet they were in the dark age and only had the shadows of what we are now en-

joying. We ought to be more earnest and sacrifice more to spread the blessed gospel story of our Lord and Savior Jesus Christ, because we are living in the sunlight age, but instead of that we are lying, stealing, murdering and breaking peace between husband and wife, between our neighbors, parents against children, and children against parents. We find plenty of busy bodies meddling in other men's matters. We who know anything about the commandments at all know that such things are bitterly against his bidding. What shall the end be for such people? In Luke 10:27 we read; "Love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind, and thy neighbor as thy self. "In the 13th chapter of Paul's letter to the Corinthians we read; "Though I speak with the tongues of men and of angels and have not love I am become as sounding brass and a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge and if I have all faith so as to remove mountains, but have not love, I am nothing." We can plainly see if we are guilty of these wrongs we have no love for our Savior nor for our neighbors nor for ourselves. Let us from this day forward lay aside every weight of sin that doth so easily beset us and run with patience to that end.

If we do this we may have a forethought of what the end will be. Let us sacrifice more; let us give more of our time and money to ever help keep the banner of the C. W. B. M. still going higher and higher. Let us honor Christ and give all honor due our State organizer and President, because she has been so kind and good and faithful. Now, dear sisters, if we all do as the Savior has bidden us we know that we will receive a joyful, peaceful and happy end and a crown of life that fadeth not away. The master has said in His divine word in Rev. 22:12, "And behold I come quickly and my reward is with me to give every man according as his works shall be."

ALMOND JONES.

LITTLE ROCK.

Dear Editor:—I am glad to say to the readers of the PLEA that we are getting along very well in our auxiliary. We report every quarter.

I have been informed that all had a nice time at the Convention, but I could not go as I had no one to stay at my house.

I was glad that Bro. C. C. Smith and Bro. K. R. Brown could be present. Their presence was a strength to the State.

After Bro. Brown left the convention enroute for home he stopped at Sherrill and preached for us at Walnut Grove. The house was well packed and he left a good impression on the hearers. From Sherrill he went to Center Chapel to revive them.

I ask you to pray for the few Auxiliary members at Walnut Grove.

I am yours in His Cause,

ROSIE B. IVY.

SHERRILL.

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson 4.

Lesson for October 24.
Edited From Standard Bible

Lessons.

PAUL A PRISONER:—Before Festus and Agrippa.

Acts. 26:19-32.

GOLDEN TEXT.—“I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.”—

2 Timothy 1:12.

TIME.—A. D. 60. PLACE.—Caesarea.

PERSONS.—Festus, Agrippa, Paul.

PERIOD IN PAUL'S LIFE.—Paul the Prisoner.

INTRODUCTION.

After Paul had been imprisoned for two years, in Caesarea under Felix, a change in governors took place, so Porcius Festus entered upon these duties. Festus seems to have been a “blunt and stoic man, a characteristic Roman.” In many ways, if not in every way, he was a better man than Felix. He seemed to be a very straight forward, honest man. There seemed to be a strong contrast between him and the one who preceded him. When Festus arrived at Caesarea, the Jews wanted him to send Paul to Jerusalem for trial, and their intentions were, that while he was on his way there, they would waylay him and kill him. They were disappointed in this however. His case was taken to the imperial tribunal power at Rome. Paul was not a criminal but the Jews wanted to make him out as such.

Most that we can learn about Festus and Agrippa can be found in the Book of Acts and in the writings of Josephus.

EXPLANATORY.

19. WHEREFORE, O KING AGRIPPA.—We learn that the earlier part of Paul's address was taken up largely with a review of his own life and conversion. He has just finished telling about the great and far-reaching commission given him by the Lord. I WAS NOT DISOBEDIENT UNTO THE HEAVENLY VISION.—The outward call, in his case, miraculous; but the inward grace which went with it, was no other than what might have been resisted and would have been resisted had it fallen upon a perverse temper and a stubborn heart.

20. TO THEM OF DAMASCUS FIRST.—This was after his return to that city from the retreat in Arabia, which immediately followed his conversion

21. FOR THIS CAUSE THE JEWS SEIZED ME IN THE TEMPLE.—Because he had been true to the command of his Christ, the Jews sought to kill him.

22. HAVING THEREFORE OBTAINED THE HELP THAT IS FROM GOD.—A military term signifying the aid a warrior receives from auxiliary or allied forces. The warrior was the apostle; the enemy, the Jews; the auxiliary was God.

24. AND AS HE THUS MADE HIS DEFENCE, FESTUS SAITH WITH A LOUD VOICE, PAUL, THOU ART MAD:—(“Thou art beside thyself.”) He raised his voice because of the surprise which he felt, and he spoke earnestly, and not at all jestingly, as some have understood. Festus was not as well acquainted with character and customs of the Jews, as his predecessor.

25. BUT PAUL SAITH, I AM NOT mad (beside himself), MOST EXCELLENT FESTUS.—PAUL fearlessly and calmly stands beside Festus to give him an unanswerable reply. Paul is here a model to us of Christian courtesy and self command. Doddridge has well said, “If great and good men, who with rude and insolent treatment in the defense of the gospel, would learn to behave with moderation, it would be a great occasion of strength to the Christian cause.

26. FOR THIS HATH NOT BEEN DONE IN A CORNER.—Most true, whether this thing is understood of his conversion on the way at mid-day, or of the crucifixion and resurrection, in the capital, at the time of the Passover.

27. KING AGRIPPA, BELIEVST THOU THE PROPHETS?—Paul now turns from Festus to Agrippa. True and intelligent belief would be in the acknowledgment that Jesus was the Messiah, and Paul was doubtless proposing and proceeding to demonstrate this when Agrippa interrupted him. If the king believed the Old Testament prophecies, he must in good conscience believe more “Paul is pressing the gospel dangerously close to the king's heart.”

28. AND AGRIPPA SAID UNTO PAUL.—Agrippa thinks that this is the time now for him to speak, as the preaching is getting dangerously serious. He takes advantage of Paul's question, and replies, but does not answer the question. He is very anxious to change the subject. THOU WOULDST FAINTLY MAKE ME A CHRISTIAN.—Some think that Agrippa here is speaking in irony, others that he was deeply impressed, but did not wish to show it before Festus and the nobles and audience. Some make the translation here, “in a little time thou wouldst.” Had Agrippa been conscientious and had he permitted the apostle to proceed, it would not have been long until he would have been a Christian.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XIV. Edwards, Mississippi, Saturday, October 23, 1909.

No. 42

HELPFUL TO ALL.



"Life is Real, Life is Earnest."

"**L**IFE is not the mere living. It is worship—it is the surrender of the soul to God; and it is service—it is to feel that when we die, whether praised or blamed, whether honored or ignored, whether wealthy or destitute, we have done something to make the world we came to better and happier, that we have tried to cast upon the waters some seed which, long after we are dead, may still bring forth its flowers of paradise. The seed dies, but the harvest lives. Sacrifice is always fruitful, and there is nothing fruitful else. Out of the suffering comes a serious mind; out of the salvation, the grateful heart; out of the endurance, the fortitude; out of deliverance, the faith."

"What shall we render unto the Lord for all his benefits." As Thanksgiving time draws near this is the question that each should ask himself. A call is made upon our colored brethren at this season for help to maintain the schools that have already been established in behalf of their race and for means to establish still others. It is a way in which they can render something unto the Lord for all the good that he has sent unto their lives. Should not the response to this call be generous? "Life is not the mere living." It is not the round of waking, working a little to supply our physical wants and then sleeping again. It is something grander, nobler than this. "It is worship." "It is service." To the man who lives this higher life, every day is a glad Thanksgiving day, a day on which the recognizes God's goodness and plans that he may render something of worth unto Him for His benefits. If we have lived this higher life the past year ought we not be able to bring a handsome gift to the altar, on the day that is set apart for such an offering?

What seed are we seeking "to cast upon the waters" which, long after we are dead will bring forth "flowers of paradise?" "Our children will have as good as we have had," do you say? What an unnatural parent a man or woman would be who

could wish them to have no better. If you have gone through life maimed or lamed can you find it in your heart to wish them to go through life in the same way? Far be it from any of us to express such a wish either by word or conduct. You have no children? We ourselves are the heirs of all who have come before us and whether we would or not we will add something to our inheritance for those who come after us. Shall it be something of value which will make these lives easier and happier or something that will prove a burden which tends to drag them down? Which?

What a joy a strong, well-built child is to a parent. How often does the parent feast his eyes upon it and thank God in his heart that all is so well with his child physically. If by some accident the child becomes crippled how great is the parent's grief. When the accident has occurred through no fault of his own the grief is hard enough to bear but how much more bitter it is if because of some error on his part the misfortune was brought upon his loved one. We must not have regard only for the physical welfare of our children. They have mind and spirit as well as body and it should be as great a grief to us to note the dwarfing or distorting of the body. A thoroughly equipped school is for the all-round development of its pupils. Alas, too many schools lack equipment because of a lack of means and the pupils suffer in direct proportion to this lack. What greater safeguard could we throw about our progeny and what greater benevolence would it be possible to show than to supply this lack? It would certainly be seed "cast upon the waters" that would bring forth "flowers of paradise," in many a life, years without number.

Even though a generous gift should be made little account would be taken of it? It is true that the gift and the giver might be forgotten by men in a very short time, but he who gives the increase does not forget. "The seed dies, but the harvest lives." The grain of corn which the farmer plants is scarcely thought of after it has been hidden away in the ground but many another grain comes from it and some more beautiful than the parent grain. It died that there might be more abundant life.

"Sacrifice is always fruitful, and there is nothing

(Continue on page 7.)

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

Issued every Saturday from the press of
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NOTES FROM OUR SCHOOLS

Southern Christian Institute.

President Lehman and Miss Hunt are in Pittsburg attending the Centennial convention. We trust that they will have a pleasant time.

School opened for the fall session with the largest attendant for a fall term in the history of the Institution. There is no room for boys unless a vacancy should occur. If you know of a boy who intends to come to school this fall, be sure to have him write to President Lehman before coming and find out whether there will be room for him. There is still room for a few more girls.

Miss Gardiner's room has been moved from Faurot Building to the hall of the Y. M. C. A. The electric gong in her room is connected with the gong in Faurot Building. In this way, her school is able to keep up with the world even if it is off to itself.

A new era at the S. C. I. began last week when Prof. Young began his class in Scientific Agriculture in the night school.

Alexander Martin, '09, of Shaw, Miss., spent Sunday, the 10th at the Institution visiting old friends.

Our printing department has just issued a beautiful souvenir of the institution. Orders will be filled by mail at twenty-five cents each as long as they last. Send in your order today.

The buzz-saw has been making several big runs lately getting the winter wood ready.

Did you ever see any one make cement blocks

for a building? See the picture of the S. C. I. block makers in the souvenir.

The first Boys' Conference was held the first Saturday night of this month. Principal Burgess appointed E. W. Hunt, commander-in-chief, to be chairman of the meeting. All entered heartily into the meeting. At the close of the meeting the Y. M. C. A. gave a reception to the new boys. Ice cream and other good things were served.

The souvenir contains a picture of the class that graduated last May. Better send for one. Twenty-five cents in stamps will get one.

IS YOUR FAMILY READING "WORTH WHILE?"

So much of current reading is merely entertaining at best that the question naturally arises, Is it worth while? Your sons and daughters are bound to read something. They hunger for stories which take them into the other half of the world—the world of adventure, of valor, of fortune-making. The problem is to give them such reading without putting into their hands the literature that is either silly or demoralizing. The editors of The Youth's Companion believe that a periodical can be made entertaining and yet "worth while" and the Companion is conducted on that theory. And that is one reason why more than half a million American families read it. The paper is safe, but not dull. Its tales of adventure illustrate the advantages of fortitude and self-reliance. Its stories of character lay stress on the truth that right conduct is never a mistake.

Every new subscriber will find it of special advantage to send at once the \$1.75 for the new 1910 Volume. Not only does he get the beautiful "Venetian" Calendar for 1910, lithographed in thirteen colors and gold, but all the issues of The Companion for the remaining weeks of 1909 from the time the subscription is received.

Smile

Awhile;

And when you smile

Another smiles,

And soon there are miles

And miles

Of smiles,

And life's worth while

Because you smile.

—SELECTED.

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

Dear Uncle Isaac:—I am glad to use this opportunity in writing to you and I sincerely trust you and cousins are well as I am the same. I am very grateful for the beautiful catalog that was sent to me. I think it is the nicest that has ever been sent to me from the school. I am glad to say since I wrote to you I have joined the Christian Church and I will try to live a christian life to the end. I want to be a faithful worker in the Master's service; and I ask you all to pray for us in our Sunday School, as we haven't had Sunday school regular on account of a storm we had scmetime ago. It tore up nearly every thing and left many people with out houses to live in. Where are all of my cousins? They don't seem to write very much now. I guess Uncle Isaac is very anxious to hear from them. I was surprised to see so many pages pass and didn't any of us write to Uncle Isaac. I must say that I am indeed glad to see the letters those young folks are writing from Shieffelin, Liberia. I hope that Rose and Moses, will write again soon and would like to see letters from their school-mates. We get the PLEA every other week and then we get two of them so I must close.

Good bye,

I am,

EVY M. STRATTON.

CEDAR LAKE.

Dear Uncle Isaac:

It has been quite a considerable time since I have attempted to write to this dear page. Many souls have sickened and died, but thanks to the Lord I am yet spared to be of some service. I beg to have a seat out there by cousin Lee Nora Moore, as she had such a sweet letter in last week's issue. How many of you went to school this Summer? I for one have been going but our school is out now, and I sure was sorry to see the last day; for we had such a splendid teacher. I am going to tell you his name so if any of you see him or hear his name called you will know that he is my teacher. His name is Prof. L. M. McCoy of Little Rock. Well as some of the cousins have told of their trips during the summer, I am going to tell you about one of mine. That is if you don't frown before I get through. Wednesday morning, Sept. 1st, we went to Kerr to take the train to go to our state convention which was held at Argenta. Papa, sister, and I, boarded the train and were soon near the city of rose; where we got off, and went hurriedly across the way to catch a car to

go to Rev. and Mrs. Bostick's home but when we got there the car had gone and we had to wait for the second one. After a short but pleasant ride we were off and it wasn't long before we were at the church where we remained for a while. From there we went to the pleasant and beautiful home of Rev. and Mrs. M.M. Bostick. Words cannot express the enjoyable time we had while at the convention. Monday morning bright and early we bade our friends good bye and went hurriedly to the depot where we met a number of our friends to accomqany us home. We arrived home at 11:30 found all well except mamma and she was much better.

I know some one has said, "Mercy! when is she going to get through?" I am going to stop but I am not through, will leave space for a better letter.

Uncle Isaac,

I wish you health

I wish you wealth,

I wish you love's best stove

I wish you heaven when you die

And who could wish you more?

May God be with you till I come again.

MINNIE S. MITCHELL.

THE ONE-TALENT MAN.

He couldn't sing and he couldn't play,
He couldn't speak and he couldn't pray;
He'd try to read but break right down,
Then sadly grieve and smile or frown.
While some with talents ten begun,
He started out with only one.
"With this," he said, "I'll do my best,
And trust the Lord to do the rest."
His trembling hand and tearful eye
Gave forth a word of sympathy.
When all alone with one distressed,
He whispered words that calmed the breast.
And little children learned to know,
When grieved and troubled, where to go.
He loved the birds, the flowers, the trees,
And, loving him, his friends loved these.
His homely features lost each trace
Of homeliness, and in his face
There beamed a kind and tender light
That made surrounding features bright.
When illness came he smiled at fears,
And bade his friends to dry their tears,
He said, "Good bye," and all confess,
He made of life a grand success.

—SELECTED.

Reports from the Field.

Mississippi.

Dear Editor and readers of the GOSPEL PLEA:— It has been quite a while since I have been heard from through the columns of our paper, however, you have not been forgotten by me.

The State Convention is over, and I want to say that the citizens of Mound Bayou played well their part in caring for the delegates.

Brethren, the Lord is not pleased with some of us because we are seeking our own benefits and putting it on the races too much. The Lord sees and knows it all. Now let us take this into our lives, to speak where the Bible speaks and be silent where the Bible is silent. Don't you think we will accomplish more if we do this? For the sake of right and duty, suppose we practice this until our next convention and I believe the results will be so encouraging until it will be no trouble, but a pleasure for us to go on in the work.

It is true that we lost both money and friends in the convention. For this we are sorry because we know that this work needs friends everywhere, and cannot go on properly without money. The people met us to hear what we preach, and not to hear how we can fuss and quarrel. This is not what Jesus did.

My dear brethren, the race question ought to be dropped when we come to the church life. You remember when Peter was convinced he said that he found out that God is no respecter of person. To play our part as Christians we must stand fast and together as good soldiers and fight sin. We have no right to fight our fathers in the gospel who brought the light to us in dark days. The best white people are not our enemies, but our friends. There are some bad white folks, but you must remember that we have some bad Negroes.

One hundred years ago or more when Alexander Campbell, with malice towards none, but love for all, brought about this great Christian movement the hand of the white man was stretched out to us, and today we are leaning on him.

Christ died for all men alike and if we would stick to the Bible we would some day win the world for Christ.

We realize that there are some among our leaders who are trying to drag the work down, working selfishly, and what is worse than all, letting personal affairs mix with business matters. These same people are as that class that prays aloud in the streets to be heard of men. They have their reward.

Now we have a mission in the world, and let us do it at whatever cost knowing that God in his own way and in his own time will deal with us.

Yours for Christ,
J. N. TURNER.

MOUND BAYOU.

I do not think it will be denied that I have some right to speak for the old century, as my life has extended over more than three-quarters of it. My association with the Disciples of Christ covers about sixty-one years, while my public ministry as a preacher of the Gospel extends over fifty-seven years. Surely I have had good opportunity to know something of the things that are believed among us. It is, therefore, I hope, not presumption on my part when I claim the right to speak, in some respects, for the past in reference to the Disciples' movement.

It is curious to notice how, at the beginning of every new century, decisive steps are taken in the progress of human events. The beginning of the twentieth century definitely marks a new period in the history of the Disciples of Christ. Their great conventions belong to this period. A new spirit also seems to have taken possession of them with respect to the denominations. Having passed the fighting period, the Disciples are now seeking for Christian union by emphasizing the points of agreement, rather than, as was formerly the case, the points of disagreement. There is also a spirit of toleration, even where the Disciples believe the denominations are clearly wrong. It is believed by many that some minor evils had better be tolerated, than that the great evil, of a divided Christendom, should be perpetuated. Disciples are coming to see things in their proper proportion. In the old century they simply saw what was wrong, what was unscriptural and what ought to be destroyed. Now they see these things none the less, but they are disposed to wait on developments, and in the meantime to treat all honest, earnest souls who are seeking for the light with patience and toleration. They recognize that Christian union, if it ever comes at all, must come by successive steps, as it was by successive steps that the church went down into Babylon.

It is interesting to notice that this new spirit is not noisy. It is not the spirit of the earthquake, but the spirit of the still, small voice. It is an appeal to a new source of strength. Blatant is an evidence of weakness, hence God has said

"In quietness and confidence shall be your strength." The Disciples' movement has taken a new start by manifesting this new spirit. It is true that we still have some noisy demonstrations, some turbulent proclamations, some loud reports from protracted meetings, and some fulsome laudations of individual greatness. But all this is only an indication that some men will be weak, no matter in what period they are living. These are the signs of that atavism which prevails in all moral movements, as well as physical things. It is a tendency to return to ancestral type. These men coming out of the war period—have passed up to the Red Sea, out of Egypt, but they are in fear of Pharaoh and his hosts, and seem to be sighing for the flesh pots of the land of bondage, rather than to take up the earnest exhortation of our heavenly Father, to "go forward" and to go forward "in quietness and confidence."

The power which pervades the new day in the Disciples' movement is that of Love. Love has never had a fair chance in this world, where the clash and roar of artillery are regarded as the chief means by which progress must be made.

But the time has come when love must reign with the Disciples, in their churches, and above all, in the hearts of those who are seeking to realize the splendid ideal of the Christian life, as presented in the New Testament scriptures. Quietly and confidently the Disciple hosts must go forward, with Love inscribed upon their banners, for Love is greater than either Faith or Hope. It not only covers a multitude of sin, but it opens the way for all sanctified souls to move in solid phalanx toward the conquest of the nations.

Looking at the past, and estimating the present, it seems to me that the clear message of the old century to the new, is

(1) Do not repeat the methods of the nineteenth century, but adopt, in the twentieth century, such methods as are adapted to the conditions of the new day. Remember that methods change, principles only are eternal.

(2) Disciples must love one another as Christ has loved them, and avoid contentions about questions which belong to the schools rather than to the church.

(3) They must spend their time, strength and money in seeking and saving the lost, and then there will be no place among them for internal dissensions, petty jealousies and unworthy rivalries. They should emulate one another in good works, and then they will prove to all men that they have been with the Christ.

W. T. MOORE IN THE CHRISTIAN CENTURY.

FREEDOM OF THOUGHT.

The Disciples of Christ are strong in their intellectual freedom. In spite of friendly admonitions, we have steadfastly refused to write and adopt a creed, and we have done very well indeed without it. It was a daring experiment to build churches of Christ without denominational name or creed, whose terms of membership are as broad as the terms of pardon, and identical with them. All sorts of dire predictions were made, none of which have come to pass. The Bible alone is authoritative—not the Bible of the traditionalists, nor the Bible of the higher critics, but the Bible that stands intact when criticism has done its worst and its best, the Bible which speaks to each man's soul of God and Christ and immortality.

There are occasional attempts to abridge this freedom, to fetter us with the dogmas of a creed all the more tyrannous because it is unwritten. There is a further element of bitterness in it, because the reactionaries are not members of a dignified, authoritative body, but self-constituted, irresponsible, opinionated, and sometimes mercenary men. They are "orthodox" for revenue only. They are disciples of Demetrius. Or they are by temperament and training, popelets, and when "drest in a little brief authority," issuing bulls and anathemas, and lording it over God's heritage, they do but appear in their own proper, dwarfish persons.

Fortunately, the Disciples are too firmly grounded in the principle of religious liberty to submit to priestly, professional or editorial dictation. Freedom of thought is too sweet and precious to be lightly surrendered. There are multitudes in creed-bound churches who chafe under the restraint of theological grave clothes, scarcely knowing what it is that vexes and hinders them. Vigorous and scholarly young men turn aside from the ministry, rather than go into bondage to unummified masters, and pitch their tents in graveyards.

Absolute intellectual freedom conditions progress, and guarantess it. Better ten thousand times the vagaries and eclipses of a state of Freedom, than the measured, mechanical galvanized virtue of a hierarchical traditionalism. Our fathers forged their own creeds, each for himself, and we will do likewise, line by line, article by article, to the end of the chapter, and bequeath this right to think, not in grooves, not into the mud, but into the empyrean, to our children and our children's children.

It will be passing strange if this freedom of thought does not develop one of the strongest reli-

(Continue on page 7.)

Christian Woman's Board of Missions.

All C. W. B. M. dues; that is, the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. E. Harlan, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.



WHAT PRAYER DOES.

A little prayer at the break of day
Proves we are treading the narrow way.

A little prayer at the noontide hour
Strengthens the weak, and strength is power.

A little prayer when the day is done
Disperses the shadows one by one.

A little prayer at the midnight hour
Brings us the pentecostal shower.

SELECTED.

Program For November.

TOPIC: FRUITS OF A CENTURY OF MISSIONS—THIRTY-SIX YEARS' WORK OF THE CHRISTIAN WOMAN'S BOARD OF MISSIONS. THE NEW WATCHWORD AND AIM.

HYMN: "How Firm a Foundation."

PRAYER. Lord's prayer in concert.

HYMN: "Jesus, Savior, Pilot Me."

Bible lesson: Psalms 19.

Prayer.

Business period.

Report of committee to arrange for C. W. B. M. Day.

Disussion as to best ways to secure new members, offerings and Tidings subscriptions. Prayer for a good observance of C. W. B. M. Day.

Roll-call: Respond to roll-call with quotations from the addresses given at the Pittsburg Convention.

Offering.

Hymn—"He Is So Precious to me."

SUGGESTIONS FOR THE PROGRAM.

Helps: "Echoes from Pittsburg." Price 10cts. each, three for 25 cts, twelve for 60 cts.

Annual Report, free.

C. W. B. M. Day program, free.

Historical Sketch, 10 cts.

(Order above named helps from Mrs. M. E. Harlan, Missionary Training School, Indianapolis)

Centennial Statistics (of all churches) price 10 cts. History of Protestant Missions by Warneck, price \$2.80. (These last named helps must be ordered from Fleming H. Revel Co., 80 Wabash avenue, Chicago, Ill.)

Three persons should be appointed to report for the three convention programs at Pittsburg. Members who attended the convention should follow with their reports.

Solo.

Review of the thirty-six years of work by the C. W. B. M.

Brief review of the progress of Protestant missions.

Paper: "The New Watchword and Aim."

Hymn: "Savior More Than Life to Me."

Auxiliary benediction.

THE CHRIST-FILLED LIFE.

To the Christ-filled life belongs the power of influence over other lives. The smaller self of nature merges in a larger self of grace, whose vocation is personal influence. Life, once a narrow stream, broadens like the sea. Strong tides pour in from fathomless depths, and cut new channels. Old landmarks of selfishness disappear, God overflows the soul, which, forgetting in its joy past days of shallowness and incapacity, feels within itself the currents of new possibilities setting toward other lives; knows without knowing why, that it can do all things in Him that strengtheneth.—MISSIONARY TIDINGS.

WORKERS IN THE NEW CENTURY.

The work of the new century of the Church of Christ is to be done largely by the boys and girls of today. Those who are now in the height of their strength and power will be closing their work in the early years of the century. It is a comfort to know that as they pass into the period of failing physical power there is a larger number rising into strength to carry forward the work of Christ. The Christian Woman's Board of Missions looks with pride and hope on the girls and boys of Mission Bands and Junior and Intermediate Societies, for they are to make our history in the coming century. Sooner than our Circle girls realize it they will be bearing the burden of the work that fills our hands today. The increased responsibilities of coming days will demand the best equipment possible. We entreat you to be ready in knowledge

The Cut, but Newsy Page of the Gospel Plea.

of the work and in the strength of power from above. The world needs you every one. Through you God shall work a great work if you will let Him.—SELECTED.

HELPFUL TO ALL.

(Continued from page 1.)

ing fruitful else." Could we but remember this great truth we would not consider it of so great moment whether or not we have meat for dinner or whether only those garments which Dame Fashion says are the very latest" compose our wardrobe. Something that we value must be given up in order that something of greater value may follow.

With many life flows along so evenly that they are not able to judge by comparison how great their blessings are. They therefore do not render thanks for them. "Out of the suffering comes a serious mind; out of endurance, the fortitude; out of the deliverance, the faith." While all this may be true, as true in fact, as has been witnessed in lives that have been purified as it were by fire, ought we to wait dire poverty or some terrible calamity before we will draw nigh unto God and own his goodness? Let us seek him though all goes well and praise him with our abundance.

No true culture can exist without disappointment. All great and true lives have become such by virtue of the things that have been put under foot—pride and passion, vanquished ills, disappointed hopes and broken enterprises all have been subdued and are fragments built into the noble structure of an abiding and triumphant character. God cannot give us unvarying success, but he can aid us to that faithfulness and optimism which can conquer all disappointment and failure. And even when one is tempted to believe that effort is futile and that into every healing spring of opportunity, "another steppeth down before him," there is still the help of Christ who may find another way to bring us to success. Jesus did not take the lame man to the pool, but he lifted him up and him on his feet. Even so today the Son of Man lifts up to life and power those whose disappointments have only served to make them wait more eagerly for the sound of his footsteps, and to listen with greater concern for the tones of his voice. Life's disappointments are God's opportunities.

—SELECTED.

FREEDOM OF THOUGHT.

(Continued from page 5.)

gious bodies known to Christendom. To be sure, thinking is arduous; brain sweat is drops of blood. Not all will care to exercise this God-given right. Many will be content with ipse dixits and ecclesiastical heirlooms. But there will always be a nucleus of stalwart souls whose thinking will fructify other minds from generation to generation, and keep our tree of life full of blossom and fruit. When we have finally developed far enough to set apart a number of men from treadmill drudgery to the divine specialty of vision and voice, then we may look for a robustness of mind and a depth of spirituality which the world has seldom seen. Our history is glorious, but our golden age is yet to dawn.

It remains to be seen whether the world is ready to sustain a religious movement which is steadfastly open-minded. Disciples must be found in communities as they exist today. We are as much bound by social and intellectual condition as others. The evidences are not wanting that we are constantly in danger of looking over our shoulders, of quoting the fathers, of building on board and fast lines, on ecclesiasticism. Do we not look with suspicion on the thinker? Do we not notify the man who breaks with our preconception, that he belong elsewhere? Liberty is not license. But let us encourage every man that dares to think originally, and give original utterances to that thought. If he thinks himself out of harmony with truth, he will think back again. The cure for the evils of intellectual freedom is more freedom.

"The Worldly Hope men set their Hearts upon
Turns Ashes—or it prospers; and anon,
Like Snow upon the Desert's dusty face
Lighting a little Hour or two—is gone.

'Tis all a chequer-board of Nights and Days,
Where Destiny with Men for Pieces plays:
Hither and thither moves, and mates and slays,
And one by one back in the Closet lays."

SELECTED.

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor

PAUL A PRISONER.—The Voyage.

Acts 27:13-26.

GOLDEN TEXT.—"Commit thy way unto Jehovah; Trust also in him, and he will bring it to pass."

Psalm 37:5.

TIME.—A. D. 60. **PLACE.**—Mediterranean Sea.

PERSONS.—Paul and Julius, the passengers on board the ship. **PERIOD IN PAUL'S life.**—Paul the Prisoner.

INTRODUCTION.

The last lesson closed as Agrippa and Festus were saying, "This man might have been set at liberty if he had not appealed unto Caesar", Thus Paul, having appealed to Caesar, is taken when sufficient company of prisoners were gathered and all were sent under one escort of soldiers to Rome. The journey was a long and dangerous one. In the company were Julius, Luke, Aristarchus. Julius was a worthy centurion and was the director, and Aristarchus Paul called a fellow prisoner. The name of the Ship was "Adramyttium"

EXPLANATORY.

13. **AND WHEN THE SOUTH WIND BLEW SOFTLY.** The south wind was favorable for reaching Phenice where they proposed to winter. The harbor of Fair Havens, where Paul is at the opening of this lesson, was not commodious, and the place had little to invite the travelers to spend the winter there. Against the proper advice of Paul, they proposed to seek plesanter quarters at Phenice only a few hours' sail away. **SUPPOSING THEY HAD OBTAINED THEIR PURPOSE.** There came an inviting wind by means of which they thought they could accomplish their journey to Phenice.

14. But after no long time when they were fairly on their way.

15. **COULD NOT FACE THE WIND.** Literally, "could not look the wind in the eye." While this expression is vivid for any people, yet it has an additional interest when we remember that a large eye was painted on the prow of Grecian vessels. **WE GAVE WAY TO IT.**—Unable to face the wind, they were compelled to scud before it.

16. **RUNNING UNDER THE LEE OF A SMALL ISLAND CALLED CANDA.**—The suddenness and fury of the blow left the sailers not one moment to furl the mainsail, or to do any thing but leave the ship to be driven madly forward before the gale, until after a fearful run of twenty-three miles, they neared the little island of Canba and ran under its lee.

18. **THEY BEGAN TO THROW THE THINGS OVERBOARD.**—The particular reason for casting overboard of the freight is hinted at in the "under girding" and may be assumed, though it is not stated, it undoubtedly was that the vessel was leaking badly from the loosening of its seams in the gale.

19. **THE TACKLING OF THE SHIP.**—The furniture of the ship, such as tables, chests, beds, cooking utensils, etc. We have here a striking picture of a growing panic.

21. **PAUL STOOD FORTH AND SAID, SIRS, YE SHOULD HAVE HEARKENED UNTO ME.**—He refers here to the warning he had given at Fair Havens. He speaks thus not for the sake of reproach, but most likely to give them confidence in the words he was about to speak.

22. **AND NOW I EXHORT YOU TO BE OF GOOD CHEER.**—Of all the three hundred and seventy-six souls that were on board only one of them was composed in danger and calm in hope, and this was because he had a practical faith in God. "As it was on board that ship so it is on the voyage of life. Amid'st the surging waters, faith only can keep us steady."

23. **AN ANGEL OF GOD.**—In the acts of the Apostles the ministry of angels is made conspicuous.

25. **FOR I BELIEVE GOD, THAT IT SHALL BE EVEN SO AS HATH BEEN SPOKEN UNTO ME.**—We have here the grounds for all real trust in life. Paul rested on the plain promise of God.

26. **BUT WE MUST BE CAST UPON A CERTAIN ISLAND.**—This "certain island," which is the scene of our next lesson, is Melita or Malta.

I WONDER WHO AND WHAT—I think you already are interested in our next lesson, for it tells us about the certain island that is mentioned in the last verse of this lesson. In that lesson I find the following, which you may read by turning to Acts 27:39—28:10—a certain boy, a beach, a place where two seas meet, planks, a kindled fire, a viper, a murderer, a god. We also find in that lesson a record of a miracle wrought; of some folks being entertained, who had a fever and dysentery. Who wrought the miracle? What was the miracle? Who entertained some people three days? Whom did he entertain? Who was sick with this fever and dysentery? What did Paul do with this man?

EDUCATIONAL RALLY DAY ISSUE.

THE GOSPEL PLEA

Vol. XIV. Edwards, Mississippi, Saturday, October 30, 1909.

No. 43

HELPFUL TO ALL.

THERE is lying before me the annual report of the Christian Woman's Board of Missions. In this are the reports of the work in Jamaica, India, Mexico, Porto Rico, Argentina, Liberia, New Zealand and the United States, which consists of a number of departments in itself which are the Bible Chairs, Mountain School, General Evangelistic work, Negro Education and Evangelization and Oriental Missions.

Each of these departments have made reports which are well worth our time for perusal as they show a great work done, but we have not the space here, except to say something of Negro Education and Evangelization. Bro. Smith in his report, expresses great hope and shows a good general progress. In the report of the Southern Christian Institute we see that in all \$19,934.28 was received, while there was an expenditure of \$22,085.03. This includes the expense for rebuilding. Over nine thousand of the income was produced in the industrial departments. The general report closes with:

"We are glad to report that we have seen many evidences in the past year that our work is growing greatly in the estimation of the best people in this section. This together with the many evidences that our brethren throughout the whole country are taking a keen interest in our work, gives us much encouragement.

"As we now have the work organized we will be able to do a much better work than we have ever before attempted, and we look forward to the coming year with much hope."

The Louisville Christian Bible School makes a splendid report. It shows that the work is growing in the estimation of all the best people in the community. One of the graduates was sent to Jamaica to help in the work there.

The Lum Graded School also made a good showing. With the aid received from the board and earnest work on the part of Professors Franklin and Brooks all is in good order.

The Martinsville Christian Institute makes an excellent showing. An increase of 45 percent over last year is shown in the enrollment and improvement is shown in gardening and the industrial work generally.

Warner Institute makes its first report and it is a creditable beginning. About one hundred students were enrolled and considerable was done to develop industrial education.

The evangelistic reports are also gratifying. Missouri, Texas, Mississippi, Georgia, Arkansas, South Carolina, Virginia, Louisiana, and Alabama, are in the list of those aided. Elder K. R. Brown reports for Mississippi as follows:

"Number of sermons,	157;
Accessions,	50;
Churches organized,	2;
Mission points established,	2;
Auxiliaries organized,	2;
District meetings held,	10;
C. W. B. M. meetings,	4;
Auxiliaries in state,	8;
Churches in state,	41;
Membership about,	2000;
Miles traveled,	3000;
Collected on field,	\$.67;
Rec'd from Miss. Christian Missionary Convention,	\$300;
Rec'd from Christian Woman's Board of Missions,	\$75;
From Sunday-school Convention,	\$20;

"I have made a great effort to have the people send their boys and girls

to the Southern Christian Institute. I believe that quite a number from Mississippi are now attending that school and that others will in the near future.

"Some of the new Auxiliaries organized have become disorganized. There are some other places we could organize, but think it not best till the work is stronger.

"There is opposition in this state, but we think that with the number of true workers being turned out from the Southern Christian Institute we will surely succeed. At this time in our history almost any one can prejudice some of the Negroes against the white men, and the same is true with some of the white towards the Negroes. Still, the Lord will protect his own and take care of his work

I thank the Christian Woman's Board of Mis

(Continue on page 7.)



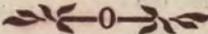
BUY A BLOCK?

Of course you will---lots of them---when you see how easy it can be done.

Read the Next Issue of

THE GOSPEL PLEA

AND LEARN ALL ABOUT IT.



RALLY NOVEMBER 21st.



THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE.

Published in the interests of the cause of
Primitive Christianity and the general interests
of the Negro race.

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Personals.

—Eld. P. H. Moss, of Virginia, R. L. Peters, of North Carolina, Prof. I. C. Franklin and wife of Alabama and Eld. M. M. Bostick and wife of Arkansas attended the great Convention at Pittsburg and enjoyed its sessions greatly.

—Eld. Samuel D. Cotterell reports the work at the Gay street Church of Christ, Nashville, Tennessee as in a most healthy condition. While at the Pittsburg convention we met Sister Robertson who is very active in C. W. B. M. work in that state, and she spoke in the highest terms of his work. She said she aims to attend his auxiliary meeting each month.

—Now that the new Allison Hall is fast getting out of the way we are beginning a campaign for Smith Hall. All the churches over the land will be made acquainted with the facts, but we want our Negro Churches to feel a special interest in this. They must build this home for girls and a monument to the name of C. C. Smith who has labored so hard for this work. The girls in the S. C. I. have already begun to raise one hundred dollars to furnish the Y. W. C. A. room in it. No doubt the boys will join in also and raise another hundred as the girls helped them to furnish the Y. M. C. A. Room.

NOTES FROM OUR SCHOOLS

Lum Graded School.

We have been silent a good while but we are still in the work.

Our school has opened and the teachers and students are putting forth efforts to make it a success.

At this writing our number is small but we pray that it will be great in the near future.

The principal and matron attended the Centennial Convention at Pittsburg. They returned with a determination to do better in the future than they have in the past.

Our garden is looking fine.

We have begun to harvest our potatoes, corn and sugar cane.

Our woodhouse, store-room and porch are completed and they add so much to the looks of the campus.

Our barn is not yet completed but our workmen in persons of Profs. Brooks and Franklin have done what they could.

We have a plenty room for boarding students but we don't need any more work students.

The Faculty attended the Annual Convention of the Disciples of Christ in the State, held with the Disciples at Big Union.

We believe a greater spirit is planted in the State.

The Convention adopted the GOSPEL PLEA as the official organ of the State. Rev. D. C. Brayboy was elected Evangelist of the State, Prof. L. B. Brooks, State Cor. Sec., I. C. Franklin, Treas.

The convention drew up a constitution containing some articles favorable for our school.

Rev. J. E. Bowie is again on sick list.

Attention, Reader!

I think all readers of the GOSPEL PLEA will see to it that there is a good observance of Rally Day in their church. Why do I think this?

FIRST, because you who read the PLEA are best posted about our work. You know of the great work being done for your race by the C. W. B. M. and the great need of more work of the same kind being done.

SECOND, you want to show your gratitude to the C. W. B. M. for all they are doing for you, and this is the day in which you have a chance to do this.

THIRD, you want fellowship in the work being done. Your standing with God is measured not by what is done for you, but by what YOU DO FOR OTHERS.

FOURTH. If you do not do this you will be going back on the C. W. B. M., for they expect this of you and what will they think if you do not comply? Not only will you see (wither you are a

(Continued on page 5.)

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

THE MAN WHO WINS.

The man who wins is the man who does,
The man who makes things hum and buzz,
The man who works and the man who acts,
Who on a basis of solid facts;

Who doesn't sit down to mope and dream,
But humps ahead with the force of steam;
Who hasn't the time to fuss and fret,
But gets there every time—you bet.

The man who wins is the man who wears,
A smile to cover his burden of cares;
Who knows that the sun will shine again,
That the clouds will pass and we need the rain;
Who buckles down to a pile of work,
And never gives up and never will shirk
Till the task is done and the toil made sweet;
When the temples throb with the red blood's heat.

The man who loses is he who moans
That the way is rough and he dreads the stones;
Who is looking for something soft to do
Where the pay is big and the hours are few;
Who dreams of this and dreams of that,
But never sails in and throws off his hat;
Who fears the feel of a drop of sweat,
And never gets anywhere—you bet.

The man who wins is the man who climbs
The ladder of life to the cheery chimes
Of the bells of labor, the bells of toil,
And isn't afraid that his skin will spoil
If he faces the glare of the shining sun
And works in the light till his task is done—
A human engine with triple beam
And a hundred and fifty pounds of steam.

—CHRISTIAN COURIER.

o—

Last week we had two letters on this page from young people in Texas and Arkansas. I am sure you all enjoyed reading them. How many of you can name twenty cousins and tell where they live? A cousin is any one who writes to Uncle Isaac. Of course he is my nephew or she is my niece, but he or she is your cousin. I am going to begin with last week to make a list of "Cousins." All you have to do to become one of the cousins is to write a

letter to Uncle Isaac and all the young folks. It will be printed on the third page of the PLEA. Let us see how soon we can run the number of cousins up to a hundred. I shall make it a rule to print the list and their addresses at least once a month. When we get to be a hundred strong I reckon I'll have something VERY good to say to you then. It only costs you two cents to join in, and that's the cost of a postage stamp. Address all letters this way:

Uncle Isaac,

Institute Rural Station,

Edwards, - - - - - Mississippi.

—o—

Cut out the above and save it so that when you get ready to write to me, you will know just how to do it. Letters addressed GOSPEL PLEA (U. I.), Edwards, Miss., or Uncle Isaac, Institute Rural Station, Edwards, Miss., or GOSPEL PLEA, Third Page, Edwards, Miss., or any thing like this would reach me, but I am anxious for you to use the form I give above if you want to be one of the cousins. The cousins are a division of my young folks who are willing to do MORE than read our page,—they pledge themselves to write at least twice a year to the page in the GOSPEL PLEA that belongs all to us.

Who will be the first cousin to write and tell all the young folks what you think about the poem on this page this week? Explain the first stanza in your own words. Do you have time "to fuss and fret?"

—o—

I am informed that there is to be a special Educational Number of the GOSPEL PLEA. I trust that all my young folks will interest themselves in this great work. Speak to your minister about having a special service for the Educational Rally Day the Sunday before Thanksgiving. Tell him that you believe all the members of the Sunday School and church would like to help give a program on that day. Encourage him by telling him that you will give a dollar toward the collection and that you will do all you can to get others to do the same. Then see his countenance beam, and watch things boom for Educational Rally at your church.

NOTES FROM OUR SCHOOLS

Southern Christian Institute.

The first frost of the season struck us on the morning of October 25.

We call the attention of the president of the Young Men's Christian Association that he has not yet selected the remaining members of his cabinet. Members, of the Association, attention! Robert Campbell, the treasurer, would like to see you for your dues before November first.

Miss Yarbro, our instructor in printing, has been ill for a few days.

Eighteen young people have united with the Institute church during the last few weeks at regular services. A large number of these were among those who took industrial work during the Summer term.

The following give the weekly Sunday School Talks for November: Nov. 7, Samuel Counts; Nov. 14, Hampton Griffin; Nov. 21, Virgia Broomer; Nov. 28, Robert Latouche.

Last Lord's Day the following member of the Official Board were elected to fill out unexpired terms: Prof. C. R. Young, elder, and E. W. Hunt, deacon.

Frank Coleman is the new Assistant Superintendent of our Sunday School. We have nine classes in school. Our collections go above a dollar each Sunday. Our aim is two dollars a Sunday.

The Philos gave the first Literary Society meeting of the year Saturday afternoon. The program was well prepared and well rendered.

Twenty-five cents gets an S. C. I. souvenir by mail. Have you sent in your order yet?

H. D. Griffin, of Tillman, Mississippi, has charge of the work at the school building. He is doing his best to make it comfortable, neat, and clean for the teachers and students. He is also taking work in the Bible School.

Send twenty-five cents today to Secretary E. W. Ross, Institute Rural Station, Edwards, Mississippi, for a souvenir of the Southern Christian Institute. A friend wrote: "It is the finest thing of the kind I have ever seen."

The Excelsior Literary Society is having some splendid programs. It meets each Monday evening in the Y. M. C. A. hall. The officers are: President, Rosa Brown; Vice-President, Nancy Jennings; Secretary, Mable Hicks.

Our post-master informs us that the Institute Rural Station has averaged one hundred dollars a month in postal money orders since our station began to sell orders.

Souvenirs only twenty-five cents each by mail.

The practice work in pedagogy under a critic teacher is progressing nicely. The young people are getting splendid drills in conducting actual recitations and the assigning of lessons.

Miss Carney has been fixing up a music room at Jenkins Hall. She has placed the pictures of noted musicians on the wall, and still there are other improvements to be made.

For the Season of Long Evenings.

There are no lonely winter evenings in the homes where The Youth's Companion is a weekly visitor, and there need be no idle hours. The variety of the paper's contents appeals to every member of the household, and before one issue is exhausted the next is waiting at the post-office. During the winter season The Companion prints nearly a hundred stories of considerable length, besides the absorbing serials, some 25 articles by men and women of renown, and about twice as many short character and humorous sketches as there are winter nights. Such an article as "Winter Gardening" suggests an interesting occupation which can be carried on in Alaska with snow twenty feet deep, and without the cost of a dollar. It is well "worth while" to read a paper so carefully and ably edited.

Send your subscription (\$1.75) at once so as to receive free all the issues of The Companion for the remaining weeks of 1909, as well as The Companion's "Venetian" Calendar for 1910, lithographed in thirteen colors and gold.

THE YOUTH'S COMPANION,

Companion Building,

BOSTON, MASS.

The Educational Rally Day is Sunday, November 21st.

Make this a great DAY in your Church. Prepare a helpful service and take the offering.

The Educational Rally Day can bring to each congregation a twofold blessing. On this DAY the congregation should become informed of the great work being done by the C. W. B. M., and come into closer touch and fellowship with this work, and then each congregation can make an offering toward this work.

The Cut, but Newsy Page of the Gospel Plea.

ATTENTION READERS.

(Continued from page 2.)

preacher or not) that this day may be observed. Also you will have the leaflet which will be sent you. read—your church. Have an offering worthy of you and your gratitude taken. Your pride—your own people will inspire you to see to it that a worthy offering is taken. So whether you are a preacher, elder, deacon, or just a member, see to it that a great day is made by your church of Sunday, November 21, which is Educational Rally Day.

C. C. SMITH.

HELPFUL TO ALL.

(Continued from page 1.)

sions for the amount given towards my support. It is much needed.

“K. R. BROWN.”

The Missouri report is made by T. A. Abbott, secretary of the white people's organization. The Negroes have wisely put all into his hands and he is their true friend and the work is prospering.

Now look at the above report and you will see at a glance that a mighty work has been done and one that is fast growing into vaster proportions. It is a prophecy of what we can do when a fuller cooperation comes. The time is not many decades off when the white people will give fifty thousand towards this work and the Negroes will raise ten thousand to supplement it. This will enable us to perfect a thorough organization in each state and the schools will be able to do better work.

But all should remember that this enlargement is dependent on the growth of true spiritual cooperation. There must be a faith and trust and confidence ere a growth can take place. Insinuations as to motives and efforts to prejudice the unthinking but retard the better day.

And, there, another thing should be remembered. The fine body of young men and women these schools are training are a great asset for the Negroes. They are modest, hardworking and pure and they will be able to help you through many difficult things. From henceforth let every true disciple of Christ work and pray for the larger work.

Mississippi.

Dear Readers—Time is passing away, yet the Master's cause must be advanced. The Second Lord's Day in October found the writer in the capitol city, Jackson, Miss. At three o'clock p. m. we met

at the new Church. Bro. H. Y. Smith of Ingleside read the Scripture lesson. We spoke to a few persons, the word of the Lord and announced service for that night. At the time appointed we were on hand. We preached the gospel of Christ, one came forward and took a stand for the New Testament church. Bro. Smith and the writer walked over the city each day looking for persons that had moved into the city, that before coming in held membership with the Church of Christ. We found quite a number. Some had lost the image, some had joined other bodies, some had been out so long they hardly knew “Snead Seed from Clover.” A few promised to return to the fold. At night we would preach. One by one they would take membership. A few came from the Baptists. Thursday morning the writer left for Hermanville to make two hearts one, Mr. H. G. Smith and Miss Lula Gettis. After the marriage, dinner was served with much credit to the cook. We then left the home of the bride and made it to the train at 4:05 p. m. In due time we were there at Utica. There a hack was ready to carry the party to the college, the bride and groom, the bride's sister, Miss Katie Gettis, Mr. Anderson and the writer. Soon we on the campus where we found them making ready for the marriage of Mr. D. W. Davis and Miss Johnie Maybee. At 8 o'clock the guests assembled at the home of the President of Utica Institute. The house was called to order and in that while the writer performed the ceremony, after which an excellent supper was served.

Friday we again joined Bro. H. Y. Smith in the city of Jackson. The meeting went on until Sunday at 3 o'clock p. m., then the Band of Disciples was organized to keep house for the Lord.

Bro. M. Jackson and Sydney Cage were set apart as elders. Bros. Wm. Guice and Aaron Johnson, deacons; Bro. Clarence Shields, secretary; Bro. Gus. Coatney, sexton; Bro. M. Jackson, Lord's Day School Supt. We have a membership of 14. We hope to be able to build up quite a good congregation. For the present the writer will look after the flock. Jackson will need a good preacher, one that will do hard work day by day.

The quarterly meeting in District No. 1 will convene with Forest Grove congregation, Saturday before the 2nd Lord's Day in Nov. District No. 2 will convene with Union Hill congregation, Saturday before the third Lord's Day in Nov. Mound Bayou District will be held with Lyons congregation, Saturday before the 4th Lord's Day in Nov. The writer hopes to be present. May the Lord bless our efforts.

Yours,

K. R. BROWN.

PORT GIBSON.

Reports from the Field.

Kentucky.

The garnering grain, the ripened fruit and the falling leaves remind us that "Summer is past" and looking backward and around us we might ask the question, Have we "made good?" A cursory glance may be enough to negative the question. Comparisons are sometimes odious I acknowledge, but let the reader compare what we have done for the Educational Day with what we could have done, yea, should have done and our loud boasts of loyalty and of gratitude will sound like a fog horn.

a church that did not observed Educational Day. Think of the outlay made by white woman of this country and of the church of Christ particularly, led on by that redoubtable and venerable C. C. Smith who is giving his whole life unselfishly to the cause of the Negro's Education. Can any colored Christian minister, especially one who has been aided by one of these schools, fail to heed this cry for Educational Day? They have sent us out prepared to do little, Will we make good?

Why enlarge the work and support schools if those tried in these schools fail to catch the



Louisville Christian Bible School, Louisville, Ky.

I know the panic has hindered some, I know many churches that cannot give what they wish, but the great trouble is that so few churches give at all. **FIRST.** Every church should know of the great Educational work, and it largely depends upon the knowledge and disposition of the minister. We can raise money. Our people are the givingest people in the world. Ofttimes they give their last dime, and if properly appealed to, will respond nobly for this the grandest of all causes viz., Educational Day. I do not mistrust the people. Give them a chance and they'll make good.

I am proud that I have never ministered to

meaning of their mission? My preaching brethren, we are nearing a pivotal point in this work. You and your folks may decide the issue. Does it pay to support these schools? Do we appreciate them? Will we work for them? Will we observe Educational Day in November this year? How many churches will make glad the heart (glad for our sakes) of those who continually give to our schools? Yes, we'll be heard from, and that in due time.

Come Brother, away with all excuses, God sees through it all. It is with him we have to do. I know you wish to see this great movement triumphant.

Swell the amount given,
Swell the number of givers,
Swell the number of churches giving,
Swell the chorus of victory.

I am yours in dead earnest,

C. H. DICKERSON,

NICHOLASVILLE.

Alabama.

Dear Editor:—As time advances towards Educational Rally Day a feeling of anxiety comes over me in spite of my efforts to suppress it. It is a national offering among us. But it seems to be more than an opportunity to contribute something for the cause of education. It is a test, a balance in which we are weighed. Our sincerity is tested. Our growth is measured, and results are given to a gazing world. Thus we are tried once each year. What shall the coming Rally Day say for us? Shall it exonerate us from the charges of ingratitude, thoughtlessness, indifference and etc. or shall it verify these charges? It seems that we are abusing the opportunity of cooperating in laying deep and strong our school work which is the hope of the church of Christ in the future.

The church of to-day needs more and better preachers, and where, out-side of our schools, can we find men trained for the service of the church of Christ? Let us all, as individuals, enter the great cooperation to supply this great need of the church.

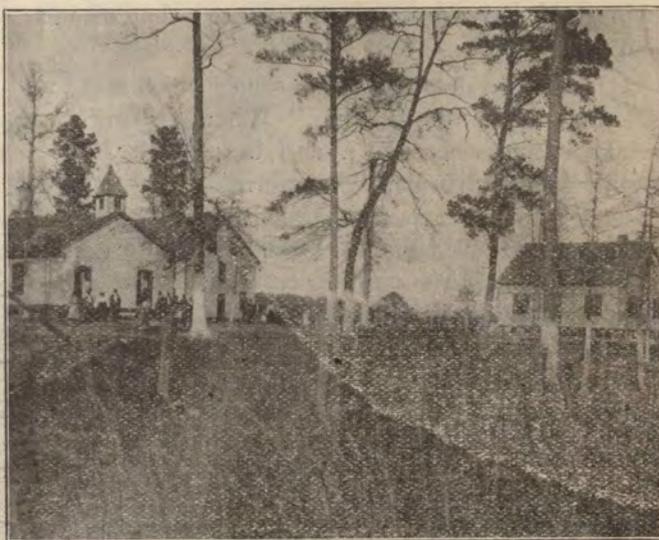
The few cannot do the work of the many, but a hearty cooperation of all the members will bring success. Brethren the evidence does not show that we have come up to the full measure of our ability. Our opportunities are great and our responsibilities are also great. And to held accountable for the disposition made of these opportunities is a serious thought, and should weigh heavily upon our mind.

We knew a brother who was heard to boastingly say that he had been a member of the church five years, and that it only cost him a quarter of a dollar. I say that there is too much of that disposition among us yet. I mean an effort to shirk duty, to slide along at the expense of others. The C. W. B. M. is so nobly standing by us, doing for us what it seemed that we could not do for our-selves. Shall we sit idle and indifferent and do little or nothing and thereby make the work more difficult for them? Did you ever think how hard it is to lift up a man (physically) who made no efforts to help himself? And such a man is not liable to stand after being helped up.

Self-help is an absolute necessity. The same is true with educational and spiritual uplift of the church or race. Others may help us, but unless we cooperate with the helpers, we cannot succeed. It is wholly with us as to whether this maxim shall be applied to us or not. What do you say of yourself? What will you do for Educational Rally Day? God is secretary. Will you let him record something for you which will cause you to rejoice in his presence? Let every member because he is a member of the body of Christ contribute as liberally as he can. It is only the devil that leads us away from our duty. Are we his servants or are we the servants of Christ. By their fruit we shall know them.

Yours for the cause,

H. J. Brayboy



Lum Graded School, Lum, Alabama.

This fall, new Educational Rally leaflets have been gotten out, and these are packed full of good things. They will be valuable to have and to hold outside of their value for the Education Rally Day. There is yet a limited supply of these and any one desiring a few to help in getting up the Rally Day service can get the same by just sending a postal to C. C. Smith, 1365 Burdette Avenue, Cincinnati, Ohio, stating plainly the name and address to which they are to be sent. There is only a limited number left, so only a few copies can be sent to each church. Write for them at once if you desire them.

Christian Woman's Board of Missions.

All C. W. B. M. dues; that is, the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. E. Harlan, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.



Texas.

Have you not been encouraged during the year at the splendid reports that our schools have been making? Does it not occur to you that we are reaching out in the right direction when we attempt to build more and better schools? Do we not owe it to our boys and girls to train them as we would have them go? This has been our weakness as a church. We have sent our children to other schools, and they come back to us weaklings for service.

I read of a denominational school which said "we are non-sectarian in teaching." When visiting that school at commencement time I heard their leaders praise its church in the highest terms, its accomplishments, its great men, its property and amount of money raised. What ideal is held up before that child but this church and its accomplishments? Why would he not decide to cast his lot where he might become famous?

At too late a date we decide that our children have really been lost. It is the youth that we must protect. Its our children we must save. I am appealing to the women in the church of Christ in every state to help our schools.

In helping our schools we are helping our children. Many of you live in the north where you have splendid school systems and you may not see the need of schools. But why should you not as much so as we in the South? Should you not feel that these are our schools. Do you not often wish you could find an able man to fill your pulpit and can not find him? Have you realized that these schools are training men for the ministry? Training men to be Christians—holding before them the ideal life of Christ and not some great man? And since we were slow in realizing that we needed schools and have not built one for ourselves let us prove loyal to the Christian Woman's Board of Missions, who is helping us with six schools.

Let us help to make these schools what they should be. I am asking every woman in Texas to give one dollar on the Sunday before Thanksgiving for General Education, not as Auxiliaries, but give it with the Church. I feel that every sister in every

church of Christ should want to give at least one dollar a year for our schools. At the offering of Paul Quin College this fall they raised \$3900 and all this came from Texas. This is an A. M. E. school. Shame on us if we can not as a united brotherhood raise more than this for six schools! Daily I am growing more ashamed of the way we give compared with other people. We have no bishop or presiding elders to pay and yet our preachers must suffer for want of support, and many useful men are compelled to labor during the week and preach to us on Sunday. And yet we have men in our congregations with three and four hundred of acres of land and large bank accounts, who will not give \$5 a year for our schools. And yet these men say they want to see the extension of His kingdom. Brother, do you remember that Jesus says "it is more blessed to give than to receive?"

Sometimes I think that we have not stopped to count the cost when we withhold our means. Surely we are the losers, when our young people go from us for the lack of training. The world's call in every walk of life is trained men and women. The farmer of twenty years ago is a back number to the farmer of today. The same is true in church life.

Not that our fathers and mothers were not loyal to their cause and faithful, but we have found better methods of work, better aids in accomplishing work and winning souls for Christ. We have learned that he is best fitted for service who prepares himself. With this realization in mind let us make this, our Centennial year, our banner year in activity.

Let us begin the new century with larger views, broader opinions, and more liberality to make His church the church of the world. Let us begin this with our youths by training them for life's battle. Let none of us forget that we have an opportunity to help on the Sunday before Thanksgiving.

I am yours for service,

Mrs. Wm. Alphin, Organizer.

Program

OF THE North Texas District Christian Convention

To Be Held With
True Vine Christian Church
Paris, Texas.

FRIDAY AND SATURDAY,
October 22-23, 1909.

G. W. Crawford, District Evangelist

FRIDAY PROGRAM.

- 10:00 a. m. Prayer Services led by Bros. Shelton and Powell.
- 10:30 a. m. Welcome Address by Bro. Jas. Webster, Paris, Alternate. S. A. Scott.
- Response by Bro. L. B. Bills. Alternate, J. A. Terry.
- 11:00 a. m. House called to order by the President.
- 11:10 a. m. Enrollment of delegates.
- 11:30 a. m. Appointment of committees.
- 12:00 m. President's Address.
- 1:00 p. m. Adjournment for dinner.

AFTERNOON SESSION.

- 3:00 p. m. House called to order—Prayer and praise service led by Bros. C. C. Haley and D. Johnson.
- 3:30 p. m. Roll-call.
- 4:00 p. m. Reading of Minutes.
- 4:30 p. m. Reports of District Sec'y, Treasurer and Evangelist.
- 5:30 p. m. Reports from Sunday Schools, Y. P. S. C. E., and Auxiliaries.
- 6:30 p. m. Adjournment.

NIGHT SESSION.

- 7:30 p. m. Praise service led by G. W. Crawford.
- 8:00 p. m. Sermon by B. B. Herndon.
Collection.
- 9:30 p. m. Report of Committees.

SATURDAY PROGRAM.

- 9:00 a. m. Devotional. Bros. Howard and J. A. Bills.
- 9:30 a. m. General Plans by the Brethren; New Business, Unfinished Business.
- 10:30 a. m. Address Eld. Wm. Alphin, State Evangelist.
- 11:15 a. m. Paper Mrs. E. O. Scott. "How can we best arouse the Missionary Spirit in our Churches." Discussed by Mrs. Lucy Lattiner,

Belle Austin, Hattie Crawford, Maggie Morrison.

- 11:30 a. m. Sermon C. C. Haley.
- 12:30 m. Adjournment for dinner.

AFTERNOON SESTION

2:00 p. m. Unfinished Buisness and reports of Committees.

Adjournment.

NIGHT SESSION.

7:00 to 11:00 p. m. Church Entertainment.

Sunday, October 24th.

RALLY

TRUE VINE CHRISTIAN CHURCH.

B. B. HERNDON, President.

S. A. SCOTT, Secretary.

Arkansas.

Dear editor and readers of the GOSPEL PLEA:— It has been some times since you have heard from me through these valuable columns. We are still moving in the Master's work. Bro. K. R. Browa's visit to our convention was very helpful. Everywhere he preached he made a good impression.

The auxiliary has been somewhat crippled since the convention. I was at Plummersville Sunday and preached for them. Service was good, but not so well attended. The result of the service was one reclaimed. The church showed great appreciation to me. Bro. Sam Perry gave \$2.25 in the collection. The drowth is more severe in this part of the country than up there, so they showed great liberality, giving me \$10.50.

I wish to say a few words about our Evangelist, who is doing so much to strengthen the work in our state. I cannot find words to express the gratitude my heart feels for such a worker. He is certainly doing all in his power for the cause. I think the brotherhood should take care of him for he is devoting most of his time to the Master's work, and should we fail to hold up his hands we do him a wrong and a great injustice to the cause.

Yours in the cause,

GEO. W. IVY,

SHERRILL.

Make the Educational Rally Day a great DAY in your Church; hold a service which will be helpful to all and instruct all in regard to the work of the C. W. B. M., and then you will want to make a worthy offering.

Texas.

Dear Editor and readers of the PLEA:—You will be pleased to know that our Auxiliary is moving on very nicely.

Since we have returned from our State Convention we have raised the balance of our Centennial money, \$3.00. We were asked to raise \$5.00, \$2.00 of which was sent to the Convention. We have also raised and sent off our National and State dues.

Tuesday Evening the 12th inst. found us winding our way to the Church. It was a little cool; but our good deacons Howard and Looper having had the heater up, our kind pastor made us a fire; so with warmth within and without we had an interesting meeting and carried out with a little variations the program set by the C. W. B. M. in the September Tidings.

Besides our own members, we had with us Sisters Hughes, Alderige and Majors, missionary workers of the Congregational and A. M. E. churches who made very appropriate talks.

Little Miss Cleo Majors read a very good paper on mission work. Miss Majors is a bright scholar of our High School of which Prof. E. W. Bailey is Principal. She is also a Sunday School scholar and member of the A. M. E. Church in this city; her mother felt very proud of her.

Our Secy., Mrs. M. O. Nelson contributed to the evening exercises a very thoughtful paper, her subject being—"The Coming Century." Miss Ellie Crawford's paper "Where shall we do mission work?" was well written and was listened to with great interest. Miss Crawford and Mrs. Nelson are daughters of Elder G. W. Crawford, who for many years has been preaching the Word in these parts and who is now our District Evangelist.

Our young people are intelligent and aspiring and can compete with any in other parts of the State.

Sister Hattie Crawford did not forget to fire into those who profess to be followers of the lowly Nazarene and yet will not help in any way to send the Word. Her talk was good.

The prayers were short, sincere and earnest, the singing was excellent, collection good.

The benediction was pronounced by our pastor, the leading spirit in our auxiliary meetings, after which refreshments were served by Sisters Crawford and Austin.

Yours for Christ,

WILL FERN.

LET'S PRETEND.

Let's pretend a little while,
That the world is managed right,
That there's little which is vile,
That there's much to give delight.

Let us hopefully pretend,
That the luck we have is fair;
Let us put a certain end
To the murmurs of despair.

Let's pretend just for to-day
That our hearts are free from woe;
That the wind blows just the way
We would like to have it blow.

Let's pretend that what we do
Is the work we like the best;
Let's pretend the scene we view
Is of all the loveliest.

Let's pretend we're satisfied;
Let's pretend we're brave and strong;
Maybe after we have tried
We can do it right along.

—SELECTED.

A PRAYER.

Thou, who dost well alone—
Thou, who dost know Thine own—
Thou, to whom all are known—
From the cradle to the grave—
Save, O save!

From the world's temptations,
From tribulations,
From the fierce anguish
Wherein we languish,
From that torpor deep
Wherein we lie asleep,
Heavy as death, cold as the grave—
Save, O save!

—SELECTED.

Every church in all the states observing the Educational Rally Day! This would be splendid indeed! Special issues of the GOSPEL PLEA would have to be issued to publish the names of the Churches and the offering of each day! Try it!

Suggested Program for the Educational Rally Day.

Song.

Prayer, remembering the Work and the Workers.

Scripture Reading:—Matthew 26th chapter and from the 31st verse to the close of the chapter, and Matthew 28th chapter, and Psalms 96th chapter.

Song.

Sermon. Subject, "The Measure of our Service."

Song.

Prayer: That all may have a larger vision of Service for Christ.

Song.

A Quiz, or questions and answers prepared from the Educational Rally Day leaflet.

Song.

Offering and announcement of amount of offering.

Closing song and prayer.

Question: Is there any other Missionary Board of the Christian Church aiding the colored people?

Answer: No, the C. W. B. M. is the only Board of the Christian Church helping the colored people of the United States.

Question: What should inspire an observance of the Educational Rally Day and a liberal offering?

Answer: A sense of gratitude to the only Board helping the colored people, and a desire to have a part in a work so well done and so much needed.

Question: How can the best Educational Rally Day service be obtained?

Answer: By preparing for it weeks ahead, announcing it, praying for its success, talking about it to every one, preparing an interesting and instructive program, by setting a special amount to be reached in the offering,—by prayer and by work, in this way and this way alone will an instructive service be held and an offering made which will honor the Church taking it and the Cause for which it is taken.

Arkansas.

Dear Readers:—It has been quite a while since you have heard from me through the PLEA, having written only (I believe) one letter since my severe illness during last fall and winter, but I am thankful to my Maker that I have returned to my standard weight again, but not to my real strength. My silence in the PLEA is not a sign that I am idle. I have long since returned to my work, and this has been the busiest summer with me, religiously, ever witnessed. Mrs. Bostick and I have just returned from Pittsburg where the Centennial Convention of the Disciples of Christ was held. Mrs. Bostick has been doing double duty for more than eight months, and before she got sufficient rest she had to begin her tour of canvassing in the interests of C. W. B. M. work. Passing through the protracted meetings and convention together with the long journey to Pittsburg and return has kept her over burdened. Long may she live!

Our visit to the Centennial was quite an inspiration. I have just arrived at Russellville, where I have been sent to hold a meeting which will probably be my last meeting for the season. I have worked the best I knew for eight or nine years with the disciples

at Pearidge, teaching them the best I could how to live and grow in the Lord's work. I find that our people need to make an improvement on their Christian lives without which Christ's cause will be hindered.

I am busy trying to wind up my work for the year at Pearidge. I will deliver my closing speech the 3rd. Sunday in December.

Any church that would like to employ me as minister for 1910 may address me at 414 W. 24th street, Argenta, for arrangement.

I came very near forgetting to state that Mrs. Bostick and I had the privilege of speaking to the students of L. C. B. S. at Louisville on our return home. Our short stay was very pleasant. Bro. M. Mitchell, one of the very faithful young men in the church of our state is attending school there and is much loved by all. He is my son in the gospel and I am glad to say that he is worthy. He was so very glad to see us. May success attend his efforts for the ministry.

Our Evangelist in the person of M. Powell is making a tour among the churches. Brethren, remember your obligations to him.

Yours in the Work,

M. M. BOSTICK.

ARGENTA.

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor

LESSON 6.

Lesson for November 7.
Edited From Standard Bible

Lessons.

PAUL A PRISONER—The Shipwreck.

Acts 27:39-28:

GOLDEN TEXT.—“Jehovah redeemeth the soul of his servants; And none of them that take refuge in him shall be condemned”

Psalms 34:22.

TIME.—A. D. 60. Place,—Malta, in the Mediterranean Sea.

PERSON.—Paul, Julius, the passenger on board the ship.

INTRODUCTION.

In our lesson two weeks ago we studied about Paul as a prisoner in Caesarea before Festus and Agrippa. One week ago we were noting Paul's experiences on his way to Rome, whither he was taken as a prisoner because he had appealed to Caesar. A review of his experiences on the sea until the time he is shipwrecked at Malta will be in place here. At that period the mariners had no compass and they used instead, the sun and stars to guide them. They were careful not to get clear out into the sea but stayed close to the coast line so they could keep in sight of land all the time. On dark nights they would always put up in some harbor. Paul at one time was transferred from his ship to another, and later on after several changes in routes they were struck by a hurricane and for fourteen days and nights they were driven before it, then they reached the island of Malta. The journey to this island was a most tedious one, and had they run straight for the island they would have reached it in four or five days, but as it was it took them a much longer time.

EXPLANATORY.

39. WHEN IT WAS DAY THEY KNEW NOT THE LAND:—“It was seven miles from the harbor of Valetta, and a part of the island not likely to have been visited by the sailors and presenting no marked features by which they could recognize it.”

40. CASTING OFF THE ANCHORS, LOSING THE BANDS OF THE RUDDERS; AND HOISTING UP THE FORESAIL:—The vessel would have no more use for anchors and they were simply let loose.

41. A PLACE WHERE TWO SEAS MEET.—It is thought that this refers to a channel which is not more than a hundred yards in breadth, and which

separates the small island Salmonetta from Malta and which might properly be called a place where two seas meet on account of the communication which it formed between the sea in the interior of the bay and the sea outside. It is thought that the shipwreck was near this channel.

42. THE SOLDIERS' COUNSEL WAS TO KILL THE PRISONERS:—We will remember it was the Roman custom to chain each prisoner to some particular soldier who was his keeper. In this shape, both must inevitably perish in the water; but, if separated, the guard must answer with his own life should the prisoner escape him. Hence this plot to massacre the whole. The selfishness of the sailor and the cruelty of the soldier and shows a dark background of the apostle's noble nature.

1. THEN WE KNEW THAT THE ISLAND WAS CALLED MELITA.—In verse 39 we are told that they did not recognize the island. The island is now called Melita. It is about seventeen miles long and at the greatest breadth, nine miles wide.

2. AND THE BARBARIANS.—So the Greeks and Romans called other nations than themselves, especially when speaking another language. It means here nothing more than “natives.”

3, 4. WHEN PAUL HAD GATHERED A BUNDLE OF STICKS.—Here we find Paul hustling as usual. He never stood on false dignity nor sat around simply to be waited upon. A VIPER CAME OUT.—A serpent whose bite was deadly came out and fastened itself upon Paul's hand. This serpent must have been very deadly or the people would not have expected him to die.

5. HOWBEIT HE SHOOK OFF THE CREATURE INTO THE FIRE.—Paul does not seem to have been excited over the matter.

6. THEY EXPECTED THAT HE WOULD HAVE SWOLLEN, OR FALLEN DOWN DEAD SUDDENLY.—The usual effect of a viper's bite making itself apparent in a very short time. THEY CHANGED THEIR MINDS, AND SAID THAT HE WAS A GOD.—Their minds are completely changed. Instead of regarding him as a prisoner, they feel now that he is more than mortal; instead of being a murderer or god, he is, as Bingle quaintly suggests, a man of God.

7. PUBLIUS.—The chief man of the island.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XIV.

Edwards, Mississippi, Saturday, November 6, 1909.

No. 44

HELPFUL TO ALL.

ONE hundred years ago Thomas Campbell issued the declaration of principles which is regarded as the beginning of the movement often referred to as the restoration movement. In these hundred years such vast changes have been wrought that were Thomas Campbell permitted to see it he would not know himself. Pittsburg was a frontier town beyond which was a vast wilderness. There were no railroads, no street cars, no telegraph no telephone, and nothing of modern conveniences. But there were the conditions that would produce great things. The Declaration of Independence was then thirty-three years old and conditions were so ripe for independence in religious matters that when Thomas Campbell issued his declaration of principles it was instantly caught up by a host of people. It is needless to say that every Protestant religious body was modified by the movement. Though they stoutly denied the position of the reformers, they gradually modified their own position to conform to it, at least in a measure.

But the spirit of the meeting at Pittsburg was quite different from the spirit of the meeting held one hundred years ago. Then the whole energy was expended in exposing the sinfulness of sectarianism, but now, while we still preach against sectarianism, we are most deeply concerned with the problem of the conversion of the world. The missionaries from all the countries of the world have returned to tell of their work and how the Lord has blessed their efforts. And then there are organizations to carry on many other kind of work. First, we organized a home missionary society to do work in needy fields, then a Foreign Society, then the Christian Woman's Board of Missions, then Church Extension, the Benevolent Association, Ministerial Relief, Evangelism, and a Sunday School Board. These are all legitimate and scriptural, for the church has the authority of the New Testament to appoint a board or committee to perform any needed work. Whether it is expedient for all these boards to be thus independent time alone will tell. The time may not be far off when all these separate units will have to be brought under one head.

But on one thing all are agreed. We must greatly increase our missionary offerings. We have undertaken a work of so vast proportions that present offerings are entirely inadequate. Take the Negro work for example. There are ten millions of th

people in America, nine millions of which live South of the Mason and Dixon line. In a few states they number over half of the population; but take it throughout the entire land, they are about one-tenth; and, if we do not count the foreigners in our midst, they number about one-sixth of the home population. Can any one say the education and christianization of this one-sixth is of no concern to us? Can we with impunity neglect them? Is our civilization strong enough to survive with such a bulk of unregenerated vice in its midst?

This great body of Disciples of Christ has a double responsibility. It has never divided into North and South, nor is there any organic separation from the Negroes. We are the only people that are in a position to do this work in the spirit of the Declaration of Independence and the Declaration of Principles. We could well spend a hundred thousand dollars annually in this work and then it would not be commensurate with our opportunity and responsibility. And, too, it should be remembered that if a hundred thousand dollars were thus spent a class of men could be sent out that could easily find a hundred thousand more. Thus two hundred thousand would be spent for the elevation of a race which, left alone in sin, will most surely pull down the tower of American civilization. The Negroes are as deeply concerned in this as the white people. They can as little afford to be the means of pulling down a great civilization as the others can better afford to have it pulled down. The Christian Negroes should lose no time in joining the best Christian white people in doing this work. The plane of Christian work is a plane on which there can be no caste, for by its very nature each must modestly deny himself. Social equality is neither possible nor desirable so long as society is organized as it now is, but here is a great work in which hands can be joined. If all the Negro churches throughout the land should take up the Educational collection this fall with the earnestness and zeal shown by many of our other missionary enterprises, a new spirit would be breathed into it that would be felt throughout the whole land. Some will plead that the crops are poor and money is scarce, but if looked at in the right way this will be an additional reason why more should be given. Our poor crops and scarce money are in a measure due to our unenlightened condition. We need more gospel that more Christian civilization can come to us.

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

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NOTES FROM OUR SCHOOLS

Lum Graded School.

Our barn is near enough completed that the new harvest of corn could be stored away in it. When our Principal was asked how nearly filled was the corn room he replied, "About one-eight, or fifteen-sixteenths."

We have a very nice garden. The young plants are in need of rain; while it is so dry water has to be carried from the well to water them.

Our School number was increased last week by four. We hope that the increase will be greater each week now that the harvesting is almost over.

Mrs. Franklin and Miss Brown attended the Annual Lowndas County Fair over at Calhoun School last Thursday.

The young men and women of this School with Prof. Brook's and have organized a Y. M. C. A. and Y. W. C. A. they rendered their first program yesterday, which was indeed interesting. The subject for discussion was "The Love of Christ."

The Faculty here seems to be doing all in its power to keep the pupils' hands and minds filled with good things so as to keep them from idleness; for it is said that an idle brain is the devil's workshop. In turn the people of the community are doing the same thing for various members of the Faculty. Bro. Isom C. Franklin has already been called to do pastoral work in two of our churches. Mt. Morish over at Calhoun, and Union Point here on our school campus Prof. Brooks need not be at rest until he hears that each church has its pastor for he may be called at any time.

A mothers' meeting has been started here on the campus for the benefit of the community at large. We hope that the meetings will be largely attended for we all feel that each home will be helped through them.

Southern Christian Institute.

Rose Coycault, to Assist School Note Writer.

As the cool October month of 1909 glides by we welcome in November in which all over this country will be celebrated the great Thanksgiving day. We hope to eat our Thanksgiving dinner in the new Dining Hall.

On Wednesday morning, October 27, between eight and nine o'clock, there were shouts of joy to be heard at a distance of two miles on the old hill. It was the girls greeting President Lehman and Miss Hunt, the lady Principal, on their return from the Pittsburg National Convention.

Prof. Young and Foreman Howard have the work boys busy as bees harvesting the peanuts and sweet potatoes for the winter.

It was our good fortune Friday morning to have with us a native of Africa, an Abyssinian priest.

He is indeed a fluent speaker. His lecture was a grand one. After speaking, he played and sang the national hymn of his native land.

Several of our young men went over to Vicks-
(Continue on page 11.)

Buy Blocks.

This year, as has been stated elsewhere, a new building is to be built at the Southern Christian Institute. All will remember that last fall Allison Hall was burned. This building had to be rebuilt and it is now almost completed. Now the next thing for the Southern Christian Institute is to build the girls' Hall which was about to be begun when Allison Hall was burned. This building is to be built of cement blocks and it is estimated that each block will cost fifty cents, and that it will take six thousand of these blocks.

It has been deemed best to use the gifts from the Educational Rally Day this fall for these blocks for this new building. If a Church gives ten dollars it will know it has 20 blocks in the girls' new Hall at the S. C. I., or the Churches that make an offering of \$5.00 will have ten blocks. How many of the Churches will pay for ten of these blocks? How many Sunday-schools will pay for five or ten? How many individuals will pay for a number of them? Begin now to prepare for the Educational Rally Day service, and decide on the number of blocks you will pay for for the girls' new Hall at the S. C. I. Remember that the girl students at the S. C. I., are yet staying in the shop building that was prepared for them when their hall was burned. We need this new building. You and YOUR CHURCH should have a part, and we know you will. Remember the time of the Educational Rally—Sunday, November 21st!

Suggested Program for the Educational Rally Day.

Song.

Prayer, remembering the Work and the Workers.

Scripture Reading:—Matthew 26th chapter and from the 31st verse to the close of the chapter, and Matthew 28th chapter, and Psalms 96th chapter.

Song.

Sermon. Subject, "The Measure of our Service."

Song.

Prayer: That all may have a larger vision of Service for Christ.

Song.

A Quiz, or questions and answers prepared from the Educational Rally Day leaflet.

Song.

Offering and announcement of amount of offering.

Closing song and prayer.

Question: Is there any other Missionary Board of the Christian Church aiding the colored people?

Answer: No, the C. W. B. M. is the only Board of the Christian Church helping the colored people of the United States.

Question: What should inspire an observance of the Educational Rally Day and a liberal offering?

Answer: A sense of gratitude to the only Board helping the colored people, and a desire to have a part in a work so well done and so much needed.

Question: How can the best Educational Rally Day service be obtained?

Answer: By preparing for it weeks ahead, announcing it, praying for its success, talking about it to every one, preparing an interesting and instructive program, by setting a special amount to be reached in the offering,—by prayer and by work, in this way and this way alone will an instructive service be held and an offering made which will honor the Church taking it and the Cause for which it is taken.

Texas.

Each year the importance of this day must grow upon us. Who among us are so far out of touch with the essential work of the church and the race, as to be unable to see the supreme Necessity of fostering our Christian Educational Work?

We as ministers can not expect the work we are doing to be well guarded and developed so as to reach the greatest good unless we leave it in the hands of well trained successors. Our work will largely be a failure if we neglect to give all diligence to help prepare those who must continue the work. Have we not been losers in this generation because we were not trained to properly continue the work left in our charge? In many cases it would have been better if our predecessors had not begun the work when it was left in unprepared hands or no hands at all. Are we not meeting such conditions daily?

In fully observing this day we discharge our present duty to those we serve, ourselves and a duty that will count for great good to our successors and the future work of the church. Work as we may as pastors, evangelists and church, if we fail to

foster well our training schools we will fail to put down the bridge over which many of us and the future workers must pass. It does not require a philosopher at this age of the world to discover this fact.

Our work will recommend itself to the world largely in proportion to the preparation we are making to serve the world. It is a foregone conclusion, that in any respect those who are to serve the world and render the best service in helping mankind must be trained. Everywhere the world is recognizing and more fully appreciating and rewarding the value of trained workers. Now-a-days to succeed one must be "on to his job," what must we conclude respecting to-morrow? This fact alone should inspire the souls of all in the church to their greatest efforts in preparing workers for the future work of the church. What can stand in the way of brotherly fellowship in this work? He who serves the church best, serves his race and the world best. The work of training our young people is too great to be forced into racial or sectional lines or stamped with any party brand.

The proper observing of this day is largely in

the hands of the preachers. This ought to insure success. Who should be greater friends to our schools than our preachers? How can the appeal to help our schools suffer in the hands of our pastors, preachers and evangelists, if we are true to the church and her mission? Surely it will not be wounded in the house of its friends. If so, how will our friendship ever be proven? As preachers and "Yoke-fellows" we must take a larger vision of the church, her mission, our duty as servants of the church and serve unselfishly the best interest of the church: and put our actions on record more in harmony with the movements for the greatest good for the largest number in the work of the church. We must as Christian men take a stand for the right, as God has given us to see it, regardless of how unpopular that stand may be. In taking this stand we must be governed by facts and results, not by sympathy, popularity, applause or selfish ambition unwisely appealed. This manly stand is the spirit of duty and humility and will increase our usefulness and add power to our ministry. We cannot effectively preach and lead our people into the spirit of self-denial and real sacrifice when our actions show plain selfishness—not to "graft."

I read some where in "the book" "But these are written that ye may believe that Jesus is the Christ, the son of the living God." We should use the same method of producing faith and co-operation in our Educational work under the auspices of the Christian Womans Board of Missions. What is written about them both in printers ink and human lives? What do we find written? To the record shall we go.

- I. The schools are a gift to us.
- II. The only work done for us as a Church to train our young.
- III. The cost to our friends to have this gift reach us fully and best serve us.
- IV. The sacrifice and privation on the part of friends in the discharge of service for us regardless of humiliating, adverse and embarrassing circumstances.
- V. The great taxation of heart, mind and hand to do this work.
- VI. While there have been some mistakes made, not one record of a failure do we find in all that is written or in human lives.
- VII. When the work has had stubborn opposition of a very serious nature and during its history passed through many critical stages where doubt and discouragement not to say despair prevailed, there is not one record of the work being forsaken.

When the fire last fall destroyed the girls' home and dining hall and its contents at the S. C. I. just at the beginning of the term, the work was not forsaken and our boys and girls were arranged for. Although there were no funds to draw upon to replace either the building or the contents not one student was forced to leave the term. The only resort was to appeal to the liberality of the hearts of other friends to the work. The work continues, but is in need, and greatly shows that the colored churches throughout the country neglected the work, even in this great crisis. This happened just before Rally Day nevertheless the "things that are written" show we fell far below our duty last year.

This work, on the account of its place and mission and its successful record demands the support of every Negro disciple. If it fails to get our support the failure is undoubtedly an unfavorable reflection upon the Negro brotherhood and not the work. It would be a great strength and addition to our work everywhere if we had more prepared men for the Church work. How can we expect prepared men for Church and race if we don't make or help to make them? Our gifts as individuals and Churches are entirely too small to our Educational work. We must come up a notch or two in the work. We can't afford to not not have full fellowship this work. Each Church should observe the day and each member give something. Our aim should be all the churches in line with this work.

WILLIAM ALPHIN, Evangelist,

WACO.

The Educational Rally is Sunday, Nov. 21. Make it a Great Day in your church. Pray for it; plan for it; talk about it; have an interesting and instructive program; set a special amount to be reached as your offering; pray for it, work for it. See to it that YOUR CHURCH falls into line this year. What a satisfaction this will be in every respect and how it will help your state up toward its appointment.

Hav'nt we played at the Educational Rally Day long enough? Let's get down to some solid work this fall and have a better showing than ever before. From week to week statements of those Churches and individuals making an offering on Educational Rally Day will be sent to the GOSPEL PLEA and also a statement from week to week as to the standing of each state as to the number of Churches in each state observing the DAY and the amount of the offering of each state.

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

Dear Uncle Isaac:—After my long absence from the PLEA I take great pleasure in letting you and cousins hear from me. We had five of our students to come forward last Sunday, September the nineteenth to receive the right hand of fellowship, and our hearts were made to rejoice in His presence. I cannot say how glad I was to hear that two of our cousins had taken a stand for the right. May the Lord bless them that they may continue in the faith and be some of the fruit to bear some a hundred fold, some sixty, some thirty.

It will not be long before school will start; and it is our desire to have more students than ever before. The carpenter and mason boys are trying to get as much work as possible done on the new building before school begins, so it will not take very much work to finish it. As soon as it is finished it will accommodate two hundred and eighty students.

I will close by saying we are always glad to hear from Uncle Isaac and the cousins if they be in the home land or over the sea. Their kind words are a blessing to me.

Yours for better service,

John Fielder.

EDWARDS.

Denham Station, Schieffelen, Africa.

Dear Uncle Isaac:—I am indeed glad to have this pleasant opportunity to address you these few lines, trusting they may find you well as they leave me the same.

Uncle Isaac, our school is still going on and we find each study interesting, for me especially. I thank God for the opportunity which we have now, and for teacher who tries to give us very nice instructions that we may become useful men and women if his teachings is accepted, but I am sure that it is accepted by the majority of the people.

But I pray to God that I may be successful in my studies and good behavior. I would like very much, when further advanced in my studies, to come over there, that I may be with you and all the good people in order to complete my studies.

Uncle Isaac, we have a very nice farm, and now we have corn to prepare meal for bread and through the help of our good teacher will have a nice crop of rice and other vegetables.

Dear sir, I feel that God is with us here in Africa. Two years ago this was a large demon forest, which was said to be "Natives devil bush."

God has fixed it so that instead of being the "Na-

tives devil's bush," its now a secret place where we and all can praise God. I tell you sir, teacher rallies for this place We have some of the finest Sunday Schools and forenoon services every sabbath. One of our schoolmates is about to leave here for the S. C. I. His name is James I. Rundle. We hope he will be successful in getting over there. My love to all the Christian people and friends. Asking interest in pours prayers, and I will close by saying yours, obediently,

Moses Henry J. Ricks.

We are coming to the rescue—

We are young and brave and strong—

And we're ready for the conflict

Between the right and wrong.

Our nerves are strong and steady,

Our pulses full and true,

For we put away tobacco,

And beer and cider, too.

We hope to grow to manhood,

And mingle in the strife,

And, with loyal, steadfast purpose,

Join the noble ranks of life.

We'll work a few more seasons

As temperance boys, and then

We'll stand among the elders,

The loyal temperance men.

—SELECTED.

A PRAYER IN THE DARK.

A young boy was in bed with his brother when he heard his father's voice. It was late at night, and the two boys listened to hear whom he could be talking to at midnight. Presently they perceived that he was praying.

From small things great things grow. For a small boy to hear a voice in the dark was a small thing; but the life which he later gave to China as a result of that overheard PRAYER, WAS A GREAT THING. IF WE could see the full inner story of any life, we should doubtless find that it was shaped by some apparently trivial thing. A sentence began the transformation of John B. Gough. With other men it has been the stroke of a bell, the crow of a cock, the random picking up of a book.

The father did not know that he was doing anything for the boy. He had no thought of influencing him. What he was doing he was doing unconsciously. So Peter did not invite John into the tomb, but he went in himself. "Then entered in therefore the other disciple also." What we do in the daylight is seen by others, and molds them; but even in the midnight ears may hear or eyes see, and a life be shaped by what we are in the dark.

—SELECTED.

Reports from the Field.

AFRICA.

Dear Brother:—

I received your good letter some weeks ago, and was truly glad to have the pleasure of reading it. My health has improved since my last writing, though I am unwell to-day. I have not been able to accomplish what I had intended this year, on account of illness. I credit the cause of this to being exposed to the sun, to overwork, and to not having proper food. My friends of the United State have warned me against this, but it happens sometimes in Africa that one can not get what he needs at all times. It is not my purpose to complain, but to do the best I can under the circumstances.

James Rundels sailed for the United States on August 22nd. No doubt he is there long before this. I paid him \$28 out of my pocket so he could go straight through.

There is a boy now whom we call Peter Duncan. He belongs to the Congo tribe. He is farther advanced than James, is a member of the church here, and is a good and studious boy, 18 years old. We are proud of him. He will, if given a chance, be a power for good in this country. He expresses a desire to go to the S. C. I. to prepare for work among his people. I feel sure that if some one would make it possible for him to come he would be proud of him in years to come.

Mrs. Atwater wrote that Mr. Dye would call on his way to the Congo, and we anxiously looked for him, but he did not come.

One W. A. B. Walker has a girl he wishes to give to the S. C. I. to be trained for missionary work in this country, and he asked me to mention it in this letter.

If you should come to the L. C. I. now, you would find every one busy. You would visit Ross Hall, which needs a good deal of work yet before it is completed, and you would find fifty-three pupils at their lessons or in recitation. You will listen to our Bible study, our music class, or to one of our twenty-three classes. In three nights of the week you would hear night school classes. After school hours, you would see some of the boys planning lumber, some cutting rice, some grinding corn or some other work. You would of course visit our Wednesday evening and Sunday morning prayer meetings. And then I know you would go

to our Church service and our Sunday School, and in the afternoon to our Temperance Society, in all of which meetings you would find from fifty to seventy-five persons. Our church membership has increased to ten very faithful members. You would see what we are trying to do in Africa and you would say, "No wonder I do not get more letters from there." I missed several number of the PLEA, though I learned that they were taken out of the office at Marshall. I am herewith sending in one new subscription for the paper, Mr. Berry Knave, Marshall, Liberia.

I hope you are well. Remember me to all who know me.

JACOB KENOLY,

GRUNTERS.

Humorously but truthfully expressed in a poem I have read somewhere, is the idea drawn from an old-fashioned log-lifting with hand-sticks-- that in carrying those burdens of life wherein our efforts are suppose to be strong and united, there are always found some fellows who take it out in grunting. They are those who make more ado and carry less than anybody else. They are those who want to be well thought of without incurring themselves to deserve it, and hence resort to the subterfuge of grunting exceedingly in order to divert attention from the utter lack of real help they are contributing. They are-- Shall we say it? -- our constitutional hypocrites, dead-beats, humbugs.

Is there a business enterprise to be supported? A family responsibility to be carried? A fund for charity to be raised? A church-debt to be lifted? An obligation of any kind to be assumed? When the word is given, "Altogether, boys!" how provoking, and yet withal amusing, is it to watch the "grunters." What a noise! What a dust! What a pretense they make of lifting! Oftimes even a preacher may be found who, while discoursing eloquently FROM the text (and I use the word "from" advisedly) "Bear ye one another's burdens and so fulfil the law of Christ," is merely campaigning for strong, willing hands to carry his own share or some load-- is just grunting. Far more of energy is wasted in all this hypocrisy than would be required to contribute something of solid worth.

I daresay that every Educational Rally Day

we have observed has brought out its regular quota of "grunters." In fact, it would seem from the returns that this species was more numerous last year than for a long time. But we are trying hard not to believe this. We prefer to believe that our contributions failed to amount to more than a pitiful \$450 because of the general hard times. Several times the task of raising \$1000 has been set for us. Once or twice we have raised the larger end of it, but more often the smaller end only. Times are getting better and the chances are that we may be financially stronger this Educational Day than last. If all who have been doing will do a little more, and if the "grunters" will stop taking it out in grunting and lift just a little, we will raise that thousand dollars. Now, then, ALL TOGETHER!

JAS. H. THOMAS.

MARTINSVILLE.

Arkansas.

EDITOR GOSPEL PLEA:

Please allow space in your valuable paper for the following, with special reference to our coming Rally day in all our churches for our Educational Interests: The call for means to assist in the work of educating our girls and boys for higher stations of usefulness in our church life and society generally should appeal with great force to the heart and conscience of our brethren. See the great work and influence emanating from those institutions and the great hearts and lives that are being sacrificed for their maintenance and development!

Had we no other institution, to which we could point with pride, we should all turn our eyes and hearts toward the dark continent of Africa and there behold the work of faith and labor of love, of sacrifice and privation of our dear Jacob Kenoly, and think seriously of how much a little will accomplish. Taking a view of the home field we are just overwhelmed with delight as we look forward to the church of tomorrow manned and composed of the young men and women moulded and shaped by the five great institutions of learning and industrial training that are being maintained and controlled by the greatest body of Christian women and men this country ever knew: men and women who have left all that were dear to them and for the love of souls and for the spread of the gospel, have come to be with us to teach and preach, and in every way possible to lift us up and to make of us a people of usefulness to our country, to our fellowman, and to the cause of our Lord Jesus Christ.

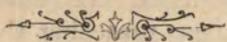
The call that comes to us now and that should have preeminence over everything else at this time is the call of the C. W. B. M. to the colored disciples of Christ everywhere to take a part in doing this great work. The brotherhood of Arkansas has some special interest in this offering when we think of our boys that have gone out from us to bless and to lift up our people and cause, in other states. Young Bro. McMixson who finished at our Louisville school is now preaching the glorious gospel of Christ to our brethren over in Ohio, and our most promising son, Bro. M. F. Mitchell who is now in training at the L. B. O. for the ministry. When we can give to the world such powerful young men right out of our homes here in the great state of Arkansas our hearts should throb with gratitude to those who prepared them for their future life's work. Every state and every disciple in the state should begin now preparing for a creditable offering on our rally day in November. No man who loves right can see his neighbors house burned without feeling a desire to help him to rebuild the house for his family and thus provide for the comfort and protection necessary to their well being. Now stop and think of our dear old "Allison Hall" at the Southern Christian Institute, Edwards, Miss., that burned last fall. See it enveloped in flames and then think of the many prayers and offerings that were consecrated to its erection for the comfort of our girls and boys. All is gone; the trunks and clothes of some of the students gone into nothingness and waste. Oh what a sad scene this must have been to so many who are familiar with the beautiful and attractive campus of the S. C. I., but now go over there and take a look at the scene that now rises to more and more prominence and becomes more beautiful as we ascend the slope to the S. C. I., see those great and beautiful cement blocks made by our own boys and being places in order in the walls of that substantial and beautiful building that shall take the place of dear old Allison Hall! It is superintended by the great heart and brain of President Lehman who goes out with our boys in this work and develops in them the high quality of christian character and workmanship so necessary to the building up of our race and the cause of Christ among us. See those blocks as they are being fitted in their places in the walls; how beautifully they represent the evenness and smoothness in fitting in the many offering that are being made to the various interests of the C. W. B. M. in this and other lands.

(Continue on page 11.)

Christian Woman's Board of Missions.

All C. W. B. M. dues; that is, the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. E. Harlan, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.



Arkansas.

The Arkansas C. W. B. M. State Board meeting will convene at Pearidge, November 20th at 9:30 A. M. All are invited to attend. We hope each Auxiliary president will collect the ten cents per member and send it in at this time.

Yours in the work,
ELLEN BROCK, KERRS.

Texas.

The first Lord's Day in October found us at Leesburg, Texas, with Eld. Alphin and Baby Alphin in a ten day's meeting. This was my first visit to Leesburg, and I never spent a more profitable and pleasant two weeks. We were in the comfortable home of Brother and Sister Jeff Henderson, where we were made to feel at home in every sense of the word. We were indeed pleased to meet the Bible School, and on the 2nd Lord's Day in October, we were asked to superintend the Bible School. This was a splendid school that met under the new tent to study God's word. It was the first school to have service under this tent. This to me was an ideal school, for it was represented from the cradle roll to the grey-haired sirs, who came to learn more of God's word. Bro. Jones, the Supt., was there taking an active part to help us conduct this school. We believed we all were helped in being in this school. We had asked the women and all others to meet us at five o'clock to see if we could effect an organization of an auxiliary to the Christian Woman's Board of Mission. So far did most of them live until they did not meet us until 6:30. But it was an audience that any one would be pleased to talk to. When we had told something of the work of the Christian Woman's Board of Missions and asked for hands of those who would be members, there were fourteen names given. On Monday we had our 2nd meeting at which time I explained to them the use of the TIDINGS and named the officers, and told them how to conduct an auxiliary meeting, at the same time asking them to ask me questions. This helped me to find my officers. Those who are teachers know how much the questions and answers by pupils help us to know them. This was a helpful meeting to me in many ways, as these sisters had never heard of the work of the Christian Woman's Board of

Missions. How eager they were to be up and doing! We arranged a program for Friday night. It was a splendid audience that came to this meeting; and while some were compelled to stand, they stayed with us until we closed. They rendered the October program and paid their dues. Every member in the house paid dues, while those at home sent theirs. This was a splendid beginning. We urged them to read the TIDINGS and PLEA and the president gave me her money to send for TIDINGS while others promised to take the PLEA. There was one thing that struck me forcibly in this organization. The president is a widow woman. When she paid dues I noticed she paid for three, and I inquired for whom and she said "for myself and two daughters." One of these girls is a cripple and the other hardly in her teens. I am yet thinking of this sister. How many I urged to do the work, they say they are not able and yet this good sister can put half of her family in; and I wish you might see these two promising girls. Their mother is building and shaping their lives for eternity and you can read their training in their faces. I am so very much encouraged at the beginning of the Macedonia Auxiliary and its splendid set of officers. At this meeting one more name was added to their roll's.

These are the officers, Mrs. L. M. Jackson (Pres.) Mrs. Robertson, Vice President; Mrs. W. K. Sadd, Secretary, and Mrs. B. L. Falls Treasurer. May God bless and strengthen these women, who have joined the host of women, who are building far better for the future generation to preach the gospel than it was the privilege of this generation to do.

I am yours for service,

Mrs. WM. ALPHIN, Organizer.

WACO.

A Word To The Preachers.

The time for the Educational Rally Day is approaching. Let us as leaders of the people do our duty in setting before the churches the claims of that day upon the gratitude of our people. Let the trump give no uncertain sound that the churches may prepare for the battle. Wherever our people have been rightly informed and appealed to in re-

gards to the observance of this day, there has always been a hearty response. Remember "Like priest like people". Let us have true race love like that, that made Paul exclaim "My hearts desire and prayer to God for Israel is that they might be saved. Now if the Negro race is to be saved from the dangers which threaten its existence, we must freely cooperate with the means of deliverance, the C. W. B. M. Remember the curse of God is upon us if we "come not up to the help of the Lord against the mighty"

Yours for a grand rally,

J. L. WOOD.

WALTERBORO.

Alabama.

Dear readers of the PLEA:—It has been some time since you heard from me. I am still at work at the Lum Graded School, trying to advance the cause of Christ and teach my people to be of some use in the world.

Well, Mrs. Franklin and I attended the Centennial Convention at Pittsburg, Pa. We enjoyed a nice stay there. We do not think we will attend another Centennial, and should we do so we could not have a better time than we had at Pittsburg. I do not believe one could go to such a meeting as that and come away with the same hard heart, if he had one there, against missionary work. The cry "The world for Christ," would soften the hardest heart.

We met Bro. and Sister Bostick of Arkansas, Profs. Thompson and Moss of Virginia. You know I was glad when I met one of my classmates, P. H. Moss, the first time since we parted 8 years ago. I can not tell all I saw and heard, but bare with me until I tell this.

While at Pittsburg it was very cold, it snowed a little, the cold had killed that which was green save those that were ever-green. It did not harm Mrs. Franklin and me and by that you see we were among the classes of ever-greens.

If one would hear the many cries from the foreign and home fields, he would fall in line at once and do more work for fallen humanity than before.

I enjoyed reading Bro. J. N. Turner's article of Oct. 23. I think it was fine and to the point. I agree with him that "the race question should be dropped in the Church of Christ." I believe one should be proud of his race, and have race pride, but not for a selfish benefit. God made of one blood many nations and races. Since that is true to turn

to God we shall return as one, no division at all of races or nations. God has no respect of persons, races or nations. Then, too, friends do you not know there are only two places; one for the good from all races and nation and one for the bad from all races and nations?

If we can not live on this earth in peace and love with the opposite races I am quite sure we will live in the lake that burns forever with them. There you know is no division of races.

Some say we should show the world what the Negro can do and is doing. My friends, what the Negro is doing the world sees. So many are trying to make their lights shine, Jesus says "Let it shine," again he says "A city set on a hill can-not be hidden."

If our race men would quit trying to put something on their lights to make them shine, and let them shine we would get along better as a race. We are too large to be hidden and if we keep a bright light others can see us better. And what we want them to see is that we are living a Christ like life by precepts and by examples. In Christ is love for all, no hatred, no political tricks, no envy nor race pride.

The majority of our race men teach hatred toward the other races. That's wrong. Some say they do not recognize us as human nor treat us with respect. Perhaps that is true. Then you want to execute the Law of Moses on them.

"An eye for an eye and a tooth for a tooth." That's not it yet, because your brother does wrong you should not do wrong too. How can you gain him?

If there is nothing to suffer for! Christ does not mean any thing to us. Listen to Christ's words: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:44. Now if we love Christ and will do His commandments the race pride will be cut out. We can let the world see what we are doing, because we will be following Jesus and that will be worth the world's time to look at and see what we are doing. Some of them are doing things I wish it were so the world and our race could not see at all. Now some one will say I am a white man's Negro, but I will bare it for Jesus' sake. Hoping to hear from more like Bro. Turner, I am yours for Christ,

ISOM C. FRANKLIN,

LUM.

What Christmas Present?

Which makes the better Christmas present—the 52 issues of The Youth's Companion, costing only \$1.75 for the whole year, or one book, costing \$1.50 to \$2.00?



MARTINSVILLE CHRISTIAN INSTITUTE.

In quantity, variety and value of reading The Companion excels. Is not such a paper, bringing every week into the home circle charming stories, articles on a thousand subjects by famous men and women, delightful short sketches, humorous anecdotes, and an infinite variety of other wholesome, entertaining reading—is not such a paper the very one for an appropriate, acceptable Christmas present? Think of it! In a year The Companion gives you as much reading as twenty 400-page books of travel, history, fiction, miscellany, biography and humor, and not a line in it that shakes one's faith in truth and honor, not a phrase that makes light of the things that are sweet and pure. Is it not a Christmas gift worth having—a Christmas gift that is "worth while"?

Send your subscription (\$1.75) at once so as to receive free all the issues of The Companion for the remaining weeks of 1909, as well as The Companion's "Venetian" Calendar for 1910, lithographed in thirteen colors and gold.

—THE YOUTH'S COMPANION.

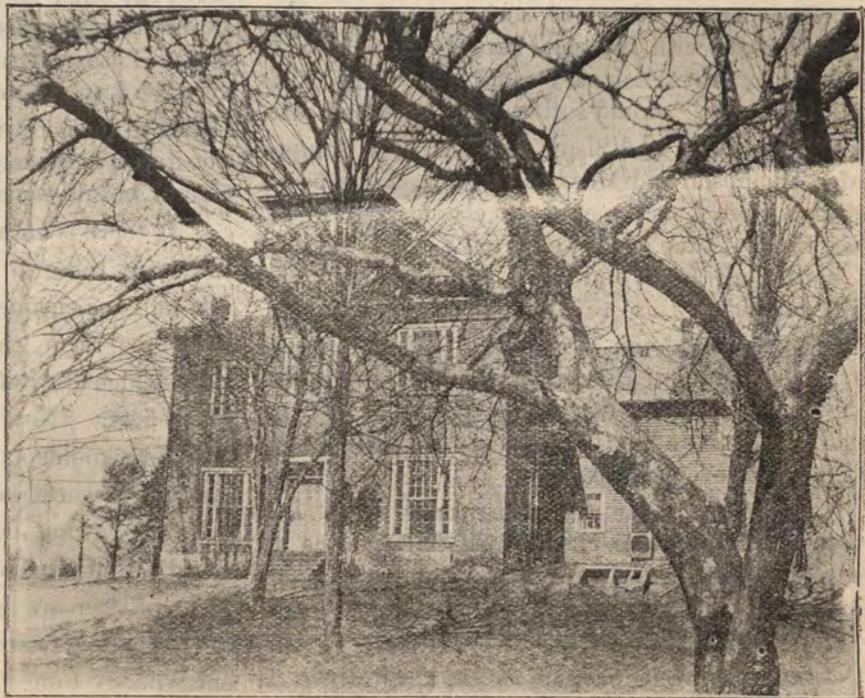
Mississippi.

The Educational Rally Day should be an important day with every disciple.

The DAY was set apart at the request of some of the leading ministers, among whom was our own O. Singleton, to give the Negro Disciples an opportunity to give systematically for Christian education.

The C. W. C. M. is doing real work, the kind that is so much needed. Having the Christ spirit, "Go into all the world and preach the gospel to every creature" they are doing so much to aid and advance Negro evangelization and education, people are commencing appreciate the effort that are being put forth. The C. I. the school that is doing so much for the up lift of our young people, this work was some what

retarded by the burning of our large dining hall, Allison Hall. When the dash came it seemed impossible to get along with out it, but for the time being arrangements were made that answered. It is now being rebuilt and must be completed. It is a beautiful concrete building.



WARNER INSTITUTE, JONESBORO, TENN.

The gift from the observance of educational rally last year will be used to furnish this fine new building. The gifts from this fall will be needed for some new building which must be erected for the work of the schools and for better equipment.

Yours,

K. R. BROWN.

The Cut, but Newsy page of this Special Issue.

(Continued from page 7.)

Brother, having viewed this beautiful scene in all its relations to our people and work can we afford to blur or in any way deface it by with-holding our means? You know that it is said that every member should supply in proportionate part of the energy and influence necessary to the effectual working in the body of Christ. With hold your means is to make flaws in the walls of the great building that we are erecting to salvation of mankind and glorification of God. Every workman must mould his own block for the building. The counsel and advice, the inspiration and uplift given our work by the C. W. B. M. in the gift of Brother C. C. Smith, the prince of workers among us, should inspire us to see that we are in duty bond to heed the call to service. May we all therefore come up to this great day of offering with gratitude and Thanksgiving to God looking forward to the time when our cause shall in leaps and bounds spread all over the state of Arkansas. Because of the presence and work of our sons and daughters who have been trained and prepared and who have been lead to consecrate their lives to the cause of Christ and the redemption of our race we cannot, we must not allow ourselves to take second place on the list of states wherein the Negro disciples are contributing to these interests. Looking forward to a great offering and a glorious Thanksgiving Day, I beg to remain yours in the service,

MOSES POWELL, Evangelist.

ARGENTA.

SOUTHERN CHRISTIAN INSTITUTE.

(Continued from page 2.)

burg to hear President Taft, but were disappointed because the president's boat was delayed and did not reach the city till 9:45 p. m. The boys could not remain over to see him.

* * * * *

For a few weeks we shall try something new in the school note department. The motto of the Southern Christian Institute might as well be "Training for Service." The young people who are trained here are soon to go out to do the Master's service in many walks of life. In school our aim is to make the student's education practical. The boy is not only told how to plow, but he takes a team of mules and plow and under the direction of a teacher he actually digs up the earth. The boy enters the carpenter shop and makes real things that are needed about the institution. The girl enters the sewing room and makes real dresses, the girl learns to do nice laundering by washing and iron-

ing real clothes. The girl learns cooking by preparing the regular meals for those at the Institution. The girl learns to do house work according to the best methods by actually entering the rooms and doing the work under the guidance of a teacher. In the pedagogy class in the normal course the student not only learns what the book says about how to teach, but he also teaches a class of real boys and girls under the supervision of a critic teacher. In our Bible department young men preparing to preach are not only told how to prepare a sermon but they actually get the material together and present it to their teacher and classmates. Most of those who are trained here are to become efficient factors in the life of the church. They are to actually do in their home communities along all lines of church work and since this is the religious age of the newspaper, more and more these schools must turn out young people capable and willing to send in reports of their work to their religious publications. So to encourage what we know must be done, we shall for a time at least ask a student to write what he considers a few items of interest happening about the institution.

James Rundles, of Schieffelin, Liberia, Africa arrived Tuesday morning, Nov. 2, to take up his school work in the Industrial Department. Later he is hoping to take the Literary and Bible courses so that he may return to his native land and be of some service to his people. We trust that he may be successful in his works. He has been since August 22 on his journey. The students and teachers were glad to welcome him.

Prof. Prout arrived Thursday evening from Chicago to take up his work at the head of the Carpentry and Mechanics. He immediately began to put in some wires for the electric lighting in the new dinning hall. Mrs. Prout and the two children will come in a few weeks.

On Sunday, October 31th, we enjoyed a delightful visit from a company of people from the state convention at Jackson Miss. The company consisted of Judge and Mrs. Blount of water Valley, Mrs. Saffley of Utica, Mrs. Brown of Columbus, Mrs. Boswell of Memphis, R. L. Prather of Baldwin, and Mrs. Ida W. Harrison of Lexington, Kentucky. They were a benediction to the school and they expressed themselves as greatly delighted with what they saw. We trust they may come again.

We are now beginning on the last stage of our work on the new hall. It is our earnest desire to have it ready by Jan. 1st.

We now have five students from foreign countries enrolled in school. They all seem to be delighted with their work.

SCHOOL NOTE WRITER.

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson 7.

Lesson for November 14.

Edited From Standard Bible
Lessons.

PAUL A PRISONER.

Acts 28:11-24, 30, 31.

GOLDEN TEXT.—"I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth." Romans 1: 16.

TIME.—A. D. 61. **PLACE**—Rome. **PERSONS.**—Paul, the brethren at Puteoli, the chief of the Jews of Rome. **PERIOD IN PAUL'S LIFE.**—Paul the Prisoner.

INTRODUCTION.

Paul spent three months on the island of Malta, where he was shipwrecked as we studied in our last lesson. During these months Paul and his companions seem to have fared very well. At the end of the three months, a great ship of Alexandria, which likely had wintered at the island, took them to the harbor of Puteoli, thence by the Appian way to Rome. As they were nearing Rome, forty miles out at the Market of Appins, some brethren from Rome met them, and others met them at The Taverns, about ten miles nearer to Rome. These brethren were the ones whom Paul had longed to see, and from their actions, he could see that they had longed to see him.

EXPLANATORY.

11. **AFTER THREE MONTHS.**—Three months from the time when Paul was ship wrecked on the island of Malta. Paul and the other passenger; who were ship wrecked had to wait until early spring before they could resume traveling. **WHOSE SIGN WAS THE TWIN BROTHERS.**—On the ship was painted some sorry image, or some emblem, or some shield, and this sign was what gave the ship its name, and according to mythology Castor and Pollux were the Twin Brothers, the sons of Jupiter and Leda, and they were regarded as the tutelar gods of sailors. Sometimes they were represented by two stars, hovering over a ship, but usually by two young men on horse back wearing conical caps and having stars above them.

12. **SYRACUSE.**—A city on the eastern coast of the island of Sicily.

13. **RHEGIUM. PUTEOLI.**—For the location of these cities, you can look at Geographical map. Rhegium is in the southern extremities of Italy near "The toe of the boot" It is now called Reggio, and is not a very important town. Puteoli is on the

northern shore of the Bay of Naples. Puteoli used to be the principal city there.

14. **WHERE WE FOUND BRETHERN.**—It must have been like an oasis in the desert for Paul to have been permitted to remain seven days for rest in Christian fellowship.

15. **AND FROM THENCE THE BRETHERN, WHOM PAUL SAW, HE THANKED GOD, AND TOOK COURAGE.**—Among the crowd of his dear friends who greeted him were those whom he had known before. The Father in heaven took care that this shipwrecked worn prisoner was refreshed with human sympathy and love.

16. **PAUL WAS SUFFERED TO ABIDE BY HIMSELF WITH THE SOLDIER THAT GUARDED HIM.**—This indulgence must have been due to a favorable report in the letter from Festus, confirmed by the testimony of the Centurion Julius. It might be considered that the apostle had done the state good service in contributing to the safety of the military escort and his fellow-prisoners. The prisoner, however, was fastened by chain to the soldier who kept guard over him, and so the apostle speaks of his "chain," of his "bonds".

17. **AFTER THREE DAYS.**—After he had rested for three days and had had a conference with the brethren, he sent for the leading Jews, so that he might explain to them, that though they all had accused him, yet he truly had done nothing against Israel nor the religion of the fathers, and although he had appealed to Caesar he had no charge to make against his country men. **CALLED TOGETHER.**—Being a prisoner and unable to seek them in their synagogues, he sends for the most influential of them to come to himself.

18. **DESIRED TO SET ME AT LIBERTY, BECAUSE THERE WAS NO CAUSE OF DEATH IN ME.**—No crime worthy of death. This was confessed by them all—by Lysias; by Felix; by Festus; and by Agrippa. It was apparent throughout that it was only the persecuting malice of the Jews which presented his being set free.

20. **FOR BECAUSE OF THE HOPE OF ISRAEL I AM BOUND.**—There is a certain touch of pathos in this appeal to his sufferings as a prisoner.

23. **WHEN THEY HAD APPOINTED HIM A DAY.**—A day was appointed when not only the chief among the Jews, but also a much larger number, could come to hear Paul. All day long he explained the true character of the kingdom.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XIV. Edwards, Mississippi, Saturday, November 13, 1909.

No. 45

HELPFUL TO ALL.

FOR many years we have prayed daily that this work might be blessed of God, and we have been conscious all the time that this has been the burden of the prayers of thousands of our fellow-Christians. How this prayer should be answered we did not know, but we knew that God always answers such prayers in the measure and way we need them rather than as we ask. We thought that the greatest blessing that could come to the work would be its enlargement so that it would bring into co-operation the best Christian people of the North and South and that its resources might be greatly increased. The many things that are transpiring now indicate that the first part of this prayer is being answered and we feel certain that in due time the other will follow. We had a most urgent invitation to address the Tri-State Missionary Convention at Shreveport, La., and at the state convention at Jackson, Mississippi our work had as respectful a hearing as any work considered. After the Convention Judge and Mrs. Blount of Water Valley, Mrs. Safley of Utica, Mrs. Brown of Columbus, Mrs. Boswell of Memphis, Mrs. Ida W. Harrison of Lexington, and R. L. Prather of Baldwin made a visit to the school and spoke the most encouraging words. Judge Blount said he would undertake to get me a place on the program of the State Press Association next spring, that our work might gain more publicity. The Christian men and women of the South are just beginning to understand the motive of their brethren of the North and they are beginning to have a delightful fellowship in this work and all this will redound to the great glory of God's kingdom.

Now how shall the Negro conduct himself in the coming of this better day? In the first place he should remember that here is a work that is unique in character. Nothing like it was ever before done. His earnest prayer should be that he may be wise enough and humble enough to perform well his part. Christ told his disciples to be humble. He told them to take a lower room and wait to be invited higher, rather than to take a higher room and be told to go lower. He told them this not from any desire to lord it over them, but because it is an attitude absolutely essential to growth. Now that the Negro has an opportunity to have the fellowship of

all the best Christian people of the North and South in his own salvation, he should be willing enough to take a lower room so that the work may be done as Christ would do it. If he does this a work can be done in fifty years that otherwise might take five hundred years. An humble co-operation in this will enable us to educate and equip thousands of young Negro boys and girls to enter this work. New schools will spring up in every needy field. Churches will be started in many destitute places and many evangelists will be sent out. Hundreds of thousands of dollars will flow into our channels and a race that is now a menace to America's best interests will be made one of its most useful components. Remember the success of this work depends altogether on your obeying Christ's word to be humble. If at this time much should be heard about "Negroes owning and controlling" all their enterprises, this work would be greatly delayed. The best Christian people of the North and South are beginning to realize that it is their Christian duty to aid the Negro to make of himself what God intended he should be. Let the Negro meekly fall in line and give them every opportunity to do their best. In them he has found an ally that will do more to open up an opportunity for his children than he himself could gain in centuries. If these white people felt that in giving this aid to the Negro they were simply planting in his heart an ambition to "Own and Control," to become dominant, to enter the lists for world power, they would not give a cent. They are bound before God to do the work in such a way that no such unholy ambition shall be born. They are educating the Negro that God may make of him what he intended him to be and God can reveal his purposes best when we are humble enough to take a lower seat and wait until he shows us what he wants us to be. Will not all our readers offer up most fervent prayers, thanking God for the coming of this day and asking him to make them humble enough to enable him to pour out his richest blessings?

It is best for the Negro to humbly confess his present condition and gain whatever help good men may give. Liberia has come to this and earnestly asks a protectorate of the strong government of the United States. All the Negro enterprises of the nature of our great school work need the protectorate of the best Christian white people. This will protect all the earnest ones in their number who want to

(Continued on 7th Page.)

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE.

Published in the interests of the cause
Primitive Christianity and the general interests
of the Negro race.

PRICE PER ANNUM \$1.00

Send all communications to
THE GOSPEL PLEA, EDWARDS, MISSISSIPPI.

ENTERED AS SECOND CLASS MAILMATTER AT THE
POST OFFICE AT EDWARDS, MISS.

Personals.

—R. B. Brown writes:—"Please note the meeting that will convene in district No. 2 beginning Saturday before the third Lord's Day in November at Union Hill Christian Church, we ask all the churches to try and make the meeting a success. We can't afford to say we cannot do; for the Good Book tells us we must do the biddings of the Master."

—W. H. Dickerson writes from the Louisville Bible School:—"School is moving along nicely and smoothly, and promising students are coming in."

The following item of news has been received from Bro. M. M. Bostick, who has been holding a meeting at Russellville, Arkansas:—"Just closed an eight day's meeting at the above named place with no visible results. The meeting was well attended and contributions liberal. The people at that place is badly in need of a minister to serve them regularly. Bro. W. T. York assisted in the meeting."

NOTES FROM OUR SCHOOLS

Southern Christian Institute.

Annie Walker, to assist School Note Writer.

November 8, 1909.

Because of the continual drought a boy is kept busy with the college water wagon hauling water to the campus for all purposes.

Three young men are very busy making up the

school molasses. The girls get a deal of pleasure out of going to see them work when school is out if they can get a stalk of cane to bring home with them. When all is done we will have the finest lot of molasses we have had for a number of years.

Mr. Hampton D. Griffin who has charge of the work at the school house spent a few days at Tillman, Miss., visiting his family, and attending to some business.

We are always glad when we can tell our readers that we are growing. Last Sunday after the good address by our President, three young men came forward and cast their lot with us.

Our school is filling up this fall very rapidly. See the Aecademy! Scarcely a seat can be found. Visit the Night School and see how many are there studying and reciting at night, and working during the day in order to enter Day Sschool next fall.

Yesterbay morning, Nov. 7, it was our good pleasure to listen to President Lehman tell of his trip to the Centennial Convention which was held at Pittsburg, Pa., a few weeks ago. As he spoke, and especially when he told of the communion service, our minds were carried back to the scene of communion of Christ and the apostles.

Bro. R. B. Brown. District Worker, also an old student of this school, was on the campus Sunday, November 7th. He attempted to visit the Edwards Christian Church, but was too late for the morning services and could not stay very well for the night services.

* * * * *

The skin of the boa-constrictor, eighteen or twenty feet long, which James Rundles brought with him from Africa would make it easy for one to believe that the snake when alive could have swallowed easily a calf or a good size cow.

Last evening a large number joined the Endeavor Society. It is quite probable that no larger number ever joined at one time before. It was consecration meeting and was in charge of the President, Belle West.

Have you sent in your quarter for a beautiful S. C. I. souvenir? Secretary Ross will look after your address.

D. Arthur Cook, '08, was married to Ocoala Washington at the Kingsley Chapel M. E. Church, Edwards, November 3, 1909. Mrs. Cook graduated at the Mt. Hermon Seminary last Spring. They have the best wishes of all their friends.

SCHOOL NOTE WRITER.

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

LIST OF "COUSINS"

1. Evy M. Stration, Cedar Lake, Texas.
2. Minnie S. Mitchell, Kerr, Arkansas.
3. John Feilder, Edwards, Miss.
4. Moses Ricks, Schieffelin, Liberia, Africa.

A "Cousin" is one who writes to Uncle Isaac and the young folks at least two times a year.

Arkansas.

Dear Uncle Isaac:—

Will you admit a stranger in your column?

I have been a silent reader of the GOSPEL PLEA and now I desire to become a Cousin, for I delight in reading the fascinating letters of the young folks' page.

I know some one will wonder who this stranger can be, so I will tell you. I am an Arkansas girl; 5 ft. 5 in. tall and weigh 115 lbs. Now cousins, I will ask you to guess my age. I am between 18 and 21 years. I am a disciple of Christ, and think nothing can be greater.

We just closed a meeting here the 4th. Lord's Day in last month. Elder M. M. Bostick of Argenta assisted in the meeting, and preached many inspiring sermons which will long be remembered.

How many of the cousins are lovers of education? I for one. I think we all ought to strive for an education. O how I would like to attend the S. C. I!

Well as this is my first attempt I will not write a long letter, for fear I will weary some one.

Now Uncle Isaac, if I see this in print I will come again soon.

With best wishes to you and all the cousins,

I am,

Yours sincerely,

ETHEL S. FRANKLIN.

RUSSELLVILLE.

Africa.

Dear Uncle Isaac:—

I take pleasure in writing you these few lines telling you that I am well and hope you are the same. I want to see you very much.

I have been reading of you in those papers

that were sent from the S. C. I. I am going to the L. C. I. every day. My Teacher is a man by the name of Jacob Kenoly. I am seventeen years old. My study is Fourth Reader, Arithmetic, Grammar, Spelling and Vocal Music. My teacher wants to take a trip back to America to improve his health and come back again to Africa.

I am your little friend,

A. W. HAWKINS,

LIBERIA.

I put my heart to school.

In the world, where men grow wise

"Go out," I said, "and learn a rule;

Come back and win a prize."

My heart came back again:

"Now where is the prize?" I cried.

"The rule was false and the prize was pain,

And the teachers name was Pride."

I put my heart to school,

In the woods, where veeries sing,

And brooks run cool and clear;

In the field, where wild flowers spring,

And the blue of heaven bends near.

"Go out," I said, "you are half a fool,

But perhaps they can teach you here."

"And why do you stay so long,

My heart, and where do you roam?"

The answer came, with a laugh and song,—

"I find this school is home."

As the insect from the rock

Takes the color of its wing;

As the boulder from the shock

Of the ocean's rhythmic swing

Makes itself a perfect form,

Learns a calmer front to raise;

As the shell, enameled warm

With the prism's mystic rays,

Praises wind and wave that make

All its chambers fair and strong;

As the mighty poets take.

Grief and pain to build their song;

Even so for every song,

Whatso'er its lots may be—

Building, as the heavens roll,

Sometimes large and strong and free—

Things that hurt and things that mar

Shape the man for perfect praise;

Shock and strain and ruin are

Friender than smiling days.

SELECTED.

Reports from the Field.

Mississippi.

Dear Editor:— Allow space in your paper for a report of our quarterly meeting. October 26, 1909, quarterly meeting of District No. 2 was held with Pine Grove Sunday School. The crowd was very dull on Saturday, but increased very rapidly on Sunday. We paid in our meeting \$14.53, grand total raised \$16.00, Paid to District worker \$3.69, Paid to Secretary \$2.00, Paid to Bro. Ellis on his affliction \$1.25, Paid Bro. K. R. Brown \$1.00, turn to treasurers \$8.50. St. Luke and Little Zion failed to report. We hope the schools will do better.

Yours in Christ,

MARTIN.

L. J. LINCOLN,

Dear Editor:—Inclosed you will find one dollar which will renew my subscription to the GOSPEL PLEA for another year. I have indeed enjoyed the paper very much in the past. I think that you have succeeded in making the GOSPEL PLEA a necessity in every Christian family, especially in every colored christian family. I would be at a great loss without it; of course I subscribe for it.

BURDETTE.

JOHN CARTER,

AFRICA.

Dear Editor:—Will you kindly allow me space in this believing paper?

I have been for sometime thinking to write you. I have read of the many writers, and I feel greatly interested in this work.

The Lord has blessed us by sending Bro. Jacob Kenoly to us. He has done a great work here in this hard country, I feel that the Lord has blessed him in all his works; he has been faithful to us. And now he is ready to send one of our students from the L. C. I. to the S. C. I.

I immigrated from Ceter Town, Polk county Georgia, in 1896 to Liberia with my family. My wife's people are in Georgia and Texas. Since we have been here we have had many hardships which we did not find in America. This is a hard country. We need people to come to Liberia who will do their best for the Lord. The people here need to be taught as Christ taught his disciples. If the teacher should ever make a visit to the S. C. I. we hope that he will return to us.

I had two children to attend school at the S. C. I., I will always love that school.

Yours for Christ,

ELBERT HAWKINS,

LIBERIA, DENHAM STATION.

Dear editor:

I thought to write you these few lines to show my appreciation to you for the great interest which you have taken in us on the south west shore of Africa. We are only able to give praise to God for these blessing which we now enjoy. The Lord has been showering his blessings upon us through the good people of the S. C. I. and we feel thankful to you all for remembering us. We are now sending to you our brother in Christ, in school, and society.

We are very sorry that we have to part, but we have given him into the hand of our great Creator who rules over land and sea. I trust that he will reach the S. C. I. safe and continue to be faithful in discharge of his duty in all things. We feel proud that you all have no respect of person and think as much of the Affrico-Liberian boys and girls as of the American boys and girls, and we feel glad to have the privilege of sending to you one of our schoolmates. It affords us much comfort to know that there is still hope of Liberia being brought out from under the veil of ignorance and darkness.

Dear editor I am still attending school. James and I were classmates. He will surpass me in studies but if our teacher continues with us I will not be found very far in the rear. The further I enter in my different studies the more I feel the need of an education We would be glad if the girls could go to the U. S. A. to be trained to do missionary work in Liberia. I believe there is a part for them which no others can do, Our problem in this country is greater and more difficult than that of the boys. I believe if our training which should be done in the homes among the girls is neglected it will have its effect; and if we are not trained we cannot give that we have not.

I am praying that the girls be given an opportunity in Liberia where they have so many hard problems to face.

May your prayer continue in our behalf, I remain your sister in Christ,

RUTH E. WALKER.

LIBERIA.

Kentucky.

Dear Editor:—Permit me to speak a few words to the readers of the GOSPEL PLEA. A few days ago we had the pleasure of having with us Brother and Sister Bostick enroute for the Pittsburg Centennial, they had a few hours lay over here. The writer met them at the depot and conveyed them to the L. C. B. S. of which they for long time wanted to see. After having been entertained by Mrs. Dicker-

son a short while, we left for the recitation rooms. We arrived at the time of the students' meeting, after making acquaintance with Prof. Thompson and the students all seemed to have been eager to hear them, whose names had occurred so often in the GOSPEL PLEA, so the time of the students meeting was given them and they made interesting talks.

Departing immediately (leaving behind many encouraging words) for the great Centennial Convention, accompanied by my room mate to the Seventh street station.

Many of my friends wanted to meet Mr. and Mrs. Bostick. I insisted on them to stop with us on their return. After arriving in Pittsburg I received a letter from Bro. Bostick stating they would be in Louisville, again Friday. Many of my friends were invited to be with us to meet them. It being the students' Literary night, it was changed from Literary to religious service.

Bro. Bostick preached an able sermon: Zealousness, followed by an interesting talk on missions by Mrs. Bostick. Many friends, to their regret, came in after they had gone. They boarded the train about nine o'clock for home. Left with me their sincere wishes for my success.

No doubt it will be interesting to my friends in my home state to know how I am getting along. I am yet well pleased with the school. We have great advantages here that many schools do not have. I have been called to a church at Madison., Ind. about fifty miles from Louisville. I have a fine people who seem to be much interested in me. I have had one addition since I have been at Madison. The white people are pleased with our work and are assisting us in struggles. Pray for my success.

Sincerely yours,

M. F. MITCHELL,

LOUISVILLE.

North Carolina.

Dear Editor:—This is to let the brotherhood hear from this place. I have just gotten back from Pittsburg, Pa., where I spent one week attending the International Centennial of the Christian Church. The two churches I am pastoring sent me; paying all my expenses including rail road fare, board and lodging. Pittsburg is a great city and I witnessed a great meeting. On Monday night Oct. 25, I lectured on the Centennial. The church was crowded and my audience enjoyed it, and seemed to be very much inspired. All who attended the centennial have an idea of what I told them in my lecture. We showed some things that we brought with us from the centennial that interested the audience very much. Namely: Souvenirs made out

of Alexander Campbell's house; a picture of Alexander Campbell and the old home house before it was torn down. Several things from the S. C. I. The little apron made by one of the students of the S. C. I., attracted much attention and almost every female in the audience wanted it. I don't know who has been the most fortunate in receiving blessings from the hands of our friends: myself or my better two-thirds (Mrs. Peters.)

While I was at the centennial, the church in Virginia that helped to send me, also remembered Mrs. Peters by sending her a express box weighing 207 lbs. All charges prepaid. To say that the box was worth \$25 would be putting it down at the very lowest rate. It contained the nicest assortment of groceries. While the Lord is blessing us temporally he is also blessing us spiritually.

We had three to unite with the church at this place last Sunday. One from the Holiness Denomination, one from the Methodists and one by letter. The people who visit our services are beginning to see that we have the only "PLEA." I am talking up the Educational Rally Day. Will write an article on it soon.

Yours in the service,

R. L. PETERS,

WINTONALEM.

Texas.

OUR FIRST MONTH'S WORK

We began our year's work the first of Oct. at Leesburg, Texas with the Macedonia church. Here we found no Auxiliary to the C. W. B. M., but when we left, we left an organization with fifteen members. How glad these sisters were to hear of the great work of missions done by the women of the many races. How willingly they cast their lot to help carry on the well begun work.

From Leesburg we went to Cason to be with the Shady Grove Auxiliary, on the third Sunday. We were met at the depot by Eld. Knight, Sister Walker and Ross. We are always made so welcome at Cason, that we fell ourselves quite at home with this people. We were well cared for in the comfortable home of Sister Walker. It was a joy to be with her and cheer her life, and to have her experiences cheer us in our work. Sister Walker, being a widow with just herself and little daughter, was glad to have Baby Alphin with his rollicking and romping to make her forget the cares of life. She is one of the faithful members of the Auxiliary there.

Continue on page 7.

Christian Woman's Board of Missions.

All C. W. B. M. dues; that is, the ten cents a month paid by each member; and all special collections of the auxiliaries, should be sent to Mrs. M. E. Harlan, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.



Arkansas.

Dear Editor:—

It affords me much pleasure to speak through your good little paper to the many readers of the PLEA a few things concerning our great Centennial celebration which convened at Pittsburg, Pa. 11-19.

My husband and I boarded the train at Little Rock at 3:30 p. m. on Lord's Day after our services, preaching and the C. W. B. M. meeting. At 9:30 p. m. we were at Memphis, Tenn., from there we went to Louisville, Kentucky, my old home state where we meet Bro. Moses Mitchell, one of our Arkansas boys with his room-mate, both of whom are attending the Bible School. We were taken to the residence of Mrs. L. R. Dickerson where she had prepared dinner; then she served cream and cake. Mrs. Dickerson is quite entertaining, after this we were soon up stairs where we met Prof. Thomson engaged in teaching the Bible Class. We were indeed glad to meet Bro. Thomson as we had longed for an opportunity; we could see from his lovely smiles and honest work that he was indeed a christian man with a broad heart for the christian cause. In a short while we were permitted to address the school by the introduction of Moses Mitchell. We said few things and off to the depot for Cincinnati. Then on we traveled to Pittsburg arriving there at 6:10. Tuesday morning. Out to the great National Centennial of Christ's disciples where we met 30,000 gathered in the name of Christ, where all meek disciples could get there strength renewed. I would to God that every christian could attend these meetings one time. They would catch an inspiration to do more for the cause as never before. I presume that all prejudice and hatred would banish from the two faced black man and white man. While there I heard the many great speeches from Mrs. Harrison, Mrs. Adelaïd Gail Frost, of India, Miss Florence Miller of the Kentucky Mountain School, Pres. T. C. Howe of Butler College, subject: Christian Education. After this our faithful missionaries from the various point in the wide world Bro. S. G. Innin and family of Mexico, Bro G. D. Purdy of Jamaica, Mrs. B. M.

Fuller and husband, and others from Porto Rico. To look into the fates of these dear missionaries and to think of the great sacrifice in giving up home and friends to go to the heathen land is heart reding for the name of Christ. Dear Christian friends, think of it and then ask yourself the question how would it be with you or me. They need your prayers. Now just think of Jacob Kenoly in Africa. Will you go? No. Will you only help to christianize the broad world? If not why not? The next speaker was our dear Brother C. C. Smith. Bro. C. C. Smith must indeed be a true christian! "Wherever you meet him he is pleading for full fellowship in Christ, true co-operation in the gospel of our Lord and Savior Jesus Christ. I believe that his report and work concerning Jacob Kenoly aroused every christian to do more in co-operation. Then came Mrs. D. A. Wickizer of Oklahoma with an impressive message of unity of the cause, unity of the work, and unity in the spirit. This indeed was wholesome; again her question was to mothers asking them, "Are you busy in the things you ought to be?" Dear sisters of the C. W. B. M., the more I go to these great meetings the more I see that we must lead the world to a higher and brighter life. Dear friends, my heart goes out for unity with all nations as the father prayed that we all be friends. I do not read in the Bible any where that christians should give up their christian duty to please any person or persons, but the Bible says if we love Christ we will keep his commandments. He says go to all nations. Dear beloved friends, if there is a better way please tell us?

At this convention we had the pleasure of meeting Pres. J. B. Lehman and Miss Hunt who gave us a hearty hand shake. Pres. Lehman is the Negro's friend. The more I meet him the better I understand him. He is always ready to advise you for better on any question you may ask. We were glad to see our A. W. Taylor of Ill. who has been visiting us at the S. C. I. After this we had great pleasure in meeting our dear colored christian brothers and sisters from the various states. Pro. L. R. Dickerson of Ky., Prof. Jas. H. Thomas of Martinsville College, Va., Prof. Patrick Moss, Rev. Peters of N. C., and our dear Brother and Sister Franklin of the Lum Graded School. I enjoyed myself so very much. Such places are where we catch the right spirit.

After a pleasant stay of three days we had to return home and having arrived in Louisville again enroute for home. The same boy and others welcomed us back to the college to tell of our trip to Pittsburg. So we talked a short while, all seem to enjoy it. Prof. Thompson speaks very highly of Moses Mitchell and also wants more good young men as Moses. Moses is among our best boys in Arkansas he made things pleasant for us. May God bless the C. W. B. M. for this great school and teachers. Every man and woman should be a C. W. B. M. worker. One may ask why. Will tell why because our sister Phebe was servant of the church and a successor of many in the churches and also her dear husband the word successor and the word Auxiliary have the same meaning as helper or aid, assistance or to relieve want or distress. Auxiliary support by joint exertion, influence, are used as auxiliary troops, and dear friends, if words mean anything that is all we, the humble sisterhood are doing for fallen humanity. We arrived home alright found all looking and waiting to hear from the convention. We too, spoke briefly all seem to enjoy the story. Our dear faithful Sister Brock wished very much that she had attended. Sister Brock is a faithful President and does all she can for her people. After our talk, I ask for the dues on the GOSPEL PLEA.

Mrs. Gary Moore gave \$.50 and Bro. Gary Moore \$1.00 and Mrs. Pennie Holden \$2.00 who is a faith reader of the PLEA, also added two new subscribers Bro. Greene Alloway three months, and Mrs. Mary Simms a Baptist sister three months and Bro. Joe. Smith 50 cents, total \$4.50. After this appointment of Mrs. Bertha Mason Fuller missionary of Mexice will speak to my people in route for home. Did you read the PLEA No. 1 Helpful to all? And Mrs. Celeste Howard's letter, also, Mrs. Almer Jones's and Mrs. J. B. Lehman's.

May the many Christians who differ with us in mission, study carefully and let us all go on to heaven to gather for the spread of the gospel.

MRS. SARAH L. BOSTICK,
Organizer.

P. S. Board meeting Saturday at 9:30 a. m.
before the third Lord's Day in November.
ARGENTA.

HELPFUL TO ALL.

(Continued from page 1.)

work, and it will hold at bay all the unworthy ones who are self servers and vain babblers and it will insure a condition whereby thousands upon thousands of dollars can flow into the work with an assurance that it will be well expended. Besides this it is the one ground upon which there can be a fellowship in the present state of our segregated society.

(Continued from page 5.)

I was pleased to have two good meetings with the shady grove Auxillary and to add two members to their number. With sister Williams as President sister Mitchell, Secretary and sister Walker Treasurer, we have a splendid set of officers who are faithfully giving their best efforts to the work. How thankful I was when I saw their earnestness. We found the pastor right there to help and encourage the work,

On Thursday sister Walker drove us five miles to meet the sisters at Union hill. Here we met another set of faithful women. We gave an out line of the work we hope to accomplish, and suggestions as to the future work. I am sure we never spent a more profitable after noon in his service.

On Friday we left the Dangerfield and was met by sister Wallich, mother of the large Wallich family and truly a mother of the church. No one can be in the home of Bro. and Sister Wallich with out being made to feel that you are at home. The joy was ours to be in the home of faithful, and earnest hearted pioneers, where our concern was common.

On the 4th Sunday we were to have our meeting, but so many of our members had gone to the Dallas fair untill we could not have a meeting. We had the pleasure of meeting the officers with whom we discussed the work. On Wednesday night we were able to have a splendid meeting, and I believe the Dangerfield Auxillary will now move on with new life. Some misunderstanding about the dues had crept in, but the money was held untill I came, I straightened them out and they made their first report. Sister Missouri Wallich is their faithful Pres. and will push things now, with the assistance of the pastor and mother Wallich. Bro Knight came over to be with us on Lord's day. He is now serving us at Carson and Dangerfield.

No one can know how much a worker is helped when they have the assistance of the pastor, as they go from place to place to do work.

On Thursday we came back to Carson to be at Union Hill on Friday, Saturday and Sunday in a district meeting. We were made welcome and happy in the comfortable home of Bro. and Sister G. W. Rogers. Eld. Rogers is fortunate in having a wife whose whole heart is in the work. To meet and know sister Rogers is to love her. Bro Rogers can not be other than helped in his work by his home life. Bro. Rogers serves the church at Leesburg, Mt. Vernon and Omaha, He is not afraid to have the state workers in his pulpits. He urges the evangelist and organizer into all his churches, and is there to help them.

Continue in next issue.

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson 8.

Lesson for November 21.
Edited From Standard Bible
Lessons.

PAUL'S STORY OF HIS LIFE.

2 Cor. 11:22-28:1-10.

GOLDEN TEXT.—"And he hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness."— 2 Cor. 12:9.

TIME.—Probably about A. D. 57.

PLACE.—Paul's letter was written while on his third missionary journey in Macedonia. **PERSONS.**—Paul and the Corinthians. **PERIOD IN PAUL'S LIFE.**—Paul the missionary and Paul the Author.

INTRODUCTION.

You know that Philippi, Thessalonica and Berea, are places in Macedonia, and that they are the first three places evangelized by Paul. The term "Achaia" used for the region in which Corinth was situated, was the Roman name for a province which includes the states that made up ancient Greece. When Greece was brought under the dominion of Rome, a province was formed with this title, and a Roman proconsul placed at the head of it. It was in this capacity that Gallio was ruling at the time of Paul's first visit to Corinth.

EXPLANATORY.

22. **ARE THEY HEBREWS?**—They seem to have claimed an authority over the Gentiles at Corinth because they were Hebrews—the covenant people—and Paul says if they can make such a claim, we can make it also. Hebrews is the oldest name for the chosen people of God. We can notice that in the Old Testament it distinguishes them from the native people of Canaan. In the New Testament we have the Hebrews and the Hellenistic Jews; that is those that spoke Hebrew and those who spoke the Greek language. **ARE THEY ISRAELITES?**—Descendants of Jacob. Were they of the true religion, worshipping the one God? If they were, who was Paul? **ARE THEY THE SEED OF ABRAHAM?** Inheritors of the Messianic promises given to Abraham? If they are, so is Paul. In Phil. 3:5, Paul says that he was of the tribe of Benjamin and a Pharsee.

23. **ARE THEY MINISTERS OF CHRIST?**—This was the boast of these men, and they seem to have questioned Paul's right to be called a minister or apostle. Paul holds that he is more of a minister

than they are and gives his proofs in verses twenty-three and twenty-seven.

24. **OF THE JEWS FIVE TIMES RECEIVED I FORTY STRIPES SAVE ONE.**—None of these beatings are recorded in the Book of Acts. The only one recorded that we know of was inflicted by the Gentiles. The Jews were forbidden to inflict more than forty stripes. They generally stopped at thirty-nine for fear they may have made a mistake in counting.

25. **THRICE WAS I BEATEN WITH RODS.**—You can read of one case, in Acts. 16:22, 23. **ONCE I WAS STONED.**—That was when he was in Lystra on his second missionary journey. **THRICE I SUFFERED SHIPWRECK.**—It is to be remembered that the shipwreck which we have just been studying about, took place between Paul's voyage to Rome, occurred later than the date of this letter. **A NIGHT AND A DAY HAVE I BEEN IN THE DEEP.**—It must be that he was shipwrecked and had to float around on some plank or a piece of wreckage.

26. **IN JOURNEYING OFTEN.**—We learn of the awful perils which he suffered, by studying these journeys. These are some of them. **OF RIVERS.**—He had to cross these without having bridges to use. **OF ROBBERS.**—Every road in Asia Minor was endangered by robbers. **FROM MY COUNTRY MEN.**—The Jews hated Paul. **FROM THE GENTILES.**—While he was traveling, most of the time he was with the Gentiles. **PERILS IN THE CITY.**—In many of the cities where Paul preached the people rose up to drive him out. **PERILS IN THE WILDERNESS.**—While he was in Asia Minor, he would go through some of the wild, thinly populated regions where he would be in danger of robbers, wild beasts hunger, cold, and in need of water. **PERILS IN THE SEA.**—From storms, rocks, pirates, quicksands and other perils. **PERILS AMONG FALSE BRETHERN.**—Those who were seeking self rather than service for Christ.

27. **IN LABOR.**—1 Thess. 2:9; 2 Thess. 3:8. **IN WATCHINGS OFTEN.**—Read Acts 16:25, where Paul and Silas are singing and praying at midnight. **IN HUNGER AND THIRST.**—See 1 Cor. 4:11; Phil. 4:12. **IN FASTINGS OFTEN.**—Hunger unsatisfied for a long time. **IN COLD AND NAKEDNESS.**—Read 1 Cor. 4:11.

28. **BESIDES THOSE THINGS ARE WITHOUT.**—Marginal reading, "besides the things which I omit." **ANXIETY FOR ALL THE CHURCHES.**—Paul considered that his sufferings were small as compared to the establishment and the care of the churches. What do we think today?

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XIV. Edwards, Mississippi, Saturday, November 20, 1909.

No. 46

HELPFUL TO ALL.

of the Church



Christ said "Go ye into all the world and preach the gospel to every creature," and this has become the standing order through all the ages of Christ. The command is unqualified. It is, preach the gospel to every creature. But from the very nature of the work to be done, it must continue through ages and ages. It is equal in meaning to about the following: The time has now come when you must begin to redeem the world by a system of teaching. Your task is not finished when you have first proclaimed the truth, but you must continue till this truth has developed and redeemed those to whom you preach, and the work must include "every race and kindred and tongue." Christ entrusted the message to the conscience of his followers and they have used their best judgment in carrying out the work. That they could preach to every race or to every individual of any particular race, was an impossibility. They therefore had to decide where to begin. In a general way they had divine guidance for they were to begin in Jerusalem and then continue on to Judea, Samaria, and the uttermost parts of the earth.

The first race in their way to the uttermost parts of the earth was the Romans and therefore all energy was expanded on them. We imagine if a skeptic had been present when the work began, he would have said, "Do you think you can preach a gospel of love and patience and kindness to a nation that has done nothing but kill and murder for twelve hundred years?" But as is usual in such cases, the men who undertook the work had more faith than comprehension of the vastness of the task and they began forthwith. That the undertaking was herculean is clearly seen by the awful things the Romans did after they came into the church. It was a disagreeable task, but they did it and we bare our heads in the presence of the men and women who could do it.

The next great task was to preach to the barbarians of the North, the Germanic races. If again our skeptic had been present he would have said, "Do you think you can make anything out of those Teutons? Why, they worship the oak tree and offer human sacrifices. You might as well cast your pearls before swine as to try to develop

them with a system of teaching." But, gain, the men and women who had the task in hand had a larger faith than comprehension of the vastness of the undertaking. That the task was great is proven by the awful things the Teutons did during the first five hundred years they were in the church. But that the work was worth doing is shown by the beautiful Christian civilization these same Teutons now offer to the world.

Now the time has come when the Church has sufficient reserve energy to undertake the work in its entirety. Efforts on a vast scale are being made to bring Japan, China, India, Tibet, and Africa into the Kingdom. The task of bringing in the hosts of Mohammedanism has scarcely begun, but it will be systematically begun in the next few decades. Again our skeptic meets us by saying we might as well cast our pearls before swine; and we trust again our faith is larger than our comprehension of the vastness of the undertaking, and again they will be brought into the kingdom and when it is done we will see that it is good and the evening and the morning will be the great day of rejoicing.

At present our selfishness is greatly appealed to. We fear that if we preach the truth to these child races, they will take away some of our privileges; but in this we forget that our civilization has so expanded that we are thrown into intimate relations with these child races, and unless we give them the gospel, they, in their depravity, will take away all our privileges. This is illustrated by former president Roosevelt and Czar Nicholas. We give our citizens liberty and consequently our president has comparative liberty. Roosevelt felt free while in office and after he had left it to go alone on great hunting trips. On the other hand, Nicholas has kept his subjects ignorant and depraved and in turn he has but little more freedom than one of the men in our prisons. The lesson is, we must give these child races the gospel or they will destroy us.

That the task is great and that we make dismal failures on some goes without saying, but be it great or small, that is the work on the program of the church of the present day and woe be unto us if we follow not the program.

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

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Personals.

—Rev. C. H. Dickerson of Nicholasville, Ky., writes:—"We are just home from a great meeting at Mt. Sterling, Ky. We began there October 18th, held 3 weeks, had 29 added, raised two hundred and six dollars for all purposes. Eld. W. H. Brown is the shepherd there, his equal would be hard to find. Educational Rally Day next. Who'll be first heard from?"

NOTES FROM OUR SCHOOLS

Southern Christian Institute.

Belle West, to assist School Note Writer.

November 15, 1909.

November 15 being a cloudy morning made us believe that the water boy with the College water wagon would have quite a bit of rest from hauling water for campus use. But we failed to get the rain to keep our water boy from being busy another week. So you see that not every cloudy day brings rain.

Prof. Willis Prout is very busy at his work on the new building. The boys that are putting in the electric wires in the new Dining Hall, under the direction of Prof. Prout, are getting along nicely.

The librarian, Miss Gardiner, is kept very busy recording the number of books that are gotten each week by different students. The students in the Academic and College Departments appreciate reading these books very much. They are developed enough to know what impressions make upon their lives. Is the reading of good books any help in building a good character? Yes. Yes, I say a hundred times. To read the lives of great men will surely make us just a little better.

Come into our school on Saturday afternoons. The literary societies are busy carrying out their programs which have been carefully prepared for this appointed time.

The students are very anxious to know if they can have their Thanksgiving dinner in the new dining room in Allison Hall. It all depends upon the faithfulness of the working boys, whether we shall or not. Allison Hall was burned last fall and is being rebuilt principally by boys earning their way in school.

The printing office force has been working earnestly for the past two weeks getting out Educational Rally Day issues.

Two of our students, Eliza Willis and Arah Evans, are spending a few days in Vicksburg at the home of the former.

* * * * *

The following program will be given on Thanksgiving Day for the Educational Rally:

Song, Congregation; Scripture Reading, Mr. Prout; Song, Congregation; Prayer, Mr. Young; Quartet; Address, Mr. Ross; Chorus; Recitation, Rose Coycault; Duet; Address, President Lehman; Collection; Song; Benediction.

The carpenter boys are lathing the dining hall. President Lehman went to Jackson Monday to see about employing plasterers. The four porches are completed. Most of the partitions for the rooms have been put in. The ceiling to the rooms down stairs in the kitchen part has been finished. There will be great rejoicing if we are able to move into the building by Christmas.

"YE BE THEN BE RISEN."

Risen with Christ—

To walk no more henceforth the world's broad way,
But in the narrow path to follow Him, each day
Of life so fair.

Risen with Him—

To live the life of Christ in service true.
To speak the Christ-life word, the Christ-like work
to do

In His dear name.

Risen with Christ—

To love no more the things of time and sense,
But Him supremely, and His will, from hence,
To make my own.

Risen with Christ—

Then shall my heart be set on things above;
Then shall my life be filled with heavenly love;
This is my prayer.

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

WHAT MIGHT HAVE BEEN.

BY ALBERT T. FELIX

Today my thoughts are dwelling
Upon a youth I knew.
He had a noble mother,
A father kind and true.
They loved him oh, so dearly,
And sought his soul to win,
But he was wild and reckless,
And drifted into sin.
He spurned the blessed Master
Who would have saved him then.
How sad when years there after
He thought what might have been.
He might have been a Christian
And blessed this world of woe;
He might have led to Jesus
Some wanderer from below.
Oh, stop and heed the warning,
My dear beloved men,
How sad when looking backward
To think what might have been.
From home this youth departed,
And wandered far away;
He squandered time and money
And reveled night and day.
Wild oats he freely scattered,
And laughed o'er what he'd done.
With vile and low companions
He sinned and had his fun.
The news soon reached his mother,
Her heart was broken then;
How sad when years thereafter
He thought what might have been.
He might have been a Christian
And made success of life.
He might have had a family—
A home and loving wife.
Oh, stop and heed the warning,
My dear beloved men,
How sad when looking backward
To think what might have been.
While golden time was fleeing
An awful life he led;
His comrades all forsook him
And let him beg for bread.
Alas, his heart was hardened
To powers here that save,
He died in want and misery
And filled a drunkard's grave.
His precious life was wasted

And judgment followed then,
And now in utter darkness
He thinks what might have been.
He might have been a Christian
And dwelt with God above,
He might have been in heaven,
The land of light and love.
Oh stop and heed the warning,
My dear beloved men;
How sad when looking backward
To think what might have been!

Dear Editor:—At last during the past two weeks we have succeeded in harvesting almost all our products. Our potatoes have been dug and hauled to their place. The pea vines have been moved and put in the barn. A portion of the field has been plowed and more seeds have been sowed. We new work boys at the Southern Christian Institute are having an enjoyable time at our daily work.

We should remember to work while we work and play while we play for that's the way to be happy and gay.

These boys are busy at their work from the break of day to the setting of the sun and are just as happy as a bird building its nest. Some are cutting wood, some are hauling wood, some are building fences, some are working on the new dining hall. There is always work to do at the S. C. I.

James Rundles of Africa arrived here Tuesday morning. He says that he has been on his way the sum of two months.

We are pressing on the upward way by faith. By and by we will have the new building done. Mr. Prout arrived here last night. He is going to put electric lights in and that will be all right.

Yours very truly,

EUGENE LEWIS.

INSTITUTE RURAL STATION.

Our list of "Cousins" is growing. Won't you join today? All you agree to do is to write to Uncle Isaac and the young folks twice a year. I believe if we work hard enough we can make our page much more interesting than it is. Now all together, push!

I suppose this issue of the PLEA will not reach most of my young folks until after Educational Rally Day. If the rally was not held at your church at the regular time, I hope it may be

(Continue on page 7.)

Reports from the Field.

Alabama.

PROGRAM OF THE

Quarterly Meeting of the Auxiliaries of the State of Alabama, To be held with the Salem Church, Saturday and Sunday, December 11-12, 1909.

SATURDAY PROGRAM.

- 10:30 Prayer Service by Mrs. Ed. Waters and Miss Annie Payne.
- 11:00 Welcome address by Miss Virginia Patterson. Response by Bro. Ed. Waters.
- 11:30 Appointment of committees. Remarks by visitors. Collection and adjournment.

AFTERNOON SESSION.

- 1:30. Prayer service by Miss Mattie Warren and Miss Alice Averheart.
- Report of auxiliaries and officers.
- 2:00. Paper by Miss Volina Bowie.
- Discussion:—The Benefit derived from C. W. B. M., opened by Bro. Cornelius Grey.
- Collection and adjournment.

SUNDAY PROGRAM.

- 10:00. School taught by Wm. Warren and Ed. Waters. Reviewed by Willie Bowie.
- 11:00. Prayer service by Mrs. Carrie Martin and Mrs. Ann Averheart.
- Paper, "The Auxiliary, a mission station in the church," by Miss Tyson.
- 12:00. Solo, by Mr. C. J. Edwards.
- Address, Woman's work in the world's redemption, by Miss Roxie C. Sneed.
- Duet by Misses Callie and Cora Bowie.
- Sermon by D. C. Brayboy, State Evangelist.
- Collection by W. T. Brayboy and A. H. Brayboy.

Benediction.

Mrs. G. A. Franklin,
Prof. Isom C. Franklin,
Prof. L. B. Brooks,
Committee.

North Carolina.

Dear Editor:—

It will be gratifying as well as interesting to the many readers of the GOSPEL PLEA who are faithful adherents to the Christian doctrine to note the fact that the colored Disciples of Christ of the eastern part of this State held their (39th) thirtieth annual Assembly in the St. Luke Church at

Goldsboro, October 19-24.

Elder W. A. Steeley of Creswell, one of the most scholarly and eloquent preachers we have, was elected President, Eld. A. H. Hargett, of Dover, Vice-President, Eld. J. C. Cordon, of Pantego, Secretary, Prof. J. H. Battle, Assistant Principal of Southern Pines Normal and Industrial School, Assistant Secretary, and Eld. E. L. Whitfield, of the Senior Class School of Arts and Sciences of Biddle University, Charlotte, Corresponding and Educational Secretary.

The most important doings of this meeting were these: We decided to organize in as many churches as possible Woman's Auxiliaries to the Christian Woman's Board of Mission. (No systematic way of organizing was enacted).

Secretary C. C. Smith, having sent letters to the assembly concerning the C. W. B. M. and the Educational Rally Day, many of the pastors pledged to hold a rally in their congregation which we hope they will observe.

The convention owned a thousand dollars worth of land in Greenville on which they intended to establish an institution of learning, but Goldsboro being a more appropriate place, it voted to move the site to this city, and a board of trustees was appointed for this business also to look after the building which is to be begun in the near future.

This is a noble step as Goldsboro is a city of from 10,000 to 15,000 inhabitants. Fifty miles or more or less of street car line is being laid. There are in this city three Christian Churches, (Colored) with a membership of about 750.

Goldsboro is in the center of a circle whose diameter is 60, in which circle there is on school doing the work that the Goldsboro Christian College is preparing to do. In this circle there are thirty-five churches of our faith and color and about 3,000 disciples. Near the circumference of the circle is the Atlantic Christian College (white) at Wilson, twenty-four miles north of this city.

The possibilities for establishing a great school here are unparalled. Besides the conditions mentioned above, the people of the city of Goldsboro are anxious for us to make their city the Athens of our Convention. This was evinced in the pleasing address of welcome made by the Mayor of the City at the beginning of the meeting and emphasized by the people of all denominations in the hospitable and Christ-like manner in which we were entertained while at their hands.

Also the speeches and general conversations of Prof. G. W. Reid, leading business colored man and Rev. C. Dillard, Ph. D., Principal of the City Graded School and pastor of the Presbyterian Church; thus we have the co-operation of all irrespective of color or religious opinions.

Elder I. Darden, pastor of our church in Goldsboro, is elected chairman of the Board of Trustees. Elder Darden pastors the two finest and most costly built churches we have and is a successful business man, owning several thousand dollars worth of property in three counties of the State.

Elder B. J. Gregory of Greenville, Elder C. R. D. Whitfield of Kinston, Prof. W. R. James of Jamesville, Pres. Elder W. R. Steeley and the Sec. Eld. J. C. Cordon constitute the Board of Trustees, also Prof. J. H. Battle is a member of the Board.

As corresponding and educational secretary, we shall endeavor to induce a good number of the pastors to observe the Educational Rally Day and also to get ladies of the church to organize their department on proper basis. We shall also correspond with Sec. C. C. Smith as to the recognition of our school work. We need help. We want to do something but there has been a great deal of misunderstanding among us. A mountain of indifference has been in existence. But thanks be to God that these hinderances are being moved. Yes banished like the mist before the rising sun, and by the eye of faith we can see the dawn of a better day.

We shall be glad to hear from any of the brethren who can give us a word of encouragement.

Brethren pray for us,

E. L. Whitfield,

Cor. and Educational Sec.

Editor of the GOSPEL PLEA:—Dear Brother, please allow me to say a few words through your most valuable paper to the brethren, regarding their duty to the Christian Woman's Board of Missions and Educational Rally Day. Brethren: the Educational Rally Day is near at hand and we have a splendid opportunity to show the C. W. B. M. how much we appreciate their work among us as a race by our offering. The C. W. B. M. is supporting five or six schools in America and one in Africa and what these good schools are doing for the betterment our race can't be over estimated. Mr C. C. Smith the Sec. of C. W. B. M. who for many years have been doing so much toward educating and evangelizing our race and who knows our needs and is doing all he can to supply

them, will be happy and encouraged to see us give an offering on Educational Rally Day that will surpass all other previous rally day offerings.

As a member of the Piedmont District, I want to urge the Brethren of my District to let us all try and raise on Rally Day (Nov. 21, 1909) \$200 in order to let all the churches having one hundred or more members give \$20.00; those having fifty or more \$10; those having twenty five or more \$5.00. Listen Pastors, Elders, Deacon, Ladies of the church, S.S. Supt. Teachers and scholars: the Educational Rally Day is near at hand, let me urge upon you to talk it up, pray it up, and give (money) it up.

R. L. PETERS,

WINSTON—SALEM.

Mississippi.

Dear Readers of the GOSPEL PLEA:— As my husband, Rev. H. D. Griffin, is away attending school at the S. C. I., I find home a lonesome place. When I think, however, for what purpose he is there I rejoice for the gospel's sake and in my rejoicing I recall one now gone to his rest. In 1905 or 1906 Bro. Wm. Scott visited our home and urged us both to go to school. When we argued that there was not enough money for even one to go he cited us to the C. W. B. M. schools for Negroes and insisted that at least Bro. Griffin enter the nearest one of these, the S. C. I., where many influential men and women had at one time earned the whole or a part of their schooling.

Bro. Griffin at last decided to go with what he could raise. The home churches raised him five dollars and the Sunday school convention gave him ten dollars. This is the help he received while attending school a part of two sessions. Now he has entered the third session and hopes to be prepared to help supply the great need of men for the gospel field.

That is what we need, prepared men, and we have schools to prepare them. Let us unite, dear readers, and do what we can to carry this great work on. Then if we can do more, try it in peace and love, but never think we have no schools for we have five schools and we have men to prove these schools, such men as K. R. Brown, evangelist of our own state of Mississippi, Prof. Isom Franklin of the Lum Graded School in Alabama and Jacob Kenoly who has sailed across the sea to the jungles of Africa and is doing a great work there.

Now dear readers, lay aside all evil thoughts, read and think for yourselves, live true to the commandments of God and he will bless our homes and our fields and everything we put forth our hands to do.

Your for His Cause,
HATTIE J. GRIFFIN,
State Organizer.

TILLMAN.

Christian Woman's Board of Missions.

! l C. W. B. M. dues; that is, the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. E. Harlan, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.



**Brief Paragraphs from Convention Addresses;
taken from Echoes from Pittsburg.**

"The best preparation for service is SERVICE."
LAURA G. CRAIG, Buffalo, N. Y.

"We must go ahead; there are millions of dollars and thousands of women not yet reached."
—MARY A. LYONS.

"I would that every woman might have the blessing that I have had in my thirty-five years of service."—MRS. J. C. KING.

"We must never return to small things; the Centennial enterprise has measured our ability; we must go forward."—MRS. HARRIET C. JENNINGS.

Mrs. Bertha Mason Fuller, in speaking of the Monterrey flood, and of Mrs. Atwater's telegram, "Sympathy and two hundred dollars," said: "Sympathy adorned is better than unadorned."

The following Watchword and Aim for 1910 was adopted by the convention at Pittsburg:

CHRIST ENTHRONED IN OUR HEARTS.
85,000 Women.

CHRIST PRE-EMINENT IN OUR GIFTS.
\$350,000.

CHRIST HONORED IN OUR LITERATURE.
40,000 MISSIONARY TIDINGS.

Arkansas.

Dear Editor:—The first Lord's Day in December is C. W. B. M. Day. I ask every Auxiliary of the State to observe this day. Let the president arrange for a short program and ask every body to give twenty-five cents to one dollar. The money raised will help to preach and teach the Gospel every where. O, don't say you cannot give to every call. Yes, you can. Don't you buy something for your home and yourself every month? If so why not help all nations every month? "Give and it shall be given unto you." Cotton 13 to 19 cents. God has blessed you with this privilege to give. Let all

the auxiliaries observe this day and report through the PLEA. A working christian always feels good when he has given something to help some one. Give to Educational Rally Day and C. W. B. M. both.

Dear Christians, this only comes once a year. Just think who is giving you life each year. Give willingly. Give for Christ's sake.

We are just from Plumersville attending the District meeting. As this was our first meeting we did fairly well. There were some interesting topics discussed. Lord's day morning at 11:30 a. m. Eld. W. M. Martin preached a soul stirring sermon, on Christian Life and Duty. Our dear consecrated Evangelist M. Powell, responded to the text. He is indeed a deep reasoner in the Gospel. He is a great help to the Auxiliaries. I trust to see the time when all preachers of the Gospel may do what they say and say what they mean. Preachers of the Gospel should be the best and truest men on earth. Not having two faces for every person you meet. Not a liar, nor a peace-breaker but a peace-maker. How many of you preachers can go to God truthfully, honestly, and faithfully in these things.

Dear Christians, when a preacher is afraid to have another preacher or an Evangelist to visit his congregation. there is indeed something rotten up the creek.

After Brothers Martin and Powell were through the writer made some brief remarks about the great convention at Pittsburg. I tried to arouse a renewed interest in mission work among the dear sisters.

If some men would keep their mouths out of the women's business and just work their own row, they would come out better. I will call a name the next time.

I spoke to the people at Plummerville about Jacob Kenoly's needs. They gave me \$1.50 which I shall send him soon.

I am yours for the work of the Master,

MRS. SARAH L. BOSTICK,

ARGENTA.

The Cut, but Newsy page of the Gospel Plea.

Texas.

(CONTINUED FROM LAST ISSUE.)

The Eastern District meeting was called to order by Eld. Tom Williams, the District president. The sisters were given most of the day Friday to organize. Sister Rogers was named as president and at the next meeting in January the sisters will be there to do business, brothers. Many suggestions were made and the writer was asked to out-line the work they should do. Here as we have done in other meetings we encourage the sisters to adopt plans that we may encourage the work and aid the weak.

The brothers got very busy on Saturday and Sunday and planned well to begin to do some work that would count. At first there was a little selfishness on the part of a few not wanting to throw its assistance to the State, but the president took a manly stand and told them that they were a part of the State and must assist the State in its efforts to raise funds and mission money. The members saw and fell in line. Bro. Williams was named district evangelist for the next quarter. The next meeting will be at Leesburg and with Bro. Williams in the field we predict a good meeting. The good of these District meetings are untold, as so many more poor members can reach them than can the State meetings. When the cause is plainly given to the members of the church and an outline of the State and District work thoroughly discussed we stand a chance of getting more activity among our church members. The good sisters saw that there was enough to eat on the ground for three days. At three p. m. Saturday the hour was given the speaker. It was a splendid audience and an attentive one. At the conclusion of our remarks three members were added to the Union Hill Auxiliary and one to Cason.

During this month's visit we have been urging our members to read the PLEA, and TIDINGS and another paper if possible, either the STANDARD or EVANGELIST.

If you will read and see what the Church of Christ is doing it will arouse new activity. We received five new subscribers for the PLEA and three for the TIDINGS.

One thing forgotten in speaking so fast, and that was to mention the splendid work done by Sister Lorenia Mason, president of Union Hill Auxiliary. Praying God's blessings on these women who have entered the work whole souled,

I am yours for the service,

MRS. WM. ALPHIN, Organizer,

Waco.

Dear Editor:—Allow me a little space in your esteemed paper to say a few words respecting our work in Texas.

On Saturday the 30th October, the State Board met at Dallas at the call of the President, Prof. T. W. Pratt who is also superintendent of the Bible Schools of the State.

The Board met at the home of Bro. C. W. Wallick and had a very helpful and interesting session.

The report of the State Evangelist was very good; the report shows 6 additions to the church, 11 to the Bible schools.

\$39.90 raised on the field, \$34.75 for personal remuneration.

The Board regrets very much the death of Bro. A. Mitchell who for several years was member of the Board and treasurer.

His place was filled by Bro. I. Crayton of Circleville.

Bro. R. B. Wells (the present treasurer) having left the State, his place was filled by Prof. S. A. Scott of Paris.

The work is taking on increased interest and much good is being done thro the visits of the Evangelist Eld. Wm. Alphin and his wife, who is organizer of the Women's Work. The Churches are kept posted with respect to their duties as mission workers by the Corresponding Sec'y. We are hoping and praying for a great work in Texas this year.

J. H. E. THOMPSON, Cor. Sec'y,

PARIS.

HEART TO HEART TALKS.

(Continued from page 3.)

held during the week or two. I know that you want to help build the new Girls' Hall, named Smith Hall, in honor of our beloved brother, C. C. Smith. The girls are still living in the old shop where they moved after their building burned. The building will be made of cement blocks and will cost fifty cents a piece. If you give a dollar for Educational Rally Day you will know that you have two blocks beautiful building. If you are never permitted to look upon the building, yet will you know that many girls will find a home there in the years to come as they strive to train their young lives for efficient service. Let our rally cry be, "Two blocks for Smith Hall."

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson 9.

Lesson for November 28.
Edited From Standard Bible
Lessons.

PAUL ON SELF-DENIAL. (WORLD'S TEMPERANCE LESSON).

Rom. 14:10-21.

GOLDEN TEXT.—"It is not good to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth."

—Rom. 14:21.

TIME.—A. D. 58. **PLACE.**—Romans was written in the city of Corinth near the close of Paul's third missionary journey. **PERSONS.**—Paul and the Romans. **PERIOD IN PAUL'S LIFE.**—Paul the Missionary and Paul the Author.

INTRODUCTION.

The proof that Paul wrote the letter to the Romans in Corinth is this: At the time of writing he was about to start for Jerusalem with a contribution for the poor, made by the churches in Macedonia and Achaia. He says in the Epistle: "But now I go unto Jerusalem, ministering unto the saints. For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem." The journey to Jerusalem here spoken of is the one from Greece which is described in Acts, beginning with the statement: "He came into Greece; and when he had spent three months there and a plot was laid against him by the Jews as he was about to set sail for Syria, he determined to return through Macedonia." That is the same journey, is seen from his remarks in regard to it made in his speech before Felix, "Now after many years, I came to bring alms to my nation, and offerings." The considerations prove that the Epistle was written in Greece; and the circumstance that Gaius was his host as he says in 26:23, shows that it was in Corinth, for there Gaius resided, as we see from 1 Cor. 1:14, "I baptized none of you save Crispus and Gaius."

The last Sunday in each year has been set aside for "World's Temperance Sunday."

EXPLANATORY.

10,11. **THOU.**—Who eateth not. **WHY DOST THOU JUDGE THY BROTHER?** The "weak" were judging the ones who did not share their scruples.

12. **SO THEN.**—As a conclusion from what Paul had been saying. Every man must live and be judged by the light he has.

13. **BUT JUDGE YE THIS RATHER.**—Turn your

judgment to yourselves, and see to it that the things that you do, do not cause others to fall into sin. The man who gives up something for the good of some one else is not, by so doing, giving up his liberty. He has the liberty not to do, as well as to do.

14. **NOTHING IS UNCLEAN OF ITSELF.**—Nothing is any longer ceremonially unclean. Mosaic distinctions were abolished, and it is of these that Paul speaks. **TO HIM WHO ACCOUNTETH ANYTHING TO BE UNCLEAN, TO HIM IT IS UNCLEAN.**—The one who believes an act to be sinful, whether or not it so appears to others, is guilty of sin in committing it. This is true because he is going against his sense of right in deliberately doing wrong what he believes to be wrong.

15. **IF BECAUSE OF MEAT THY BROTHER IS GRIEVED.**—The person who sets the fatal example is partially, at least, guilty of the final results.

16. **LET NOT THEN YOUR GOOD BE EVIL SPOKEN OF.**—Because misunderstood, because it led to evil results, thus bringing discredit upon the cause, and upon the very things that are so good and precious to you.

17. **THE KINGDOM OF GOD IS NOT EATING AND DRINKING.**—These are matters of little importance. In themselves they do not make a man better or worse.

18. **WELL PLEASING TO GOD.....APPROVED OF MEN.**—Self-denial for others pleases God, and wins the admiration of men.

19. **THINGS WHICH MAKE FOR PEACE.**—As quickly as possible, step aside from all strifes about meats and drinks and festivals and seek love to God and to each other, and the peace that is the natural product of that love.

20. **OVERTHROW NOT FOR MEAT'S SAKE.**—For the gratification of a personal desire, which could be given up without loss to any one.

REMARKS.

Our liberty ends when it begins to lead others into a wrong.

Watch out for the person who takes the social glass. He is a dangerous friend, and you will be led down, and down by him.

One man has said, "Even men who smoke one cigar a day cannot be trusted with my most delicate work."

The saloon is held to be the prime source of all crime. It has no right to exist at all.

Pres. J. B. Lehmann.

Sub. Rural Station.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XIV. Edwards, Mississippi, Saturday, December 11, 1909.

No. 49

HELPFUL TO ALL.



A SIMPLE SOLUTION.

Below we publish a letter from Sam Jimmerson who attended our farmer's meeting three years ago and determined to try it.

Raise What You Need At Home

I am raising at home plenty of corn and potatoes, peas, molasses, hay, garden vegetables and meat. I do this without extra cost by working every Saturday on things outside of the crops. I make as much cotton as before and have all these things extra. It does not pay to have a large number of hogs or too much stock of any kind. A man should plant an early corn patch and some speckled peas that will get ripe early. I keep my hogs where the horses and mules feed and they thus get all the waste. I cut the corn stalk with the corn on it and let the hogs and horses eat together. What the horses drop the hogs get.

The pea crops is our greatest reliance. In 1906 I threshed out 80 bu.; in 1907, 40 bu.; in 1908 50 bu.; and this year I have plenty for my own use. For three years my feed has cost \$75.00 each year. I do not work hard but keep busy doing something all the time. I have not bought over \$100.00 worth of meat in two years, nor over 25 lbs. of lard. Of such things as I can raise, I raise more than enough to do me and have some to sell with which to get money to buy that which I cannot raise.

Sam. Jimmerson

This man lives on rented land which is, or is generally supposed to be, a great hindrance in carrying on diversified farming. What he has done on rented land would be a comparatively easy task on a farm of his own. Let us note the steps in his work towards living at home. The first thing he did was to use Saturday outside of his crops. Instead of making that day a holiday he worked in his garden. Thus what he made in his garden did not detract from his corn and cotton crops at all. He made as much corn and cotton as his neighbors and had his garden besides. Last week he invited the writer down to see his things. He has nearly a hundred chickens

that are well cared for. In his pen are six hogs that will average 250 pounds each. His garden was as nice as we have seen in this section. All we need is a better home market and all such farmers as he will become prosperous.

For the past few years he used what money he had left over when his crop was marketed to buy flour, soap etc. for the next year. He did not buy these things and carry them home, but he paid for them with the privilege of getting them when called for. This is a species of dealing in futures that is advisable and the merchant who does it is a real benefactor.

The good influence of this kind of farming is plainly seen on his children. All of them are hardworking young people and in school they do well. So often the prosperity of the father is the ruin of the children, because the father lets them feel that they are to have it easier than he had it. Instead of the father doing this, he should lead his children to help him in all this planning and working. He should make them feel that he will do all he can for them and then they must do all they can for him and his work. Above all, the father should take care that his prosperity does not spoil himself. A few years ago we tried to help a young man who seemed to start right in his prosperity, but in a short time he began to get others to do his work and then he began to go down hill rapidly till he committed crimes and found himself in the toils of the law. There is only one way to make prosperity profitable to a man's life and that is by honest hard work. We suggested to Jimmerson that he must not let this success spoil him and he said there was no danger, and he said he and his children will do all his work and what they can not make by the laws of honest farming they do not want.

There are thousands in this section who can do as well. Many are moving away in this boll weevil panic. Every day train loads of goods are going to the Delta country. The planters there hope to make one more crop before the boll weevil comes to them. When it gets there these farmers will find it necessary to move on again, and by that time they will have nothing left. It is better for the honest, hardworking ones to remain where they are. During the next two or three years there will be many op-

(Continue on page 7.)

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

Issued every Saturday from the press of
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REPORT OF THE EDUCATIONAL RALLY DAY
OFFERING FOR THE SECOND WEEK
AFTER THE "DAY."

North Carolina

Winston-Salem, North Main St. Church and Sunday
School, by Annie King,.....\$2.00;
Winston-Salem, High Maple St. Church, by R. L.
Peters\$3.25;
Total,\$5.25.

Alabama.

Lum, Ala., The Sisters and Brethren, (By Miss
Roxie Sneed),.....\$9.03;
Lum Graded School, (by Isom Franklin), 10.00;
State Disciples, (by Isom Franklin), 24.00;
Total,\$43.03.

Tennessee

Shelbyville Church, (By J. W. Scott) \$4.50;
Total,\$4.50.

Kansas

Maple Hill Church and S. S., (By Carrie Wallace),
.....\$1.10;
Total,\$1.10.

Texas

St James Church, (By W. B. Washington), .70
Total,70

Virginia

Chatham Church, (By L. H. Ivy),.....\$5.00
Total,\$5.00

Mississippi.

Edwards Church, (By M.H.Jones).....\$10.39
Union Hill Church, (By C. Jennings).....\$2.01
Total,\$12.40.
Total for the week,71.98.

Following is the standing of the states the second
week after the Rally Day.

South Carolina,.....\$2.20;
Kentucky,.....14.00;
Tennessee,.....24.50;
Texas,.....4.95;
Louisiana,.....1.50;
Virginia,.....10.00;
North Carolina,.....5.25;

Alabama,.....43.03;
Kansas,.....1.10;
Mississippi,.....12.40
Total,.....\$118.93

See what a fine start some of the states have
toward their apportionment—Alabama and Ten-
nessee. In the other states the brethren in the
Churches must go to work and see that this
Rally Day service is held or their state will fall
behind. Every Church should have a part in this offer-
ing this fall. If your Church gives ten dollars it furn-
ishes 20 blocks for the Girl's Hall for the S. C.
I., and if it gives \$5.00 it furnishes ten blocks
and so on. I am sure each Church wants to furn-
ish a block of blocks for the new building to be
erected next year at the S. C. I. Hold the Rally
Day service and send the offering to

C. C. SMITH,
1365 Burdette Avenue,
Cincinnati, Ohio.

Following are the name of those making the
offering at Lum, Alabama:

George Surles, 25 cts.; Annie P. Brown, 25cts.;
L. B. Brooks, 25 cts.; Arthur Jeffrey, 25cts.;
Cornelius Warren, 25cts.; W. A. Brayboy, 25cts.;
D. C. Brayboy, 50cts.; Mrs. D. C. Brayboy, 35cts.;
W. F. Brayboy, 25cts.; Alfred Edwards, 25cts.;
E. D. Price, 25cts.; J. P. Brayboy, 25cts.;
L. G. Cook, 25cts. R. M. Surles, 25cts.;
Roxie Sneed, \$1.00; Mrs. Nancy Patton, 25cts.;
Mrs. A. Smith, 25cts.; A. D. Patton, 25cts.;
Willie Robinson, 25cts.; Willie Bowie, 25cts.;
Philip Edwards, 25cts.; M. Jackson, 15cts.;
Bill Patton, 15cts.; Mrs. N. Edwards, 10cts.;
S. Watson, 10cts.; Mrs. F. Jordan, 25cts.;
Mrs. Snow, 10cts, Mrs. Lee, 10cts.;
Mrs. Crocket, 10cts. Mrs. Minnie Brayboy, 10cts.
Mrs. L. Brayboy, 10cts. Mrs. Kitty Gresham, 10cts.
Others gave 5 and 1 cent pieces which brought the
collection up to \$9.03.

Yours truly,

ROXIE C. SNEED,

Lum.

The money Rec'd. on Educational Rally Day
is as follows from the Lum graded school:
Isom Franklin,.....\$3.50;
Georgia Franklin,.....2.00;
Roxie Sneed,.....1.00;
Luther Brooks,.....1.00;
Annie Brown,.....1.00;
Mary Tyson,.....1.00;
Students and visitors,......50;
Total,\$10.00

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks.

Mississippi

Dear Uncle Isaac; I am very glad indeed to spend some of my best time writing. I am one of the S. C. I. boys. I have been here for a month, and I am almost forced to say that I am thankful that God has spared me to meet this day. My work sometimes is very hard, but when it is, it crosses my mind several times a day, that I must never be down-cast but strive to do my very best in every good work. I must endeavor to look well to the future and be prepared to do what shall be assigned me.

Yours in His name,

Willie Moore,

Edwards.

Arkansas.

Dear Editor of the GOSPEL PLEA: I take pleasure in writing a letter to your paper for the first time. I visited the C. W. B. M. board meeting at Ker Ark. on the 21st. inst. at 9:30 a. m. The house was called to order by the Pres. Mrs. Ellen Brock Song no. 145, Prayer by Mrs. Bostick.

At 11:15 a. m. buisness program. First report from Sec. and Pres. members and organizers, which was an inspiration to all. It was indeed interesting to me, as it was my first trip to the board meeting. I have been a member of the auxiliary about one year and I gained much information at this meeting. After hearing the many workers, Mrs. P. Martin, Mrs. Philips, Mrs. A. Jones, Mrs. Holden, Mrs. B. Ivy, Misses M.S. Mitchell, J. Bright S. A. Godbey and the writer had a paper, subject "What Shall We Do to be Saved?" after which a story of the Centennial Celebration by Mrs. Bostick. The following questions were asked: There are how many colored auxiliaries? How many members? What was meant by living link members, and life members? After which a collection of \$3.85 was raised for sick members of the auxiliary. At 2:30 p. m. we adjourned for dinner which was served by Mrs. Annie Morris. She prepared dinner for all. This was a kind deed done for the hungry. Then we turned back to the unfinished buisness. I indeed enjoyed my visit to the board meeting and also to the home of Mr. and Mrs. Mitchell. I hope to meet the next board meeting at North Argenta church Feb. 1910 which will convene Sat. before the second Lords Day. Pray for

me that I may grow stronger.

Yours in the work.

Aurelia Jones.

P. S. I have enjoyed reading the Heart to Heart talks for sometimes.

I am a member of the Lord's Day School, and also Sec'y. I am now attending school at M. W. Gibbs High School. My grade is seven. My teacher is very kind indeed, her name is Mrs. Bessie Burden. She was married last Wed. night. I would like so much to attend your school. I shall ring off now as I am sure you are tired of reading.

Aurelia.

LIST OF COUSINS.

1. Evy M. Stratton, Cedar Lake, Texas.
2. Minnie S. Mitchell, Kerr, Ark.
3. John Fielder, Edwards, Miss.
4. Moses Rick, Liberia, Africa.
5. Ethel S. Franklin, Russellville, Arkansas.
6. A. W. Hawkins, Schieffelin, Liberia, Africa.
7. Eugene Lewis, Edwards, Miss.
8. Freddie Tucker, Edwards, Miss.

All you have to do to become a "cousin" is to promise to write to Uncle Isaac and the young folks at least two times a year. Look at the addresses of the "cousins" and you will note that Mississippi has the most and Arkansas and Africa are tied for second place. I wonder how the report will stand when the next list of cousins is printed next time. We would not be surprised if Mississippi would get the most because The GOSPEL PLEA is published in that state, but there ought to be a lively scramble among the other states for second. I believe you can even beat Mississippi if you get busy. Let each one of us be loyal to our state and show our colors. Three states and one foreign country have been heard from up to the present.

I know the young women will appreciate the following poem:

THE GUEST OF EVERY DAY.

Homely work is mine today,
Floors to sweep, and fires to lay,
Plates to wash and clothes to mend—
Work which never seems to end;
Yet I pray,
Jesus, be my guest today.

Not as one to dwell apart,
In the spare room of my heart,
But as one to whom my prayer
May confide the smallest care,
Thus I pray,
Lord, be thou my guest today!

At the closing of the day,
When once more my heart shall say,
In this busy life of mine:
"All the glory, Lord, is thine!
Christ, I pray,
Be the guest of every day!"

Reports from the Field.

Mississippi.

Dear Editor:—It has been quite a while since you have heard from me, but I am working in the cause of Christ. I ask to be allowed a small space to say something about our work. We held our last quarterly meeting for the year 1909 at Union Hill Christian Church. We met quite a nice little congregation on Sunday. The State Evangelist, not feeling well, Bro. T. Nelson and Bro. Alex. Moore did the preaching, and I must say they both preached a good sermon; just such gospel as we need among the Christian churches. As we could not observe that day we observed Thanksgiving Day, Thursday, Nov. 25th for Educational Rally Day. We met few in number. All seemed to be merry and rejoicing for that great blessing which we had together. Our pastor, Eld. John Lomax was with us. Robert Brown, another brother. spoke for us.

We will observe C. W. B. M. Day in the near future, preparing for our last quarterly meeting to be held at Rose Hill Church.

The amount raised was \$2.01 for Educational
Your State Missionary,

CORDELIA JENNINGS,

PORT GIBSON.

Dear Editor:—Please allow space in your excellent paper to say a few words to the Sunday School workers of Mississippi.

The time is fully ripe when you must do as the poet Emerson has said, "Hitch your Wagon to a Star," if you would succeed.

I hope each Superintendent will do his best to have his school meet every Sunday, though the way seems a bit cloudy. Remember that behind that mist the sun is shining.

You leaders must hustle, and constrain the followers to work. If you don't do your part we are sure to come short in our next meeting.

We realize that this has not been the best year for those of us who are farmers, yet we ought to be very thankful and feel that we are being blessed after all.

A goodly number of our older brethren and sisters are moving to the delta. We wish them success, yet regretting to see them leave us because we feel and know that we will miss quite a deal of good services, but my dear co-worker, let me implore you to labor in the services of the Lord and he will bless you.

At Union Hill we succeeded in raising \$2.01 for Educational purposes, and \$0.70 for treasury. We hope to do more next time.

There were a number of our good members absent, who have never failed us; so we feel that our report is yet closed.

Now let us get to real work and make our meeting in January a success.

Hoping to hear good from all schools, I remain yours in Christ,

A. G. SNEED,

PORT GIBSON.

My dear Brethren and Sisters. This is my first time to come before you to try to preach an Educational Sermon. This day should be a great day among all Negro disciples throughout the United States of America. And also farther even in Jamaica and Africa.

Our subject for to-day is Freely Ye Have Received, Freely give. Matt. 10:8.

God's service is not measured to his people, but has no end. For David says in the 34th Psalm, "God redeemeth the soul of his servants, and none of them that take refuge in him shall be condemned."

Paul, in signifying God's love and service toward men says in Rom. 8:32.—"He that spared not his own son, but delivereth him up for us all, how shall he not with him also freely give us all things?" Since there is no length, no height, no depth to God's service to his servants, what is the length and depth of our service to God?

This day, I say, should be a great day among our people: A rally day, an Educational Rally Day—a day to show the measure of our service toward the elevation and upbuilding of Christ's Kingdom among men and women. Today we have a great problem before us in our temporal affairs, and nothing can solve this problem but the co-operation of the white and black people. No one can solve it alone, and that is the boll weevil problem. It will take the co-operation of both to solve it.

So it is with the educating and elevating of the Negro race. It will take the co-operation of the white and colored disciples of America to solve this great problem of ignorance and superstition.

We were a race of people just after the surrender far over in Macedonia, and the cry went out, "Come over and help us or we die."

Then these broadhearted Christ-like men and women of the white race said among themselves: "We will lend them a helping hand, and lead them to the promised land."

So they established a school here and there, and one far across the sea for our people, where our dear Bro. Kenoly is striving hard with all his might to sow the seed of the Kingdom. And

they have said unto us: "Come all ye that are heavy laden and we will give you rest. And every one that thirsteth, come ye to the water and he that hath no money, come ye, buy and eat; Ye can buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? And your labor for that which satisfieth not?" So I say unto you my dearly beloved, let us co-operate with these noble hearted white people in the upbuilding of humanity.

This day I say, should be a great day among us. For it was the thought of Bro. O. Singleton, with that eagle eye, looking down the line of time and suggested that a day be set apart for all the colored churches of Christ to take a collection for the education and evangelization of our people.

So let us all fall in line and give something to this great and worthy cause. Remember the Lord said "It is more blessed to give than to receive." All of us who have been buried with Christ in baptism and have risen to walk in that new life and have been made heirs of God and joint heirs of Christ, must hold up his banner until he saith "Enough done thou good and faithful servant, come up higher." 1 Cor. 2-12. Now we have received not the spirit of the world, but the spirit which is of God, that we might know the things that are fairly given to us of God. So then as we are received of God all things freely, let us freely give to this most needed cause.

I beg to make the following report of Educational Rally: Those that gave are:

Bro. Z. H. Howard,	\$2.50;
Sister Z. H. Howard,	2.50;
Bro. T. B. Frost,	1.50;
Sister T. B. Frost,	.50;
Bro. M. H. Jones,	1.50;
Bro. Albert Berry,	.50;
Bro. R. Donerson,	.50;
Bro. H. Foster,	.25;
Bro. James Singleton,	.25;
Bro. Erastus Singleton,	.25;
Public Collection.	.76
Total,	\$10.51.

M. H. Jones, Elder,
T. B. Frost, Sec'y.

EDWARDS.

Alabama.

Dear Editor of the GOSPEL PLEA— You will please allow me space in your paper to say a few words concerning my trip to the Centennial Convention.

By reading the columns of the PLEA, STANDARD and EVANGELIST I see so many articles written concerning the Convention that I cannot restraint

writing. I left Lum enroute for the Convention on Sunday, accompanied by my husband. We arrived in Pittsburg Monday night. We were due there at 11 o'clock p. m., but our train was late. So we arrived there about 1 o'clock a. m. We were in company of many white brothers and sisters. Quite a number of messenger boys met the train and carried us to the assignment station. When we arrived at the station, there were committees busily assigning the many hundreds to a subassignment station. We chanced to be assigned to the Knoxville Church. The Knoxville street car carried us within two blocks of the church. There were eighty of us on one car; each had a suit case or grip. So you can imagine how we fared on that car. We were glad to get off and walk those two blocks. When we arrived at the church we found other committees busily assigning you to your boarding place.

Oh those christian women! One of those committees, in person of a woman I owe all of my enjoyment during my stay there. She assigned us to such a nice home. We had been assigned by others of the committee to a home, but this good woman said, "No, we must do better than that. We must find these people a better home." With her own hands she took the cards from the table looked over them, and found the one she thought would do, then said, "This is the one."

It was now 3:30 a. m. The messenger boys were busy carrying the delegates and visitors to their homes as assigned. When the first two boys returned after we had our card, she said, "Take these people to this place, (giving them a card for a guide.) Don't leave them until they are safe in this home which they are assigned." Each boy had a suit case. They led the way, we followed and soon reached the place, after which the boys bade us good night and were off.

It is now 4 o'clock a. m. We went to bed and had a pleasant night's rest. The next morning we found our way to Carnegie Hall where many thousands had assembled for service. Among the number was this dear sister who assigned us to our good home. She knew us, being near us she stepped up to me, and patting me on the shoulder said, "I see you are here, you did not get lost. I am so glad you got here." We enjoyed the program of the morning session. Then adjournment for dinner was in order. During our recess we had a many hearty handshakes, among the number were Bros. C. C. Smith, J. B. Ichman, Miss Punt, Rev. P. H. Moss, Rev. and Mrs. Bostick and others. No one could have been present at this convention without getting an inspiration.

I have already left my home, relatives and
(Continued on 7th Page.)

Christian Woman's Board of Missions.

All C.W. B. M. dues; that is, the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. E. Harlan, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.



NOTES.

During the next few weeks we will give a splendid review drill on the work and workers of the C. W. B. M., published in the King's Builders. I hope every auxiliary member will keep these and use them frequently in their auxiliary meetings until all the members are familiar with the review.

The drill is found in the December number. This copy alone is worth the price per year which is 25cts. I hope a number of the auxiliary workers will subscribe for it this year. The Junior C. E. Society at the Southern Christian Institute gets thirty copies every month. We could not get along without it. Send 25 cts. to Miss Mattie Pounds, Missionary Training School, Indianapolis, Ind.

1. Question. For what do the letters C. W. B. M. stand?
Answer. Christian Woman's Board of Missions.
2. Q. What is the Christian Woman's Board of Missions?
A. An organization of women and young people for telling the world of Jesus.
3. Q. Where is their central office?
A. The Missionary Training School, Indianapolis, Indiana.
4. Q. When did the women begin this work?
A. In 1874.
5. Q. Where were the first Missionaries sent?
A. To Jamaica.
6. Q. In how many countries is the C. W. P. M. working?
A. In eight.
7. Q. Name these countries.
A. Jamaica, India, Mexico, Porto Rico, South America (Argentine Republic), Africa (Liberia), New Zealand, United States.
8. Q. What kind of work is done?
A. Evangelistic, School, Orphanage, Medical.
9. Q. How many workers are employed to do this work?

A. In all the countries there are about 500 missionaries and other workers employed by the C. W. B. M.

10. Q. What especial work is given to the young people?
A. That of erecting buildings and caring for orphans.

PROGRAM FOR JANUARY.

Topic: Plans for the Enlarging of the Work —(a) State Development; (b) In the Fields.
Supplemental: Missionary Literature.

Hymn: "What a Friend We Have in Jesus."

Bible lesson: Isa. 54:2-3; Heb. 6:1; Phil. 3:14; Psalm 119: 32; Ezek. 47: 1-5; Isa. 60: 1-5. Give these references out to different members, asking that there be a brief talk with the reading of each one.

Prayer: For enlargement in the lives of the missionary women.

Hymn: "More Love to Thee."

Prayer: For more missionary societies and more missionary women.

Prayer: For more missionaries to send into the fields and more money to equip the work.

Hymn: "Tis so sweet to trust in Jesus."

Business period.

Roll-call: Quotations from the MISSIONARY TIDINGS.

Offering:

"It is in loving, not in being loved,

The heart is blest;

It is giving, not in seeking gifts,

We find our rest."

Hymn: "All the Way My Savior Leadeth Me."

SUGGESTIONS FOR THE PROGRAM.

The following leaflets will be helpful in arranging the program for this meeting: "The Pilgrim Boy" (new), price 5 cents; "The Struggle Between Light and Darkness in Mexico, Porto Rico and South America" (new), price 5 cents; "Home Harvest Fields" (old), price 1 cent; "Keeping the Missionary Fires Burning" (old), price 1 cent; "How Our Auxiliary Increased Its Membership" (old) price 1 cent; "How to Secure the Reading

The Cut, but Newsy page of the Gospel Plea.

of Missionary Literature" (old) price 1 cent; "The Use of Literature in Care of the Auxiliaries" (old), price 1 cent. Set of above leaflets, 15 cents. Order from Mrs. M. E. Harlan, Missionary Training School, Indianapolis. If the stock of old leaflets fails to meet the demand, others of our like nature will be substituted.

HELPFUL TO ALL

(Continued from first page.)

opportunities to buy land at fair prices. This can be paid for in the next ten or fifteen years if common sense methods are employed. We would not advise buying large farms. One hundred and sixty acres ought to be the limit. For many farmers forty acres are enough. This can be fenced into small fields and by a rotation of crops the farmer can do well and at the same time improve his land. It would be better to put in five acres of cotton on which twenty loads of manure had been hauled than to put in twenty-five acres as we used to put it in. And then, every farmer should remember that Saturday and the numerous picnic days are other difference between prosperity and adversity.

Continued from page 5.

friends and working in one of our mission schools, but when I listened to those noble speeches made by the missionaries of the foreign fields, I felt that I have not yet done enough. I was glad when I received the message that I was to work in one of our mission schools. I did not think I had to give up home and its surroundings, but I have done so. Since I attended the convention I could give up another home if necessary, to work in the Master's cause. Yes, and had you listened to those foreign missionaries' talks concerning their missionary zeal and ambition you would do so too. Now that it is Thursday we begun to think of our work here at Lum, and decided to leave Pittsburg, Friday morning. When we were in our Pittsburg home on Thursday night, we told the lovely friends we were staying with, we would leave in the morning. They hated it so much and so did we. But the best of friends have to part. There were two families in this home. Mr. Penn and wife stayed on first floor, and Mrs. Milby, the owner of the house, and a widow stayed on second and third floors. We had a room on second floor. We took our meals on first floor with the Penn family. All of us met on the first floor after supper Thursday night for a talk, our last talk. Mr. and Mrs. Penn are Methodist believers from childhood. Mrs. Milby is an

Episcopalian since marriage. Mr. Penn is a talker. He said to Mr. Franklin after another young man had interruptingly asked, "What is you all's faith? What denomination are you? I see so many of you here with those things on, (pointing to our badge,) the streets are crowded with you all." Mr. Penn butted in and said, "That is the very thing I wanted to know, and meant to ask as soon as I got a chance." That was all Mr. Franklin wanted. I knew we would have a hot contest. It seemed Mr. Franklin had been making special preparation for battle. Mrs. Milby knew her creed she follows well. Mr. and Mrs. Penn talked as if they were Bible readers. Mr. Franklin had his Bible and showed every point concerning our faith that was necessary. Before Mr. Franklin had finished, right in the middle of one of his explanations, Mr. Penn could not restrain longer, he said, "Why that is THE thing. That is the only way to be saved, and when I start that is what I will do." Mrs. Miley said, "I am going to my church and see my preacher about those things." She had such a strong belief in what she had been told she did not give it up entirely. She said, "All you say Mr. Franklin is Bible, but I will have to see my preacher." Mr. Penn then said, "Mr. Franklin you must let me hear you pray before we part tonight." About 11:40 p. m. we all stood in prayer with Mr. Franklin. Mr. Penn was truly converted. He wrote to us since we have been home. He was so much taken by what he had been told he went out on Sunday to Forbes Field to service. He sent us a paper that we might see the number of disciples assembled for communion. He stated in his letter he had never heard of the Disciples of Christ until we told him of them. But he has found they are so numerous. We left Pittsburg, Friday morning. We passed through many beautiful cities. Among the cities were Cincinnati, Brother C. C. Smiths' home; Louisville, where our dear Brother O. Singleton is. Brother Singleton put the stamina of the Educational Rally Day into our hearts. We should observe this day. All should give according as he has prospered. Let each state give in accordance to its apportionment.

We should all try to attend the national convention at Toledo, Kansas, since we can't attend Centennial Convention. I shall never tire in telling of my trip, but I fear you are tired so I will stop here.

Your in His service,

MRS. G. A. FRANKLIN.

LUM.

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson 11

Lesson for November 28.

Edited From Standard Bible
Lessons.

REVIEW.

GOLDEN TEXT.—“I have fought the good fight, I have finished the course, I have kept the faith.”

INTRODUCTION.

The lessons for this quarter close the year's study of the apostle Paul. From an imaginary mountain top, let us view the whole life from his birth in Tarsus, to his death in Rome. Let us follow him as he goes about the busy city of Tarsus, as he visits the docks wherein the ships lay from all countries, as he talks to the sailors about the customs and conditions. Let us follow him to Jerusalem, where he is in school under Gamaliel. We can see him as a Jewish scholar not only studying the old Testament and traditions, but saturating his life with Greek language and thought. Let us go with him as he stands at the stoning of Stephen, as he sees the first martyr's face shine as the face of an angel. We will go with him on his desperate journey from Jerusalem to Damascus, to persecute the Christians. What is he thinking about on the way? Certainly he must be asking himself, “Why are those Christians so firm in their belief of the sincerity of Christ, the very Christ that I am persecuting?” As he nears Damascus a great light shines around him and a voice from heaven speaks. Let us listen to hear what Paul will say. Let us follow as he is blindly led on to Damascus, and where he remains in physical darkness. Let us go then to the street called Straight, and find Ananias. Why does Ananias hesitate? Fearfully we see Ananias go to Paul, and we hear him speak the words, “Why tarriest thou? Arise and be baptized, and wash away thy sins.” In our imagination we will go with Paul in the silent years to Arabia, where he communes with God and prepares himself for a wider service. We come back now with Paul from Damascus. We hear him preach and see him persecuted. To escape death he is let down over the walls, and we follow him as he winds his way back to Jerusalem. The apostles are suspicious, but Barnabas is at hand. He is a friend of Paul's and is one of Paul's special helpers. We hear Paul preaching in Judea, but we know his message is not heartily received. Paul was persecuted so, that he left Judea, and went back to his home in Tarsus, where he is found again by Barnabas and is taken

back to Antioch as a co-minister. Can we enter into the feeling of the church in Antioch as they send forth the first two foreign missionaries, Paul and Barnabas? As they start out, we see a young man with him. Who is he? Mark, son of Mary. Let us then follow Paul across the narrow strip of water to Cypress, then to Perga in Pamphylia, and tarry for a moment there, and listen to the discussion between Paul and Barnabas, for Mark is about to leave. Mark leaves Paul and Barnabas and goes to Jerusalem. Now we can follow these two fearless missionaries up through this malarial, hazardous country until they reach Antioch in Pisidia. Then we can go with them to Iconium, then to Lystra and Derbe. As we stay at Derbe, only a short distance from Tarsus, we are wondering if Paul is going back to his old home, but he does not go there, but he goes back to Lystra, Iconium, Antioch in Pisidia, and then, by way of Attalia, when he ends his first missionary journey.

Now review about the second Missionary Journey—how he not only went through Asia Minor, but, in obedience to the Macedonia call, crosses into Europe. We go with him through his third missionary journey and then with him as he hastens to Jerusalem to be there at the great feast. We see him enter the temple as a worshipper. The mob gathers and is about to kill him. The soldiers quickly rescue him, and he speaks to the people from the porch of the ruler's castle. We go with him into prison, where we leave him in prison bonds but free in the gospel. As..... we might imagine. We can hear on the streets “let us kill him,” Some banded together to neither eat nor sleep until he should be killed. Finally we come to the escape from prison and later his escape from death in a shipwreck. We visit Paul in his own hired house then we come back to Rome and follow him into the inner dungeon where he writes his letters, the most sacred one being found in Second Timothy, and we hear him in triumph as he says. “I have fought the good fight, I have finished my course, I have kept the faith.” From dungeon he goes to execution block. The head man strikes the blow and the life of the sainted apostle is gone out.

Subjects of lessons and where found.

1. Paul a Prisoner—The Arrest Acts 21:27-38.
2. Paul a Prisoner—The Plot Acts 23:11-24.
3. Paul a Prisoner—Before Felix Acts 24:10-27.
4. Paul a Prisoner—Before Festus and Agrippa Acts 26:19-32
5. Paul a Prisoner—The Voyage Acts 27:13-26.
6. Paul a Prisoner—The Shipwreck Acts 29:39-28:10
7. Paul a Prisoner—In Rome Acts 28:11-24, 30, 31.
8. Paul's Story of His Life 2 Cor. 11:22-28;12:1-10.
9. Paul on Self-Denial—Rom 14:10-21
10. World's Temperance Lesson.
11. Paul on the Grace of Giving, 2 Cor. 8:1-15.
12. Paul's Last Words.—Tim. 4:1-8;16-18.
13. Review.