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Gospel Plea, Volume 16 (1911)

Joel Baer Lehman

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Pres B Lehman

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVI. Edwards, Mississippi, Satu

January 21, 1911 No 3

HELPFUL TO ALL

THE TEST OF WORK.

Whenever a new work is begun, everybody goes into it with enthusiasm, and especially is this true when there is a party spirit to appeal to; but after the work has gone on long enough to drop into its natural channel, all those who were not actuated with a purpose to do a lasting good to mankind, even though they should be forgotten in it, will drop out. And then there is another class who do not drop out, but show by their conduct that they are actuated by a desire to rule. If they are defeated in their ambition, they usually make a disturbance and hinder the work more than they would if they dropped out. Those who start in the enterprise and endure through the period of despondency and the period of confusion that follows the period of despondency are the pure gold. It was this idea that Christ had in mind when he gave the parable of the sower. Some will never go into the work at all. They are those by the wayside. Others will go in with enthusiasm, but where the real work begins, they drop out. They are those on stony ground. They are without depth. Still others hold on through the period of despondency, but cause confusion when they can not rule. They are those among the thorns. Their better motive is choked up with selfish desires. And lastly, there are those who hold on through these difficulties and carry the great work on to a successful issue. They are those on good ground, and will bring forth, forty, sixty or a hundred fold.

In our day we are carrying on a very complex work. In the first place our secular work is no longer simple like it used to be. It takes very strenuous work for a man to support a family. In the second place, we have taken upon ourselves reform and benevolent enterprises. The American people have spent millions of dollars to overthrow the liquor traffic and the work has not been accomplished yet. The work to destroy the institution of social impurity and to secure the unfortunate girls who are in its toils, is also a great tax on the resources of those people who are laboring for the world's advancement. Lastly, we have the church and all its various enterprises to support. The local church expences, state missions and all our large missionary enterprises make demands on us.

But to offset this, our Heavenly Father has enabled us to earn many times more than our ancestors could. With modern machinery one man can produce as much as fifty could before. For example, if we would have to go back to the sickle in wheat raising, fully one half the human family would have to be withdrawn from other enterprises and be put to wheat raising to supply the world's demand. The truth is, the great church and benevolent enterprises had to be delayed until the day when man's producing capacity would be increased by modern machinery. The most sublime enterprises are yet delayed for the day when we cease to waste so much in war and crime and dissipation. Real conservation must come in the reformation of society.

We, therefore, urge all our readers, who have not already done so, to prepare to buy land and get ready to perform a man's part in the great work of today. In the next five years many of the large plantations will have to be thrown on the market. Very, very many are already on the market. Some of them are ten and twelve miles from the railroad, but the land, if properly cultivated, will produce as good as it ever did. On some of these is much good timber. They can be bought for from \$3 to \$6 an acre. Five or six men could go together and buy a plantation and divide it into small forms. If any have laid by a few hundred dollars we advise them to do this.

But, above all, do not neglect the great church work. Upon this hangs all our future prosperity. Moses warned the children of Israel, just before he died, against the danger of disobeying God's law. He told them they could not be a prosperous people without keeping close to God. Take for example the Church in Mississippi is in the shuffle of moving from the older counties to the Delta the church is neglected, the people will so degenerate that they will be unable to buy land and build up a community. They will be a peasant people for years to come. But, if on the other hand, they will carefully foster the work of the church, many blessings will follow them and overtake them.

Let none be discouraged because of those who soon tire, nor because of those who have the spirit of rule or ruin. There are enough in good ground to bring forth good fruit. There are many of the other kind, but we need not be discouraged, for we have been told by our Savior that this is so.

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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STORIES AT LESS THAN A CENT
A PIECE.

In the fifty-two issues of a year's volume the Youth's Companion prints fully two hundred and fifty stories. The subscription price of the paper is but \$1.75, so that the stories cost less than a cent apiece, without reckoning in all the rest of the contents—*anecdotes, humorous sketches, the doctor's weekly article, papers on popular topics by famous men and women.*

Although the two hundred and fifty stories cost so little, they are not cheap stories. In variety of scene, diversity of incident, skill and truth in character-depicting, they cannot be excelled.

The Announcement for 1911, beautifully illustrated, giving more detailed particulars of these stories and other new features which greatly enlarge the paper, will be sent to any address free with sample copies of current issues.

Every new subscriber receives free The Companion's Art Calendar for 1911, lithographed in thirteen colors and gold, and if the subscription is received at once, all the issues for the remaining weeks of 1910.

THE YOUTH'S COMPANION.

144 Berkely St., Boston, Mass.

NEW SUBSCRIPTIONS RECEIVED AT THIS OFFICE.

Personal.

—Eld. R. T. Matlock has returned to Arkansas and has been chosen state evangelist. We trust the Arkansas work will prosper greatly under his ministry.

Notes From Our School.

The framework to the planing mill and carpenter shop was raised yesterday. It was no easy task to get those huge beams in place. The boiler was also put on rollers and wheeled into place. The rest of

the building is standing in the woods, excepting the metal roofing which is now ready to be put on. The S. C. I. never presented better opportunities to young men of energy and push to earn their education and at the same time learn how to do various kinds of manual labor under competent instructors than at the present time. Supt. Young and his boys have an oats field that would do your hearts good to see. It is not too late yet to urge young men to take advantage of the few vacancies left in our Industrial Department. No worthy young man should complain at this time of the year that he cannot find profitable employment, so long as there is a single place left for him at the S. C. I.

Since the cold snap we have had some delightful weather. The grass is putting on a beautiful green. At present it looks as if the roses might bloom in a few days.

Miss Anderson's mother of Ladoga Ind. arrived last week for a visit with her daughter. She seems very much pleased with the work at the Institute.

We are now headed towards the Inter-Society Contest in March. The contestants are being selected and it is hoped that it will be the best contest ever held at the S. C. I.

The small boy with his marbles and the big boy yelling for his side upon the ball diamond make one feel very much like spring these days.

The new wood-house is about ready for the roof.

It looks very much as if the S. C. I. would never be short on water again. Our two ponds are pretty well filled, and the pump at the power-house does good service.

—S. C. I., Jan. 10, 1911

WORTH REPEATING

The only truly happy men I have ever known were Christians. —JOHN RANDOLF.

The greatest of all blessings, as it is the more ennobling of all privileges, is to be indeed a christian. —COLERIDGE.

The christian has greatly the advantage of the unbeliever, having everything to gain and nothing to lose. —BYRON.

A christian is nothing but a sinful man who has put himself to school to Christ for the honest purpose of becoming better. —H. W. BEECHER.

Christianity did not come from Heaven to be the amusement of an idle hour, or the food of mere imagination; to be "as a very lovely song of one that hath a very pleasant voice, and playeth well upon an instrument."

(Continued on Page 7.)

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks

SELF RELIANCE.

The greatest men and women in the world to-day are those who have made themselves great by their own personal efforts.

No man was born great. It is true that many men and women of the past and present were surrounded with wholesome environments; and by utilizing their opportunities, are numbered with the celebrities of their country. Still, no matter how favorable the conditions might have been, if they did not realize that they possessed the power to become great, they, too, would have failed to accomplish anything in the world.

No one can ever become great in the real sense of the word who waits for some one to plan his life's work or to give him a start.

The individual who can stand alone solitary and aidless, yet with a divine consciousness that he is able to achieve something by putting forth all his energy to his task is he who must succeed in spite of all difficulties.

Young men and women, are you one of the classes of unfortunates? Are you one of those who is waiting till some one gives you a start? If you are, stop now and build no more imaginary castles in the air. Have you a strong healthy body and sound mind? These are sufficient to start with. There are still greater heights to be reached. There is plenty of room at the top, the crowd is down at the base. Many boys and girls are wasting precious time grieving because their parents have not made conditions pleasant for them. Many of these fathers and mothers have done their best, still they are not satisfied.

Have you ever read the autobiography of Booker Washington, who is now the greatest Negro in America? He made a man of himself without father's or mother's aid. Are you not better now than he was when he started life? You are surrounded with ten times greater opportunities if you will only open your eyes and see them, and listen carefully as they come to you day by day.

The world needs men and women, but not those who are pessimistic in their views of life. It needs those who are optimistic.

Those who can rely on themselves, and are ready to be heroic minorities in the world's broad field of battle.

The wheel of time is ever turning. Men and women of all races are striving earnestly to reach the goal and to leave their names on the pages of history.

Are you in the onward march? If you are don't stop to wait for help that may never come. Start now with a heart for any fate, trusting in God for strength, and success will at last crown your feeble efforts.

"No man can place a limit on my strength.
Such triumph as no mortal ever gained
May yet be thine, if thou wilt but believe
In thy Creator, and in thyself. At length
Some feet must tread some heights now unat-
tained;
Why not thine own? Press on,
Achieve, Achieve."

R. H. DAVIS.

HOW TO BE HAPPY.

By Winifred Sackville Stoner, Jr.

(Age 8 Years.)

One night as I slept there came to me
A dear little sprite from o'er the sea,
And sweetly smiling, whispered to me:
"Shall I tell you how to be happy?"

Of course I asked for the recipe
Which worked its magic soon on me,
And as I'm happy as one can be
I'd like to tell the news to thee.

It's not advice we might call new,
But it gives us joy that's pure and true;
It's simply the "Muse of Smiles" to woo.
And whate'er we have each day to do—
Tasks that are pleasant, and sad ones, too—
With a smiling face our work go through,
Forgetful of self and "Hopebeams" strew
For those who see not the brightest view.

—WOMAN'S NATIONAL DAILY.

THE NEW LEAF

I went to that Throne with a quivering
soul—

The old year was done—

"Dear Father, hast Thou a new leaf for
me?

I have speiled this one."

He took the old leaf, stained and blotted,
And gave me a new one, all unspotted.
And into my sad heart smiled—

'Do better now, my child.'—Selected.

Reports from the Field.

Arkansas

Dear Editor:

Allow me space to say a few words concerning our Sunday School work. First I wish to say that our Sunday-school evangelist Rev Bostick, is wide awake in the work. I will say, as it has been said of our Governor, "He is the right man in the right harness." Our Board Meeting was held at Pea Ridge Saturday, Dec. 24. Several interesting topics were discussed. Also "Our Aim For 1911."

Dear Friends, we should be more interested in our Sunday-schools then we've been heretofore. We need strong Superintendents and strong teachers and by having them, the students will have more interest in the work. You can clearly see that if even in our rural schools the teacher does not take an interest in his or her work, the child will never make any progress. It is the same way with our Sunday-school. Our Watch word for 1911 is, "Sunday-school On Time. Christian Literature in Every School." Motto: "Every One Gain One."

Our next Board Meeting will convene with the Argenta Christian Church, Saturday before the 4th Sunday in March.

MINNIE S. MITCHELL, Sec'y.

KERR.

HOW IT COMES

It isn't the thing you do, dear, it's the thing you leave undone,
Which gives you a bit of heartache at the setting of the sun.
The tender word forgotten, the letter you didn't write,
The flower you might have sent, dear, are your haunting ghosts tonight.
The stone you might have lifted out of a brother's way.
A bit of heartsome counsel you were hurried too much to say;
The loving touch of the hand, dear, the gentle and winsome tone,
That you had no time or thought for, with trouble enough of your own.
These little acts of kindness, so easily out of mind,
These chances to be angels which even mortals find—
They come in night and silence, each chill, reproachful wrath,
When hope is faint and flagging, and blight has dropped on faith.
For life is all too short, dear, and sorrow is all too

great,

To suffer our slow compassion that tarries until too late.

And it's not the thing you do, dear, it's the thing you leave undone,

Which gives you the bitter heartache at the setting of the sun.

THE CONQUEST AT BONYEKA AFRICA.

BY ROYAL J. DYE, BOLENGE.

(Continued from last issue.)

It was a wonderfully thrilling sight. It was a most delightful task and I was as fresh at the end as at the beginning of it. There would have been an hundred, but for an unfortunate slave wife of a heathen chief, who would not permit her baptism, thinking to lose his property. He stumped me with the proposition "to buy her," offering her for \$10. Checks he would not take, of course, not knowing their value, and as I had not the ready money I could not free her. She was a comely woman of twenty years or more and would have made a good wife for any of the Christian young men of the Church. I was so sorry not to be able just then to free her. what a wonderful thing money is and what a power it gives a man, if used for good and God..... The years to come will show more and greater things for the country here is densely populated and the people are very receptive of the gospel message.... I am now traveling on one of the Trading Society steamers looking up good sites for the opening of new stations. Our own steamer is not ready yet and we could not have made this trip otherwise for six months yet, and then we would have had to have gone very carefully, as the river we are on is exceedingly swift and the channel is narrow and the turns are almost 90 per cent at some places, with hidden snags, etc., to make it most dangerous navigation. I am happy of the opportunity though I can poorly be spared from Bolenge for the extra work this will entail. One lone man to carry on that work and one lone woman to look after the great woman's work, and this one only a few months in Africa! It is hard for us workers to understand what the church means when they say they will back us and then refuse to give sufficiently to send a single new worker this entire year!

Send us men who are willing to sacrifice—men who are not afraid to brave hardships, dangers and loneliness for Christ's sake and the gospel. Pray for

us. We love you as co-workers in His great vineyard.

Yours affectionately and fraternally in His glad service.

Bolenge, Africa, July 1910

WHAT IS SUCCESS?

"That young fellow is going to make a success of life—mark my word—he'll be a success."

These words drifted into my open window one pleasant morning in early summer, and, curiously enough, they fitted into the very line of thought that had been mine but a short time before. I had been thinking of all that goes to make up what the world call success, wondering if, after all, the world could be depended upon to give the right interpretation of the word.

I turned, as I caught the words, and looking out of my window, I saw the man who had taken upon himself the role of prophet. And I confess my heart sank as I saw one whom the world called successful, and at the same time spoke of his success with sneers and bitter words. He had gained wealth and position and power—and yet he was disliked and despised by the very ones who called him successful and who also fawned upon him for favors.

And as I thought of the lad who had success predicted for him by this man. I felt a little heart-ache as I wondered if the lad's success was to be of the same pattern as his? It seemed as if I must search out my laddie—for he was mine, although I had never seen him, as far as I knew—and I did not even know his name—and ask him his idea of the thing the world calls success.

Is he going after it with high ideals of right and wrong—of "mine" and "thine"? Or does he intend to take for his battle-cry that old, old cry of "Might makes right"? Does he see himself climbing up, round after round, while with scowling face and bitter words he pushes some weaker brother down? Does he intend to crowd out of his life all the higher ideals, the beautiful ideals that he has learned from his mother when curled up on her knee at the bed time hour, or when, at her knee, he prayed for deliverance from temptation?

Ah, my laddies—yes, you, too, are my laddies—what is your dream of success? You have your dream—and it is well that you do—for success is to be desired in whatever line of work you may decide to take up, and it is a sad thing to make a failure of the life and the opportunities God has given us. He does not want failure. He expects us to make the most of the talent given us, whether it be one or ten, and if we do that, what more can we do? That is what he has told us is success—and can we give a better definition?

But you cannot win success—God's kind—with low ideals. You must set your mark high, remember that. You cannot be selfish and heartless and grasping: you can not win his kind of success by pushing one of his weaker children down in order to climb up one step higher on the round of the ladder to success.

You may reach the top, but do you think you will enjoy the prospect if you look back and see a brother lying by the way when you might have given him a helping hand? Do you think you will enjoy success if it is purchased at the expense of manhood and right—at the expense of shattered ideal of the conceptions of right and wrong learned from your mother in the twilight hour?

Ah, my laddies—yes, my laddies—dream of success, work for it, deserve it. And if you fail of what the world calls success, call it not failure. You have succeeded, for you know he who helps a struggling brother, he who plants a rose where a weed has grown, he who makes two blades of grass grow where only one has grown before, has succeeded—no matter what the world may say.

Bring me no victor's wreath to crown success,
But rather let me place the shining bay
Upon his brow who falls beside the way,
Striving yet failing—is his need the less?

FLORENCE JONES HADLEY, IN THE UNITED
PRESBYTERIAN.

OUR LAST DAY.

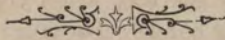
If we could know when first the day
breaks o'er us,
That at its close our life work would be
done—
That all our grief and pain, our care and
labor
Would surely end at setting sun—
How small would seem the things that
now so fret us
And fill our souls with bitterness of gall!
How trifling all the cares that beset
us,
If we could know this day would end it all.
If we could know that in the quiet evening
Our busy hands would suddenly be still—
Would fold themselves above our pulseless
bosom
That never more with love or grief would
thrill—
How eagerly with loving deeds of kindness
We'd seek to fill the hours that flee so

(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. E. Harlan, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E Hunt, Editor



The Following paper was read by Bertha Bridges a member of the Junior C. E. Society at the Southern Christian Institute, at a missionary meeting at her home in Sherrel, Arkansas during the holiday vacation.

The C. W. B. M. in the United States is doing a great work. Indeed, they have evangelistic work in Jamaica, in India, in Porto Rico, and in Africa. In the United States we have Mr. and Mrs. Lehman, in Jamaica, C. E. Randall, in India, Miss Florence Mills, in Porto Rico, Miss Bertha Lacoek, and Jacob Kenoly in Africa. These people have given their lives to teach the heathen.

It is truly said that we have heathen in our own land but the heathen in the United States have a great opportunity before them and if they do not grasp this opportunity, some day it will be to late.

Go with me to the dark continent of Africa where people are killing and eating one another and raising war all the time. They know not Christ. But we have no excuse. We have a chance to read our Bibles and some one to teach us.

Take for instance the people in India. Many girls at the age of six years marry old men. How many little children are thrown away. They are not allowed to have a Bible and if it is found out that they have one they are punished.

But in America we have a better chance than they have and why should we not join hand in hand and help christianize these heathen. If we cannot go we can help others to go by giving; for we are taught that to him that knoweth to do good and doeth it not to him it is a sin. Now we in a christian land, knowing of others that are not christian should do all we can to help them to learn of Christ.

Even in the days of Christ the people had to fight against the awful disease that was upon them and this is no less true of to day. The fight is still hard but so many more are giving their lives to the work of handling a case that it stops where it starts.

Now in our own state we have missionaries, Sarah Bostick and Sarah Godby. These two have their whole hearts in this work and are doing all they can to help the Negro race.

There was a call for help. In a vision they heard this call and arose from their slumber and been going about thirteen years.

After the convention in St. Louis in 1884 a suggestion was made and a work for the young people was organized and ever since then the children have been doing a great work.

Now at the S. C. I. and many other places the Junior C. E. Society is doing a noble work. In this society you learn and prepare yourself for future work. The money we give goes to foreign lands. Many people will not help their children and encourage them in the work that they think will help raise fallen humanity.

"The man who seeks one thing in life and but one, May hope to achieve it before life is done; But he who seeks all things wherever he goes, Only reaps from the hopes which around him, he so w A harvest of barren re grets."

It is no dream, Great Comforter.

But very truth to me,
That all earth's strengthless, fainting ones
May be made strong in Thee.

The years have taught me many things,
But none so sure as this;
That shelter, solace, joy and strength
Are always where God is.

So now, when hope and courage fail,
And only fear is strong,
My heart will sing, as in the past,
An unforgotten song.

God is my refuge and my strength,
I will not be afraid;
And though the night be wild and dark,
I meet it undismayed.

The strength to bear, or work, or wait,
Is Thine, O Lord, to give;
And who shall weak and strengthless be,
That learns in Thee to live

Marianna Farmingham

"A sunbeam has no more power to shine if it be severed from the sun than a man has to give light in this dark world if he be parted from Jesus Christ. Cut the current and the electric light dies, slacken the engine and the electric arc becomes dim, quicken it and it becomes bright."

WORTH REPEATING.
(Continued from Page 2.)

It is intended to be the guide and companion of our hours—the serious occupation of all our existence.

—BP. JEBB

Every period of life has its peculiar temptations and dangers. But youth is the time when we are the most likely to be ensnared. This, preeminently, is the forming, fixing period, the spring season of disposition and habit; and it is during this season, more than any other, that the character assumes its permanent shape and color, and the young are apt to take their course for time and eternity.—J. HAWES.

You cannot repent too soon, because you do not know how soon it might be too late. —FULLER

Conversion is a deep work—a heart work. It goes throughout a man, through the mind through out the members, throughout the entire life.

—ALLEINE.

Christianity is an idea with thinking of God in the same way that a true son thinks of his father; Christianity as a life, begins with feeling and acting toward God as a true son feels and act towards his father.

OUR LAST DAY.
(Continued from Page 5.)

fast!

What burdens we would lighten for our loved ones,

If we could know this day would be our last.

How much of happiness and joy we would discover

Have blest our lives up to the present day!

How many friendships true and sweet have brightened

And shed their gladness o'er the vanished way!

How much of love and peace and joy we pass unnoticed,

Not dreaming of their radiance o'er us cast,

Which all at once would seem to us so precious,

If we but knew this day would be our last.

Then let us fill with love each shining hour

That flits so swiftly by for me and you; Forgetting all that stings or mars life's

beauty—

Remembering only what is sweet and true.

Withholding not the words of cheery kindness,

Despising not the cares upon us cast,

But bearing all, and doing all, and giving all,

As if we knew this day would be our last.

—Florence Nightingale Munn.

Yesterday now is a part of forever,

Bound up in a sheaf which God holds tight,

With glad days, and sad days, and bad days which never

Shall visit us more with their bloom and their blight Their fullness of sorrow or sorrowful night.

Let them go since we cannot re-live them

Cannot undo and cannot atone;

God in His mercy receive, forgive them:

Only the new days are our own—

Today is ours, and today alone.

“Every day is a fresh beginning;”

Listen my soul, to the glad refrain;

And spite of old sorrow and older sinning

And puzzles forecasted and possible pain

Take heart with the day and begin again.

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as angels; they shall run, and not be weary; and they shall walk and not faint. Isaiah 40:31.

To wait upon the Lord is to be silent, expectant of great things, and girt with a willingness to do when God speaks.

Personal

A copy of the minutes of the twenty-eight annual session of the Texas Christian Missionary Convention has been received. In the fore part it contains a picture of the family of W. D. Pratt, president of the convention, Prof. John A. Bills, a former student of the S. C. I., Prof. T. W. Pratt Prof. C. M. Wallick, and Eld. J. H. E. Thomas. The Contents show creditable work done during the year.

Bible School Department

For Ministers', Teachers, Scholars and other Christians.

Geneva F Burgess, Editor

Lesson 5.

Lesson for January 29.

Edited From Standard Bible

Lessons.

JEH OSHAPHAT'S GOOD REIGN IN JUDAH. 2 Chron. 17: 1-13.

GOLDEN TEXT.—"Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Matt. 6: 33.

TIME.—B. C. 914 to 889. **PLACE.**—Jerusalem and throughout Judah's cities. **PERSONS.**—Jehoshaphat, princes, prophets, Micaiah, Jehu and Jahaziel. **PERIOD.**—Decline. This designation is of the whole period. This reign was a part.

INTRODUCTION.

This lesson is more intimately connected with the third lesson of the quarter than with the fourth. The interweaving of history of the northern and southern kingdoms is valuable in the contrasts we are enabled to make. We see how Jehovah was seeking in most extraordinary revelations and messages through the prophets, to make known his righteousness, wisdom and power, that in all he might unite and preserve the nation. Loyalty and obedience are followed by great material and temporal blessings. Kings and people, having many weaknesses, earnestly seeking to do his will, are made marked examples of his pleasure and favor, all for our encouragement.

The second period of the history of Judah, like the first, is one of reformation and prosperity under a good king who sought to build up his people in true religion first, and then, as a natural concomitant, in education, justice and peaceful prosperity. Here, too, as in the case of Aza, there was a flaw in the diamond, a fly in the apothecary's ointment.

EXPLANATORY

1. **AND JEHOHAPHAT HIS SON REIGNED.**—Asa's son was a worthy successor of a noble father. He was thirty-five years old when he began to reign and reigned twenty-five years. His mother's name was Azubah. His was one of the most prosperous reigns since Solomon's. **STRENGTHENED HIMSELF AGAINST ISRAEL.**—The northern kingdom from Baasha on had made war upon Judah. The fortifications in cities begun by Solomon and carried on with less vigor by his successors were now continued on the largest scale and perfected by Jehoshaphat. He placed military force in all these strongholds.

3. **AND JEHOVAH WAS WITH JEHOHAPHAT.**—He imitated his great ancestor during the early part of his life, and like David, while true to Jeho-

vah, was blessed. **AND SOUOHHT NOT UNTO THE BAA-LIM.**—The plural form for Baal is used because the great number of images and forms under which Baal was worshiped.

4. **BUT SOUGHT TO THE GOD OF HIS FATHER.**—He searched to know the will of God. **AND NOT AFTER THE DOINGS OF ISRAEL.**—This indicates his scrupulous fidelity to the divine institutions and law as enacted by Moses, and his obhorence of the spurious calf worship that formed now the established religion of Israel. For this fidelity he was greatly blessed of Jehovah.

5. **ALL JUDAH BROUGHT TRIBUTE.**—Congratulatory gifts beside the taxes, thus showing the goodwill of the people toward him. The more there is of true religion among a people, the more there will be conscientious loyalty.

6. **AND HIS HEART WAS LIFTED UP.**—Not with pride, but with faith, courage and hope. He proceeded to use his best endeavors to do away with idolatry.

7, 8. These two verses are not printed in our lesson text, but they should be carefully considered. Read along with them, chapter 19: 4-7.

9. **AND THEY TAUGHT IN JUDAH.**—Ordinarily the priests did the teaching. In this instance extra men, the princes were added to assist and see that the work of the priests was not neglected. It was practically a campaign of education. It was the plea for the open book, the secret of all true and lasting reform. **THE LAW OF JEHOVAH.**—All of the Bible that had been written. Maclaren says we accept the chronicler's statement that the teachers had the law, Psalms and prophets.

10. **AND THE FEAR OF JEHOVAH, ETC.**—No doubt the news filtered to them of how Jehovah was exerting his might on the nation, and a certain awe of this so potent god, who was defeating the Baalim, made them think that peace was the best policy. Each nation was supposed to fight for his worshipers, so war was a struggle of deities as well as of men, and the strange God won. Jehoshaphat, like Solomon, while holding in true fidelity to Jehovah's commandments, becomes the best comment upon our Golden Text.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVI Edwards, Mississippi, Saturday

January 23, 1911 No 4

HELPFUL TO ALL

BY THEIR FRUITS YE SHALL KNOW
THEM.

The standard that Jesus gave us as the measure of the worth of men was their fruit bearing power. How have they done what was distinctly their work? But instead of using this standard the Christian world has spent most of its time in testing men and systems by their tenets. The question they asked them was, what do they believe. It is not for us to say that there was no necessity for this. It began in the time of the apostles when many priests came into the church with no higher motive than to become leaders in some new faction. To suppress this vanity of unscrupulous leaders the Catholic Church organized an ecclesiasticism with the power to crush all opposition with an iron hand. But no sooner was this accomplished when the pope and some of the lesser officials discovered in it an opportunity to spiritually enslave the masses, and the thousand years of dark ages with all its bigotry and persecution followed. Finally Luther and his cotemporaries broke loose from Catholicism, Europe was plunged into a hundred years of religious wars. This had a tendency to make men question one another's orthodoxy which has not died out yet, and in fact it should not entirely die. So long as we have among us men who are vain in their imaginations and devise strange and mysterious doctrines, we must question men's orthodoxy.

But the time has come when we can begin to place more stress on Christ's standard of fruit bearing than on the standard that Paul was forced to use in measuring certain heretical teachers. The final test of every man's worth is the fruit of his labors. The test of every movement is its fruits. What has it done? Has it faithfully and conscientiously performed its work?

Measured by this standard, let us examine the Current reformation known as the Disciples of Christ. The Campbells and their co-workers began by making a protest against the divisions in the church for Christ. They were not prophets. They saw only the evil before them and they had to wait for the pathway to reveal itself. As they groped their way one thing after another revealed itself. First they began as a kind of Christian Endeavor

Society to be organized in all the the churches, but persecution drove them out and forced them into a separate fellowship. Then they began to search for fundamentals upon which Christians could unite. The first of these was the baptism of the apostles which was recognized by the scholarship of the world. The next was the scriptural name of Christian, and lastly they began to find the true mission of the church; but in this latter they were much slower than in the other two. They even spent much valuable time in debating among themselves about methods of doing work when they were doing almost nothing. Great and effectual doors were open to them which they never saw at all. Had they in those formative years clearly seen their destiny, they would have been able to do many things that would have greatly advanced the cause of Christianity.

But let the dead past speak no more. He is a wise man who can forget the things that are past and devote himself with singleness of purpose to the things that are before. We therefore want to look at some things that are before us now. We are not a prophet. Perhaps only a seer, that is in the simplest meaning of that word a see-er one who sees some thing in the future. He who knows the law of cause and effect can clearly see some things coming. He who will stand off and carefully observe the political contests of our day can clearly see the time coming when the old political organizations will be broken up and then anarchy will follow, unless the church does a great work in the meantime. It is a time when the church should observe the saying, "Work while it is called to-day, for the night cometh when no man worketh." There is a work for us to do which must be done now or go undone.

We especially urge our ministers in the state to awake to their responsibility. The scattering of the disciples to the Delta will prove a divine providence, if every Christian will become a nucleus for a new church. If they do not do it, the cause is lost. The evangelist's hands should be held up. He is a man upon whose shoulders rests a great responsibility.

We especially urge all Christian parents to do all they can to fill up the schools. The S. C. I. is fuller this year than it has ever been and we have room for only a few more. It is not the number of pupils we are clamoring for, but it is the great cause of Christianity we are pleading for. You must have prepared ministers and teachers to lead you into the larger service, or you must be lost in the hour when the crisis comes upon 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 Primitve Christianity and the general interests of the Negro race.

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Personal.

Some one has sent us a post-card, saying "Brewers put something in to make you come again, opium." On the other side is this, "A Lesson from the grave. Beneath these stones repose the bones of Alexander Prince who took his beer for many a year and then his Bier took him."

Notes From Our School.

SOUTHERN CHRISTIAN INSTITUTE

Last Saturday evening the following officers were elected in the Young Men's Christian Association President, Gentry C. Robinson; Vice President Hampton Griffin; Secretary, Robert Gooden; Treasurer, Richard Coleman. The Y. M. C. A. was never in a more prosperous condition than at present.

Supt. Prent is making a canal to connect the two ponds. This is an engineering feat that will probable mean a great deal to our water supply.

James Payne of Jackson who was in school last year has just enrolled in the academy. Arthur Williams, of Edwards, also came at the beginning of the term.

Arkansas

Dear Editor, I am around to you again on another new year. Have faith though cloud encircle now, And gladness hides her face in scorn. Throw the shadow from your brow—No night but has its morn.

Dear readers of 1911, on the 22nd. Ult. I boarded the train for Cormo, Miss. to spend the Xmas with Mr. and Mrs. Johnson my sister and brother-in-law: I fonud them getting along well ony without a Christian Sunday-school and church. My friends it is quite sad when a true christian gets

off from his church and brothers and sisters where they cannot meet together.

They are living with a fine colored man and gave me a nice time while at their home. They have five sweet children who should be now at the S. C. I., or some other Christian School. Their father says he is aiming to put all of them in a Christian college somewhere. Pray for these parents who are off alone.

Now I must speak of the man with whom they are working. Mr. John Warren owns 350 acres of land, plenty of stocks, 18 houses, and lots that rent at four to ten dollars per month and ten more lots to build on. He and his wife are highly esteemed by all the white and colored people of note in that town.

From there I went to Thyatira Miss. visiting Mrs. Calvert Cathey. Where all things at her and mother Calhey and Bro. Carter's home was bountiful. I certainly enjoyed my stay though I was very ill at this this. On wednesday Sister Cathey had an appointment for me to speak at the Christian Church. We were there and I filled my appointment; this church had never seen a Christian Missionary sister neither heard one speak. But after two and a half hours talk by the writer on various kinds of christian work among the churches of Christ by the women they were surprised and asked me to come back on Thursday but it rained us out. They were deeply impressed with the missionary message, and, dear readers, the greatest thing we negro disciples need is honest, upright consecrated laborers among the preachers that the gospel might cover the earth as the water cover the mighty deep. May God help this people.

Mrs. Rella Cathey is very anxious to have an organization after while. They give me a collection of \$1.15

They have a young man here that has invented a whip lack scrub broom.

Yours for Christ—S. Bostick.

JUDGE NOT

BY

HENRIETTA LEE COULLINING

Judge NOT. Within thy

brother's heart

Thy dim eyes cannot see.

What seem deep stains, by sinning wrought,

A victor's crown may be.

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks

ILLUSTRATIONS.

Elijah obeyed the voice of his God in his ministry to his own people in rebuking them for their sinning against God and was thus led beyond the borders of his people's land. So has it ever been. His own prejudices had been intensified against the people of Sidon because it was the land of Jezebel, that wicked woman who hated the prophets unto death. To her land and people Elijah is sent to make known the power and mercy of God. The husband of Mrs. Lydea Davis, Ravenna, O., was a martyr to our Lord in the great Boxer movement in China. During a famine since, she sent \$5.37 for the sufferers in the very district where her husband was killed. Her little son collected the money. She said she thought it would be a great lesson to him on forgiveness and to teach him to return good for evil. Such is the power of the gospel to break down every barrier.

The apostle hath said, "Be not forgetful to entertain strangers," etc. (Heb. 13: 2). Jesus said, "Be not anxious for your life, what ye shall eat, or what ye shall drink;" "but seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." No finer or fuller comment upon these sayings is needed than the example of this widow. From her seemingly too scanty earthly store she made first a cake for the prophet of the Lord. She honored God first. How often we reverse the whole plan. We say charity begins at home. It may be so, but where is home? Is it where God is not? No, indeed, not the true home. The evangelization of the world is delayed because we have put the emphasis in the wrong place. We have insisted on being filled, clothed and housed first, and then take up that which God has made first in the order of his service. Make a cake for the prophet while the mother's heart was wrung in its agony at the thought of her starving son? The very suggestion repels. But Elijah said, "Thus saith Jehovah the God of Isreal." It was upon his word they relied. The heathen mother teaches her child to make its offering of food first to the gods even before it has eaten. The order in their temple service is to first ring the bells to awaken or secure their god's attention, then make their offering and afterwards make worship. Jehovah's blessing upon the widow body of Elijah should make more emphatic the words of Jesus, "He that loseth his life for my sake shall find it."

—SELECTED.

We're standing up for Jesus,
For LOYAL SONS are we,
With him as our great Leader,
We're working faithfully.
Then, we must be unselfish,
Our motto tells us this:
To help "THE OTHER FELLOW,"
Means highest happiness.
We've taken for our emblem
The SHIELD of faith, in love,
And SWORD of Holy Spirit,
Of Him who rules above
So, forward we are marching,
Strong we must ever be,
For Jesus Christ, our Captain,
Leads on to victory!

—SELECTED.

"Jesus heartens His follows by an assurance that not one hour of labor, not one grain of attainment, not one honest effort on to the moment when the tools of earth drop from their hands, but will tell on the after life.

Reports from the Field.

North Carolina

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It seems as if Elder Darden has paid his own traveling expences to and from Goldsboro to bring about Goldsboro Institution. The disciples of Eastern North Carolina and Virginia should ever remember him throughout the entire disciple body. True the project had to work its way through some objections, but receiving the helping hand of Mr. C. C. Smith in addition to the watchful efforts of its promoters, the educational plan in the past among the North Carolina and Virginia disciples often resulted in a failure, and sometimes issuing the educational question aroused nearly a dead lock of rival contestants, but at length in the fortieth year, at the convention, Pantego, N. C., Oct. 22, 1910, gave the weary fledling a nest in the Goldsboro Christian College. And the purchase of a fifty acre tract of land in what is now the north part of Goldsboro, only one mile from the village which property has been converted into a building accommodation, now stretching through farming providences, no complaints of ineligibility will ever rise to be among the embarrassments of the enterprise. Moreover, the lack of a disciples Christian College in eastern North Carolina, the disciple membership is quite ready to extend a good remun-

erative patronage and assume the current expenses of the institution until the Christian College becomes selfsupporting. We earnestly pray that hundreds of ministers will go out from that Institution and baptize souls for Christ and teach them the things of the kingdom.

Yours for Christ.

PROF. H. F. WOODHOUSE.

"Made Of One."

That is a tremendous truth, expressing itself in a thousand practical ways, which Paul at Athens put into the words. "God made of one every nation of men to dwell on all the face of the earth." Sometimes we deny this truth, often we seek to escape its consequences, but we are inevitably brought back to the confession of our essential oneness with all humankind. The unity that is in our blood will eventually assert itself.

"For mankind are one in spirit, and one instinct bears along
Round the earth's electric circle, the swift flash of right or wrong,
Whether conscious or unconscious, yet humanity's vast frame,
Thro' its ocean-sundered fibres, feels the gush of joy or shame;
In the gain or loss of one race, all the rest have equal claim."

No life can be lived unto itself. Thoreau, recluse, and student of nature, declared that he would withdraw from all fellowship with his kind. He borrowed a patch of ground on the shore of Lake Walden, borrowed some potatoes for seed, borrowed spade and hoe with which to plant them, borrowed a hammer and some nails with which to build a cabin, borrowed materials for its construction and the help of his neighbours with which to raise it, and then announced himself as independent of his fellows!

Never before have we been made so conscious of our oneness as we are today. The nations hear each other's whispers. The continents shake hands. The story of the world's yesterday is on our breakfast table to-day. Isolation is impossible

Not only so, but the age of specialization makes each of us helpless without the aid of all the rest. In former days a man felled the forests, hewed the logs, mixed his mortar and build his dwelling. Today the carpenter and the mason belong to close unions, and neither has the slightest knowledge of the woodman's art.

In early times the village doctor cheerfully pulled teeth or amputated limbs, as the occasion might require. To-day there are not only the sharply

drawn lines between physicians and surgeons, and the lines dividing the dentists from the medical profession altogether, but there are specialist for every organ of the body, and even dentistry has half a dozen distinct departments.

In the pioneer period the housewife brewed her own yeast, baked bread from home-grown wheat, churned her butter, ground her sausage, salted her beef, and made her own soap and candles. To day the telephone and the special dealers bring the produce of the world to her back door.

In our day, to declare one's independence is an absurdity.

If this oneness of the race is not reckoned with, it will assert itself and demand recognition. The French aristocracy denied its oneness of blood with the toilers of the people, and the French Revolution was the answer of nature to this denial.

Early in the Nineteenth Century a horrible pestilence broke out in the fashionable circles of London. The daughter of one of the foremost statesmen of his time was smitten with the disease. The contagion was traced to a costly riding habit, which had been finished for the young woman of fashion in a wretched tenement. A poor tailor had thrown the garment over his two daughters, who were in the rigors of the plague, and the daughter of Sir Robert Peel shared their fate. A mission worker in Boston not long ago told of finding two little scarlet fever patients lying on a pile of garments sent to the tenement from a large tailoring establishment.

A man who prided himself on his high social standing was asked to join a movement to better the conditions of the poor in his neighborhood. "I will do nothing for those cattle," was his haughty reply. yet one of the "cattle" won the heart of his only son and became his companion in the path of vice.

The rich and the poor, the cultured and the ignorant, are of one blood. In society as in the church it is true that the eye can not say unto the hand, "I have no need of thee," nor the head unto the feet, "I have no need of you." If Christian nations will not go to barbarous nations with the gospel, they must defend themselves against the wars and pestilences and atrocities which these nations spread abroad. If capital will not recognize its essential oneness with labor, the realization will be forced upon it through disorder, industrial loss, and perhaps bloodshed. If the avenues will not aid the slums to physical and moral health, the poisons of the slums will creep up to the avenues. If the mistress is un-mindful of the manners and the morals of her maid, those manners and morals or the lack of them will be communicated to the children of the household.

Of Christianized humanity as a whole, as of the body of Christ on earth, it is true, that the whole body fitly framed together by that which every joint

supplies, according to the working in due measure of each several part, makes the increase of the body unto the building of itself up in love.

—CHRISTIAN EVANGELIST.

COZY CORNER.

So many have written such appreciative words of the Cozy Corner Chats that I take up my pen for this last one with considerable sadness. At least this is the last one in the La Via de Paz, for with this issue it will cease to visit you; but we will no doubt meet you more often in the columns of the Missionary Tidings and our other papers. Cozy Corner will be continued under the same name in The Christian Courier, published at Dallas, Texas.

To the dear friends who have made this Christmas season so beautiful and happy for me by the exquisite greetings they have sent, I want to say a heartfelt "Thank you." Some have suggested that perhaps, our feelings were hurt about something or that we had ceased to love them because we have not written. Do not think it for a moment dear friends. It is often that those whom we have not seen nor learned to love with that affection born of the natural selections of our friends from among the close associates must take the time that we wanted gladly to give to those whom we do know and love. How gladly I would have written to you many times when the busy day was done, but the mental machinery was too tired to work!

One of our great, good women, one who has given thousands of dollars to the missionary cause, once asked me: "Why do you missionaries not quit when you get tired?" and I answered: "Why does not a mother quit caring for her children, or her household, or a father cease earning a sustenance for them because they are weary?" This missionary problem is not one which can be taken up or laid down for a whim, and when once in it, one has to "stand" whether one feels like it or not.

Our last trip to Chamal resulted most happily. Four were added to the church there. This congregation is a self-supporting church just as a church would be at home. They have a fine Bible School and an Auxiliary, and wish soon to organize a Christian Endeavor Society. Those women who have so bravely and uncomplainingly withstood the hardships of pioneer life in a strange land have developed a moral and spiritual fibre which would put to shame others in easier circumstances.

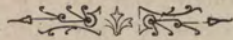
En route to and from Chamal we stopped at many a wayside hut, at small ranches, and among groups of laborers, or paused to speak a word with other wayfarers, that we might have the privilege of proclaiming the acceptable day of our Lord. We carried with us a quantity of leaflets and a few Bi-

(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. E. Harlan, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E Hunt, Editor



Texas

Perhaps no sadder thought could come to human beings when our dear ones fall asleep if we thought they slept to awake no more. But when they sleep with that blessed hope—then sleeping means an awakening into a higher and perfect life. So little Willa Campbell fell asleep on Jan. 4th 1911 at 4. 30 a. m. to awake in a new world.

Willa though young in years had early given herself to Christ. She was just a little more than thirteen years of age. More than a year ago Willa made the good confession and obeyed Christ in baptism. Willa's going might sadden our hearts and cause us to grieve had she not lived such a life.

She died from serious burns obtained while preparing the evening meal; yet she was able in all her suffering to chant praises to His name and finally to say "Asleep in Jesus blessed sleep." On Christmas morning when she thought she would have to miss the service tears came to her eyes. She was anxious to be in the house of God to give praise and adoration to Him who was born in Bethlehem, and to sing as the angels had sung "Peace on earth good will to men." All true hearted christians want to be in their places on Christmas morn and Willa was there. When the new year dawned with its new opportunities she was again in her place to make a new resolution to endeavor to grow to be a stronger christian. It was that which prompted her to ask her father to attend services with her that he too, might have that soul edification which only a child of God can have. God grant that her christian life may lead her father to Him who can heal all wounds; and that her mother may draw even nearer to Him who is able to bear our burdens.

Willa was an exceptional child, and many of the innocent rude things we have to correct in child life were not in hers. God lent us her life for a few days to sweeten ours, and to draw us nearer to him.

Let us not grieve then as those who have no hope; but receive the blessings which her life gave us and reap as she has reaped eternal joy and hap-

piness. May her splendid life impress other young lives to accept Christ and grow into living sunbeams as she did.

MRS. W. ALPHIN.

Mississippi

Dear Editor:—Please allow me to report thru your paper the visit of sister Sarah L. Bostick, state organizer of Arkansas, during the Christmas holidays. Sister Bostick arrived at the writer's home on the 27th, and spent two days and nights. Wednesday after noon she lectured at Thyatira Christian Church to a very attractive audience, on the woman's Work. Many were astonished to hear such a lecture from a woman of the Church of Christ. We pray and trust it may do much good. I think some of our brethren have changed their views on "Let the women keep silent." Sister Bostick would have spoken again on Thursday had it not rained.

May the Lord strengthen her in the effort and sacrifice she is making to uplift fallen humanity, and give us more such women.

After service Sister Bostick and others were invited to dinner at the home of Brother and Sister M. Caster, where she and daughters had spared no little pains in preparing many dainty dishes. Turkey, deserts, and fruits which was much enjoyed by all.

Your Sister in Christ,

RELLA C. CATHEY.

THYATIRA.

"Christ did not ground His Christianity in thinking, or in doing, but first of all in being."

"No weapon in Jesus' view would be so winsome, so irresistible, as the beatitudes in action. His disciples were to live as he lived, and influence would conquer the world."

"Jesus was anxious to lift life above the tyranny of circumstances and convince His followers that one could live like God Himself, although he had a whole world arrayed against him, and left nothing behind him except a peasant's garments."

COZY CORNER.

(Continued from Page five.)

bles. The latter were all sold before we left Chamal. Each night several Mexican men stood at the window and listened, though they could not understand English. As we visited from farm to farm, these came in to speak with us. Some of them said that all they could understand was the gestures of the preacher; that when he motioned upward they knew he was talking about God and that they liked to see the Americans worship.

One man came for a Bible after the supper was exhausted. "Oh," he said, "I am so sorry; I have a piece of one and it reads like a good book; it is so interesting."

Everywhere along the road we found those eager to know what message we brought. Before offering anything to read we always asked, "Can you read?" Many times the answer was in the negative, and often they would add, "But I have a friend that can," or "I know a man on the next ranch who will read them to us."

In a group of fourteen workmen not one could read. They looked eagerly at the papers and asked us to tell them the message. It was late and we had to hurry on. After driving over a mile, we heard some one behind shouting, "Amigos, Amigos!" "Friends, Friends;" we stopped and waited. One detached himself from the group of pursuers and ran swiftly to the side of the wagon, saying: "Give us the papers; we have found a man in the next camp who can read."

At one ranch an American woman came out and looked at us with face alight with joy. With clasped hands and tear-dimmed eyes she said as if in prayer "Thank God, I have seen a Minister of the Gospel." Is it strange, friends, that our hearts ache to linger along these byways where never was spoken God's word before since the dawn of time?
 "—beside all waters
after many days."

Peace, joy and loving-kindness abide with you all throughout the New Year. Our chats in La Via de Paz (The Way of Peace) are done, but there are better things for us ahead. BERTHA MASON FULLER.

Arkansas

Dear Editor: You will please allow me space to say these few words in your valuable paper. I want to say something about our work in Argenta where we have only nine who are good members in the C. W. B. M. and our beloved President, Sister Sarah L. Bostick said to us that the one that brought

up the most money on C. W. B. M. Day that she would give to her a beautiful present, and the writer was the one who received it. The present was a beautiful fruit dish and I thank her very much for it.

May the Lord help us to do a better work this year than ever before is my prayer.

Yours in the work.

Martha Jones

2314 Pulaski St., LITTLE ROCK

WORTH REPEATING.

The best teachers of humanity are the lives of great men. —FOWLER.

To be ignorant of the lives of the most celebrated men of antiquity is to continue in a state of childhood all our days. —PLUTARCH.

Biography, especially of the great and good, who have risen by their own exertions to eminence and usefulness, is an inspiring study. Its direct tendency is to reproduce the excellence it records.

—H. MANN.

Biographies of great, but especially of good men, are most instructive and useful as helps, guides and incentives to others. Some of the best are almost equivalent to gospels—teaching high living, high thinking, and energetic actions for their own and the world's good. —S. SMILES.

My advice is, to consult the lives of other men as we would a looking-glass, and from thence fetch examples for our own imitation. —TERENCE.

"Give me," said Frederick William of Prussia, to his chaplain, 'give me the briefest possible proofs of the truth of Christianity.' The Jews, your majesty,' was the answer."

Missouri

Dear Editor: Please allow me space in your paper. It has been some time since you have heard from our works in this State but we are still alive. Our Church and Sunday School are still hard at work

We are glad to know that Bro W. E. Barry has organized a Christian Church at Springfield Mo. Our C. W. B. M. work is doing nicely with our new President Sister Parsons.

Yours, M. Yancy
 State Organizer, Mo.

Personal

We need more reports from the field. In January and February the church work is usually not as active and news is scarce. Will the friends of the work please remember this and make a little extra effort to report?

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F Burgess, Editor

Lesson 6.

Lesson for February 5.
Edited From Standard Bible

Lessons.

EIJAH THE PROPHET APPEARS IN ISRAEL. 1 Kings 17.

GOLDEN TEXT.—“They that seek Jehovah shal not want any good thing.”—Psalm 34: 10.

TIME.—Elijah appeared to Ahab probably about 908 B. C. He prophesied sixteen to eighteen years and was translated about 892-890 B. C. PLACE.—1. Samaria, 2. Cherith and Zarephath. PERSONS.—Elilah, Ahab (the king of Israel), the widow of Zarephath and her son. PERIOD.—Decline, approaching the dispersion.

INTRODUCTION.

The story of Elijah parallels our last lesson's account of the reforms in Judah, and doubtless the influence and teachings of this great man of God did much to help the reforms of Jehoshaphat. The lesson carries us back to the history of the northern kingdom as it is nearing its final and complete dissolution. While as seen in last week's lesson, Judah seems to be retracing her steps in path of disobedience back to the way of truth and obedience, Ahab and Jezebel are leading Israel farther away from Jehovah and his holy law. Baal religion is now the state religion. It is thoroughly intrenching itself everywhere. Jehovah's altars are being thrown down and his prophets are hunted and destroyed by the agents of the fiendish queen, Jezebel. The author of Hebrews described the prophets and their experience of this time in 11: 37, 38. Some leader was needed to prevent the nation from passing completely over to the form of pagan and heathen practices. Such a hero and leader appears in Elijah.

The plan of the lesson is this. Elijah's influence as a prophet in the reforms in Judah. Israel's increasing prodigality withstood by one prophet of God. I. Jehovah's Messenger and Message. (v. 1.) 1. Significance of the name Elijah. 2. Jehovah and his word regarded by the nation as dead. 3. A challenge with a proof.

II. Jehovah's Safe Hidings for His Own. (v. 2-7) 1. Elijah awaits divine direction and therefore enjoys divine protection. 2. Faith in Jehovah's power and promise tested out.

III. Jehovah's Safe Leading for his own. (v. 8-11) 1. Elijah receiving orders from his supreme Commander, obeys. 2. Faces perils in the way, but is led safely.

IV. Jehovah's Sufficient Providing for His Own (v. 12-16.) 1. A Gentile's faith and hospitality a worthy example for all.

EXPLANATORY.

I. Jehovah's Messenger and Message.

1. AND ELIJAH THE TISHBITE.—His name means “God is my Jehovah,” and the exact location of Tishbite is unknown. He was among the sojourners of Gilead, a region east of the Jordan and north of Jabbok, very mountainous and rugged. SAID UNTO AHAB.—How unceremonious in this introduction. He had no compliments for this base idolater. BEFORE WHOM I STAND.—As a servant before his master, and ambassador before his kin. THESE YEARS.—The time uncertain, but dependent upon Ahab's repentance.

II. Jehovah's Safe Hiding-places for His Own.

2. THE WORD OF JEHOVAH CAME UNTO HIM.—His every movement is under divine direction and consequently he is under divine protection.

3. GET THEE HENCE.—Away from the presence of Ahab and Jezebel, who will best be alone with Jehovah's message to ponder. HIDE THY SELF.—This concealment was to get Elijah beyond opportunities for help until the famine had accomplished its mission. viz: making known that Jehovah lived and also that his word was living, which word they had totally disregarded. THE BROOK CHERITH—This is supposed to be what we now call “Wady Kelt,” a deep, narrow gorge through the mountains west of the Jordan River. It finds its outlet in the Jordan Valley a short distance south of the site of Jericho.

4. I HAVE COMMANDED THE RAVENS.—There seems to be much dispute about the word “ravens” being the same as Arabians or merchants. This is an attempt to explain away the miraculous. Kiel well remarks that if Arabians supplied Elijah with food they might also have done the same with water.

7. AND IT CAME TO PASS.....THE BROOK DRIED UP.—Taking the above verse in the simplest and most natural interpretation, the words of this verse are the next most vital and important. For as the water now became less the test of Elijah's faith in Jehovah became greater.

III. Jehovah's Safe Leadings of His Own.

8. AND THE WORD OF JEHOVAH CAME.—Still under divine directing, he waited orders from his chief Commander, as a good soldier or true servant should do.

9. I HAVE COMMANDED A WIDOW THERE TO SUSTAIN THEE.—The same command and the same promise How Jehovah commanded her we know not.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVI Edwards, Mississippi, Saturday

February 18, 1911 No 7

HELPFUL TO ALL

THINGS AS THEY REALLY ARE.

A great many things that we have as evils of today have come to us all the way down from our heathern parentage, and have in various forms been serious problems of human society. Below we give some of these.

(1) The worship of Baal and Ashtaroth was the religion of the Canaanitish tribes whom Joshua conquered. It was an effort, pure and simple, to make sacred voluptuousness. In later years the remnant of this religion was a snare and a temptation to the Jews, for it was an easy way to justify a life of dissipation. By and by men made enough progress to so thoroughly discredit this worship that they divorced it from its name Baal and Ashtaroth, but it has persisted to our day under the name of the "red light district," "levy district," "tenderlion district," etc; but it has been reduced to the low level where it no longer claims respectability. It skulks about back alleys like a sneaking cat at night. It is the "blind tiger" age of Baal and Ashtaroth.

(2) The Harem of the Ancient despots of Assyria was an effort to dignify concubinage. In this harem he had from three to seven hundred wives, and as many concubines who belonged to an inferior race. This evil has run down to where its only appearance in our day is in the occasional family scandal. The great majority of American homes are happy families.

(3) Profanity was an effort of the Germanic nations to make sacred the passion of anger. When ever they went into a paroxym of anger they called the wrath of their gods down upon their enemy. When they were converted to Christianity they were told that this was wrong and they tried to rid themselves of it, but it still persists among the irreligions to an alarming extent. Those people who love to get angry, also love to swear. There seems to be nothing special that people hope to accomplish with swearing. It is just to show their feeling. By universal education and a stronger Christian influence we are gradually overcoming it.

(4) Drinking was a part of the religion of the ancient Greeks. When they began to feel the exhilaration of alcohol they thought it was the spirit of the god Bacchus. By and by Christianity taught that this was wrong and they tried to rid themselves of the evil. But the appetite was persistent and as men became more skilful they learned how to distill and brew more tempting liquors until in our day the liquor traffic is an institution in the form of venal commercialism. It is reduced to the plane where it no longer seeks to justify itself. It tells us bragenly that we can not get rid of it and therefore we must suffer it. In many states it is reduced to the "blind tiger" stage where it skulks in the back allies like a wretched old cat.

(5) War was the only court of justice of our barbarian ancestors. The fight, personal and tribal settled everything. Brute force always prevailed. The anger that was generated in these fights became a ruling passion and men who were possessed of much strength put the others under their will. When Christianity came prevale and personal war was largely abolished and conots of justice were substituted in its place. But in international affairs war is still the court of justice. We are just in the period when an effort is being made to create an international court of justice to take the place of war; and when that will be done, "the old Red Dragon," "the serpent" will be chained and cast into the bottomless pit.

Now how shall it be? Will we be with those who are making progress towards Christian civilization or with those who are seeking to perpetrate the evils that have come down to us from our barbarian ancestors. We have our choice. If we be risen with Christ, we will seek those things which are above. If we are not risen with Him, we will seek to perpetuate the ancient evils.

The truth is, if we knew that the vices we are tolerating are the ghosts of the ancient idolatries skulking in our back allies, we would be ashamed to think of it. In fact, it ought to give the church new power.

THE GOSPEL PLEA

A RELIGIOUS NEWS PAPER

Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE
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 of the Negro race.

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Notes From Our Schools.

SOUTHERN CHRISTIAN INSTITUTE

Last week a real shock came to the teachers and students at the Institute when it was learned over the long distance phone that Belle West, B. S. 1610, had passed to the life beyond. We shall attempt no eulogy here, only to say that she was a young woman, of lofty ideals, and well prepared for her life's work. She was loved by all who knew her. At the time of her death she was teaching near Shaw, Miss. The funeral occurred at her father's home at Martin, Sunday, Feb. 5. Her sister, Rebecca, and H. D. Griffin from the S. C. I. attended the funeral.

Considerable interest is being manifested in spelling in all of the rooms in the Day School. All words that are misspelled in the written lessons, are kept by the teacher, and pupils in the various grades learn to spell correctly their own words. There is a noticeable improvement in all departments.

The new engine in the planing mill was put into operation Feb. 8. The new whistle let all the neighbors know that the S. C. I. is about to launch out upon a new era. The building is being completed now as rapidly as possible. S. C. I. Feb. 9, 1911

MISSISSIPPI.

BELLE WEST.

The news came to the S. C. I. Feb. 3rd of the death of Miss Belle West who lived near Martin, Miss. She was a worthy graduate of the Southern Christian Institute. The message came in the quiet of the evening when our day's work was done. The surprise was so great that there was almost a catching of the breath with both teachers and students, so suddenly the news came; and then there came a picture of the sweet faced girl and her beautiful school life. We could imagine we saw her when she slipped away to her better home, for quiet and uncomplaining was her way of life.

We know Belle only as a student in school, but then when one's true school life is known, there is not much more to know. It's the everyday actions that make up the character. It's the little things that count and it is in school and especially a Christian school that the little things are noticed. If the little deeds are taken care of we know just what the character is. Belle was a choice character among her teachers because they knew her everyday life. Life is not lived on any particular day, but every day counts.

It was in Sept. of 1907 that this modest girl set foot on the campus of the S. C. I. She came in company with her father, Elder K. R. Brown and several other girls. She was a pretty girl. We watched her day after day and felt that she was a choice girl and with the proper Christian training she would do much toward helping girls of our race to higher ideals.

The rules of school were never too rigid for Belle. She remained in school until her graduation day without marring her character. Pre. Lehman was happy because he felt that she would do good some where.

She was physically weak but a strong will. She could have been an annoyance by continually bringing her pains and aches to those about her but this she did not until compelled. Because of her physical weakness she might have made her mother's life uncomfortable, not so.

Her parents paid her way in school two years after which she of her own will decided she wanted to help herself and parents by working to finish her schooling. Another most noted act of Belle's school life was that during the first years when her parents were paying for her schooling she at her will put in odd hours working in the garden. When we saw this we did not quite understand it so we inquired of some one why she did this, we were told that she just wanted to help herself and perhaps save her parents a few bills. Her parents are not the poorest, they own their home and have nice horses and many other things to make home nice, so you see she could have been a little over bearing. There was character and we have from then on felt that there was something in Belle's life that many of us lack.

This young woman left school in May 1910 began teaching school at Shaw, Miss., the following fall. She was stopped by the hand of God in February, 1911.

It seems strange how the Lord sometimes take away his best material, but His thoughts are not our thoughts neither are His ways our ways. "They that seek Jehovah shall not want any good things." We certainly believe that Belle is not wanting in the spiritual world.

Mr. and Mrs. West and other members of the family have our deep sympathy in their hour of bereavement.

MRS. CELESTE HOWARD.

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks

A minister recently speaking to a body of young people said that if Moses were to come to earth and write upon tablets of stone, he would write eleven commandments instead of ten, and the eleventh would be "Thou shalt not write little silly notes." What an awful thing for a boy to write a lot of silly things to a mere girl, yet in her teens. No father nor mother would be glad to have his or her daughter receive such missives. If a letter has anything in it that mother ought not to read, it ought never to be sent. When a boy will slip a note, you may usually count on it that it contains something that he would not like to have his mother read. Sometimes we hear that a boy will be a boy; yes, but some boys get to be men much sooner than others of the same age.

It is said that if you want a job done right, don't get the idle fellow to do it; get the busiest man in your community and you know it will be done right. I don't know so much about the third page being done right but I do know that the editor did select a very busy man to be "Uncle Isaac" to a thousand and one girls and boys.

This week I want to introduce to my large circle of young folks an imaginary young man who has entered one of our schools.

UNCLE ISAAC: "John, you tell me your parents are poor; why were you drawn to our school at X?"

JOHN: "I was attracted to that school because it gives me a chance to earn my education."

UNCLE ISAAC: "I have frequently heard that many of the young people who are enrolled in your school, were drawn there by the same reason; is that not so?"

JOHN: "I think it is. There is something about most young people that makes them feel better, when by the sweat of their own face, they have earned their schooling."

UNCLE ISAAC: "What kind of work are you doing at the school?"

JOHN: "Last spring, I was enrolled in the agricultural department. I managed a team, and those animals of mine were the finest animals on the place. Do you know that another boy and I took care of fifty acres of corn by ourselves, and had much time besides, to work in the 'cotton and the cane'?"

UNCLE ISAAC: "Pray tell me how it happened that you two could do so much work?"

JOHN: "We had modern machinery. We planted our corn with a check rower, two rows at a time. We used two-horse cultivators. When the

stalks were almost dry in the Summer, we cut down the entire fifty acres and took it to the mow in the barn, and during all the next winter our cattle had fodder to eat."

UNCLE ISAAC: "How long will it be before you complete your course?"

JOHN: "If fortune smiles upon me, I shall stand upon the graduating platform five years from now."

UNCLE ISAAC: "John, doesn't that seem a long while?"

JOHN: "Oh, no, I am too busy to notice the rapidity with which time flies; I know that I shall need all the preparation possible to win out in life's work."

UNCLE ISAAC: "God bless you, my friend; I know that you will succeed, for in your dictionary there is no such word as fail."

WORDS AND DEEDS

BY THOMAS CURTIS CLARK

O fair the deeds than flowers more fair,
That lift a heart from dark despair!
They may by graceless lips be spoken,
In halting tones and accents broken,
Yet fair the words, than flowers more fair,
That lift a heart from dark despair!

O rare the deeds, than gold more rare,
That serve to ease some heart of care!
What though the soul that gave them birth
Be the poorest of the earth!
O rare the deeds, than gold more rare,
That serve to ease some heart of care!

—SELECTED.

"TAKE A BATH OR GO TO JAIL"

Writing under the title in the current issue of Harper's weekly, Wendell Phillips Dodge tells how Health Officer Reder, of Aurora, Illinois, has made bathing compulsory once a week in his home town. He framed a set of rules for the promotion of public health, which was posted everywhere. Rule 8 enforced the bath upon the people and officials were instructed to see that it was complied with. The chief of police started to make room in the jail for an overflow of prisoners, but to his astonishment not a single arrest for failing to take a bath was necessary. "In places where they never knew there was such a thing as a bathtub they now have them and use them," says Dr. Reder. "The people take to the water like ducks. Far above my expectation, these people who never knew what it meant to take a bath have obeyed the order to the letter."—CHRISTIAN EVANGELIST

Reports from the Field.

North Carolina.

THE IMPORTANCE OF AN ORPHAN HOME

There is no work in which mankind can engage of more importance than that which has to do with caring for the unfortunate. And a place established for that purpose is a step forward in our civilization. Such a spirit manifested shows plainly the love man has for his brother and is a splendid application of that part of God's commandments which deals with man's duty towards his neighbor.

Now there are hundreds of children homeless, and their training is being neglected. They are growing up in ignorance and superstition, and the opportunity is ours to change the entire course of their lives. If a home is established for them we prove in fact that we are our "brother's keeper." We prove our worthiness when we act in a substantial way to help the fatherless and motherless children. And there should not be left a stone unturned by us in the establishment of an orphan Home.

The Anglo saxon race among whom we live, gives us an excellent example. They give of their means to support such institutions, and the children that are trained in such homes in most cases, become respectable citizens and take their places in the world along with others of their race who are more fortunate than they are.

So we ought to profit by this foresight and give of our means for the support of such objects.

If the Church is to undertake this great work it simple will follow in the way our saviour led.

He commanded us to go into all the world and preach the Gospel. To gather in the out-cast those who have gone astray; and when we take the children those who are without parents, and point them to Jesus their saviour, we do gather in the out-cast those who have gone astray, and in a Christlike way have the opportunity to make them the disciples of our Lord and Saviour Jesus Christ.

So while we have the time "Let us do good unto those who are of the house-hold of faith", in many cases their parents were dutiful to the Church, and love God with all their hearts, souls, and bodies; and if for nothing more than that it would double justify us in erecting an orphan home for their children.

Let us then come together like men and shoulder this responsibility. It is our duty and the opportunity is at hand. And if our aims are properly directed God will guide us by His Holy Spirit, and it will not be long before we can be ready to invite the homeless children to a place of safety, and an earthly abiding city.—R. L. Peters, Winston Salem, N. C

NOT HIS BUSINESS

A wealthy man was asked to aid in a series of temperance meetings, but he refused saying, "Gentlemen it is not my business."

A few days later his wife and two daughters were coming home on an express. In his fine carriage he rode to the station, thinking of his business and planning for the morrow,

"Accident!" was the cry that greeted him.

There are many lines centering in that city. Yet it troubles him. It is his "business" now. The horses are stopped. He finds the accident has occurred twenty-five miles distant, on the road on which his loved ones were returning. He telephones to the superintendent.

"I will give you a hundred pounds for an extra engine."

"Can't let you have it."

"I will give you two hundred pounds for an engine."

"A train with surgeons and nurses has already gone forward, and we have no other."

With white face the man paces the station to and fro. It is his business now. In half an hour, perhaps, which seems to him half a century, the train arrives. He hurries toward it, and finds the mangled and lifeless remains of his wife and one of his daughters. In another carriage lies the other daughter, with her body crushed and her life ebbing slowly away.

A pint of whiskey imbibed by a railroad employe fifty miles away was the cause of the catastrophe.

Who dares to say of this tremendous question, "It is not my business"?—EXCHANGE.

THE SMILE OF THE PILOT.

Robert Louis Stevenson's story of the storm that caught a vessel off a rocky coast and threatened to drive it and its passengers to destruction, is thrilling. In the midst of the terror one daring man, contrary to orders, went to the deck, made the dangerous passage to the pilot house, saw the steersman lashed fast at his post holding the wheel unwaveringly and inch by inch turning the ship out once more to sea. The pilot saw the watcher and smiled. Then the daring passenger went below and gave out a note of cheer. "I have seen the face of the pilot and he smiled. It is all well."

Blessed is he who in the midst of earthly stress and storm can say with equal assurance. "I have seen the face of my Pilot and he smiled."

—LUTHERAN WORLD.

A TRUE STORY.

Some years ago a young man came from the West to Pittsburg as a student. He did not know a solitary human being in either of the "Twin Cities." At his boarding-house he was asked where he thought of going to church. He mentioned the place he had chosen, not because he knew anybody there, but because it was near at hand. "Well," the questioner replied, "they will soon freeze you out from that congregation."

"I'll give them a chance to welcome me, anyway," was the rejoinder. "I don't believe they are as cold as you think."

The next Sunday morning found the student waiting in the vestibule for an usher to show him a seat. All of them were busy at the time, and the young man waited—did not run out of the door—just waited until some one had had a fair chance to notice him. After awhile he felt a little squeeze of his arm from somebody behind. He turned and was confronted by a rather stout gentleman of strong, but kindly features. There was but one word of inquiry. "Stranger?"

"Yes, sir," the young man replied.

"Come with me to my seat."

"Stranger" obeyed. Shortly after, two ladies entered the same pew.

Not a word was spoken until after the benediction. Then the stout gentleman uttered another interrogatory word, "Student?"

"Yes, sir," was the reply.

"Come and take dinner with me."

(Aside: "What's your name?") "This lady is my mother, and this is my sister. Here, let me introduce you to one of our elders, and here comes the pastor, Dr. Cov. Say, Mr. Shelly [a deacon], come over here; here's a new friend I have just found; we want to get acquainted. Now let's start for home."

(On the way); "Sing?"

"A little—not very much—just enough, I guess."

"Come up to our mission Sunday-school after dinner and help us, will you? I am superintendent."

"Sure."

That day was the beginning of three years of happy acquaintance and helpful social intercourse with as cordial a congregation as ever assembled in any church.

The young man found that the best place of all to extend his acquaintance was the mid-week prayer-meeting, which invariably ended in a "chatter" after dismissal. The young man might have shot out of the door the instant the benediction was pronounced, but it seemed to him to be only fair treat-

ment of the church people to give them a chance to approach him.

Some of the members were a little backward, of course, and eyed him a few times, but when he came to a third and fourth meeting the "eyeing" ceased. None of the young ladies rushed up to shower attentions upon him, nor any of the elderly ladies, either, the very first time; but not many "times" passed before the good women of the church began to speak to the young stranger, and when a natural, not an artificial, opportunity came along, the older introduced him to the younger women. Within two years the "Stranger" passed out of existence. He knew by sight, by name, and was on cordial speaking terms with almost every one of the four hundred members of the church.

Why was this? Two simple reasons cover the case: First, the stranger did not expect the congregation to make a stampede for him the minute he first appeared. Second, the congregation did not expect that the stranger would vanish out of the door without giving them a chance.

The obligation worked both ways. That opened the door—as it always does. The stranger did not wait to be lionized, but went on, using the start he had to win still further acquaintance with the people who had always held out the "glad hand" to every one who would reach out and grasp it.

Moral: Be steadily in evidence. Be approachable.—H. H. STILES, IN THE WESTMINSTER.

MAKING A RAINY DAY COUNT.

How do you spend a rainy day? Does it upset all your plans, and do you grumble and complain because the skies are dark and the rain comes down in torrents? Do you feel as dismal as the weather, do you say: "Oh, what a long dreary day! What shall I do with myself? How I hate rainy days?"

Perhaps you feel in tune with the poem of Longfellow's describing the rainy day, which says:

"The day is cold and dark and dreary;
It rains, and the wind is never weary;
The vine still clings to the moldering wall
But at every gust the dead leaves fall,
And the day is dark and dreary."

But stop to think of the rest of the poem and realize that

"Behind the clouds is the sun still shining;
Thy fate is the common fate of all,
Into each life some rain must fall.
Some days must be dark and dreary."

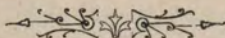
Some one once said, "Be a bright background on

(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. E. Harlan, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E Hunt, Editor



Texas.

HOME GOING.

The home going of two of our sisters in the North eastern part of the state takes from our ranks two faithful servants.

Mrs. Amanda Rogers, wife of Eld. G. W. Rogers, died the 19th of January. Sister Rogers was a faithful C. W. B. M. president and her letters to me were always full of hope and encouragement. The Union Hill Auxiliary will not only feel her loss but the whole state.

But may her enthusiasm for missions cause us to hear more clearly the call of the heathen. Sister Rogers said to me when last I visited her home and auxiliary, "Sister Alphin I shall work faithfully for the cause of missions as long as I live." And she did. How many of us will feel as she did; that it is a life work?

In her home she was kind and affectionate doing all she could to make you feel at home. Long may her life live with us to spur us to attempt greater things.

Sister Walker was the wife of Bro. Anderson Walker. For years she had been sick, but when ever she had strenght enough she was found in her place at church.

And with her weakness she was a faithful fuxiliary member at Shady Grove.

It was not my pleasure to meet her at church, but I met her at home in the sick room. Although sick, she was glad to talk of the work of the church and express a wish that she could be in all the auxiliary meetings.

One sister told me of a splendid talk she had made at her last meeting with the sisters.

If we are workers in the Master's vineyard our works can not be hidden. Many are the healthy women of our church who find no time in their lives to spend for the cause of mission. This was not Sister Walkers lot. She was a giant in the Master's cause. May her life help us, who are stronger to draw lessons from her life, which will help us to be more dutiful to our work.

God grant that the lives of those two sisters may give us more faithful workers to help send the gospel to every creature.

MRS. WM. ALPHIN.

WACO.

Mississippi.

Dear Readers: The year of 1911 is here with its work for us to do.

We have elected Hattie J. Griffin for our State Organizer of the Christian Woman's Board of Missions. Now let us get busy and do what we can to get new members, raise more money, pray more earnestly and help our organizer more, so she can go into new fields in different parts of the state to enlist new workers for the cause of missions. Let every member work to this end. Let us hold our regular monthly meeting and make ready for the quarterly meeting in March.

Truly yours,

SARAH S. BLACKBURN, Pres.

PORT GIBSON.

MISSISSIPPI.

BELLE WEST.

A most unexpected message came to the S. C. I. a few nights ago from Shaw, Mississippi. "Belle West is dead," it said, "tell her sister Rebecca and have her go to Port Gibson, where the body will be taken to-night." Such, in substance, was the message. Only a few words but what thoughts they gave rise to could it be? Belle West gone! Belle with her unusually sweet face and winning ways, who after a three years' stay at the S. C. I. had, with the highest honors of her class, finished her course last spring and gone out from among us with bright hopes!

Many who were at commencement in 1910 will remember with what feelings she spoke in her valedictory address. Her words had weight; for they proceeded not alone from the lips but from the heart. She had lived among us the sentiments she now expressed and we believed that when she went out into the world she would still live them and thus

become a power for good. How nice she looked in this, her last appearance on the platform where she had appeared so often while in school! Those best acquainted with her could not have been persuaded that it was alone the pretty white dress which she had made for this occasion with her own hands that caused her to look so nice. Long ago Belle had comprehended that "Tis not fine feathers that make fine birds," so she had striven to clothe herself with that which gives true and lasting beauty, a pure mind, a quickened intellect, "a heart that feels another's woe."

In her missions lose a friend, the needy at our door a helper. Having finished her schooling she was anxious to make use of the education that she had acquired. Last fall, therefore, she went to Shaw as a teacher. After only a few months there appeared in her district that common and not very greatly feared malady, measles. For her it proved fatal and she was cut off in the midst of her usefulness. Was her leave-taking providential or merely accidental? Who can say? We only know that a place has been left vacant by one whom we loved and trusted, one to whom we had hoped to be able to point, through long years, with pride. Who will step forward and do what she would have done had she tarried with us. That there be no lack, shall not many rise up with as lofty ideals, with the same sense of what is worth while as Belle West had.

MRS. ETHIE B. LEHMAN.

EDWARDS.

MAKING A RAINY DAY COUNT.

(Continued from Page 5.)

every dark and gloomy day." How many of us are bright backgrounds on dark days?

Some natures are irresistibly depressed by gloomy weather, but it is possible for us all to overcome that feeling, when we learn to make our will power conquer our feelings and moods. We may be as brave and sunny on a rainy day as on a bright one. It is only a matter of determination and cultivation.

Then, there are such possibilities in a rainy day—so much may be accomplished. There is little danger of visitors or interruptions which are so frequent on the bright sunshiny days, and one can work uninterruptedly.

One housekeeper lays aside certain things to be done on the rainy days. She sets apart that kind of work which "stays done"—not the everyday sweeping, dusting or cooking, which has to be done over and over, but something which counts. There are pieces of sewing for herself and the children, which she has found it hard to finish on the clear

some fascinating piece of embroidery. There is the clearing out of trunks and closets and bureau drawers, which turns out to be such a help when come the day of housecleaning or putting away of winter clothes. There is the letter she has been postponing writing for a favorable opportunity, and which she can make so much more newsy and entertaining in the uninterrupted leisure of a rainy day than she could if obliged hurriedly to dash it off when other duties were pressing. There may be a book which she has been keeping to read and enjoy when she should have a few moments' spare time.

"These and other items she puts down in her Rainy Day Calender," as she calls it, and these things are almost never taken on any other days—unless it is absolutely necessary. This housekeeper finds that she welcomes a rainy day and that it passes all too swiftly while she is occupied doing the things she has planned for it. At the end of the day—and when the bright, sunny days come when she feels like going on little outings—she has the satisfaction of feeling that this work is done—and done to stay.

This same woman keeps in her "Rainy Day calendar" a lists of games and occupations for the children which are never indulged in on any other but stormy days. She also has a "Rainy Day Box," the contents of which consists of kindergarten materials, uncut paper dolls, pictures and cards to be pasted in scrap-books, etc. This is only brought forth on rainy days. The contents are replenished from time to time and often include charming little surprises. Instead of her children being fussy, fretful and hard to manage on a stormy day, this mother is always sure of contented, happy little ones who welcome as gladly as she does inclement weather, and who will in after years remember the delightful times and the happy surprises they enjoyed on the rainy days. In that household the rainy day is anything but "dark and dreary."

Try this woman's plan of making the rainy days count as days of accomplishment and enjoyment, and you will no more dread the gloom or find the day long and irksome, instead it will be a source of satisfaction and pleasure.

And the woman who thus gets into the habit of enjoying adverse outward conditions and making them of use to her in accomplishing necessary and desired things, who accepts the inevitable and is cheerful and happy amid disappointed plans and dreary surroundings, and who becomes master of her moods—this woman will find that all through she will be stronger and better able and endure those other "rainy days" which are bound to come into every life, and to accept them cheerfully and make the best of them and the most of their opportunities.

—ANNIE GUILBERT MAHON.

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor

Lesson 9.

Lesson for February 26.

Edited From Standard Bible

Lesson.

ELIJAH MEETS AHAB IN NABOTH'S VINEYARD. I King 21. Read chap. 20.

GOLDEN TEXT.—"Take heed, and keep your selves from all coveteousness.."—Luke 12:15.

TIME.—899 or 900 B. C. five or six years after Lesson VIII. **PLACES.**—Samaria, the capital, and Jezreel, the king's summer palace. **PERSONS.**—Ahab, Jezebel, Naboth, Elijah base fellows and wicked elders of Jezreel. **PERIOD.**—National decay nearing the end.

INTRODUCTION.

Please read again 19:15-21, and also the twentieth chapter. Elijah under his new commission from Jehovah, enter at once upon his quieter but, larger, work of establishing schools and training prophets. Millionaires bequeath their millions and we call them great philanthropists, but the greatest of all, is the man who bequeath first his own life in God's service, and then touches some other life, as did Elijah in calling Elisha. Ahab had two serious conflicts with the haughty, drunken warrior. Ben-hadad, king of Syria, with whom thirty-two petty kings joined. They devastated the land like locusts in numbers and destructiveness. Ahab cringed before them. His army was "like two little flocks of kids" in the presence of devouring wolves. Baal's prophets showed themselves helpless to deliver the land from these oppression, which fact tended to destroy faith in them, and to alienate the nation from their worship. But Jehovah, through his prophets, came to the aid of Ahab and the people in their dire distress when "vain was the help of man," and delivered them, thus proving to them the reality of his power and his readiness to bless his people. He showed that he alone was worthy to be their God. The doom of Ahab and his house was pronounced. For even while God was helping him and giving a wonderful victory, he disobeyed God and proved that his house was incorrigible.

EXPLANATORY

11. **AND THE MEN OF HIS CITY.**—That is, of Naboth's city. **DID AS JEZEBEL HAD SENT UNTO THEM.**—Yielding themselves willing tools of a murderer. This reveals the low state of morals, The lack of any sense of righteousness upon their parts makes these elders and nobles the reflectors of Israel's hopeless degeneracy at this time.

12. **PROCLAIMED A FAST.**—In the name of, and as a pretended act of, religion was the despicable plot to be consummated. Making more striking the sins of the age. Such men can not be trusted and soon turn traitors to those whom they serve. See what these same men did later, by reading 2 Kings 10: 1, 6, 7.

13. **AND THE TWO MEN.**—Hired to execute Jezebel's orders, they came in at sat before Naboth unabashed and innocent in appearance, but as diabolical in heart as was their mistress the queen.

14. **THEN THEY SENT TO JEZEBEL.**—This is Jezebel's affair. Ahab is king of his people, but Jezebel is the queen of Ahab. It is not difficult to see which is the stronger personality. Instead of reporting to Ahab that Naboth had been dispatched they report to Jezebel, whose plot they had carried out.

15. **WHEN JEZEBEL HEARD, SAID TO AHAB.**—She received and imparted to the king the news of Naboth's death with evident satisfaction. **ARISE, TAKE POSSESSION OF THE VINEYARD OF NABOTH.** Jezebel must have spoken these words in scorn of Naboth, and with arrogance and with a spirit of self praise, gloating over her fiendish deeds. "He refused to give it to you for money. Arise and take it.

16. **AHAB ROSE TO TAKE POSSESSION.**—Too weak to perform the deed, or even to protest against it being done, but ready to accept the coveted fruits of the murderous plot.

17. **AND THE WORD OF JEHOVAH CAME TO ELIJAH.**—The same designation as as in Lesson VI., V. 1 While surveying his ill-gotten treasure as one has imagined, while plucking a sample of the luscious grapes, and with pride and pleasure viewing it all suddenly, like a specter, Elijah confronts Ahab. Like Naboth's ghost he appears. Perhaps in the silence of the six or seven years Ahab had thought him dead. But here, as when he first appeared to announce the famine, is this weird prophet. If his very appearance shocks, his message must startle.

18. **ARISE, GO DOWN AND MEET AHAB KING OF ISRAEL.**—Ahab walks around his newly gotten vineyard. He plans improvements. He tastes the character of the grapes, when like an apparition from another world, suddenly Elijah stands before him. He had not seen him for five years. He thought he thought he was cowed, but now he confronts him with his death-warrant from the Almighty.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVI. Edwards, Mississippi, Saturday

February 25, 1911 No 8

HELPFUL TO ALL

A CALL TO THE MINISTERS.

There never was a time when there was a call for more earnest work among the churches than just now. Especially is this true in Mississippi. The responsibility of saving the churches rests very largely on the ministers of the gospel. It is true the Bible teaches clearly that we should not "Muzzle the ox that treadeth out the corn," and the "Laborer is worthy of his hire," for the minister is deserving of a living and that should be so that he and his family are comfortable, but the minister should remember that in the hour of a crisis he is responsible for the life of the church. This they have not hesitated to do in the past. Sixty years ago, John Smith of Kentucky went from place to place to preach, sometimes stopping at home long only to throw in to his wife a bundle of dirty clothes and to get a bundle of clean ones. The churches were new and weak and paid almost nothing. The neighbors often had to come in and reap his fields for him. Alexander Campbell never accepted pay for his preaching, because he had at home a large farm which paid him well. The Apostle Paul, while teaching that the churches should pay their servants never accepted pay from them, preferring to pay his way by his trade, tent making.

The church in Mississippi needs a spiritual revival. It must be brought about by men who are deeply concerned about the work of the kingdom. Every church in the state should plan to hold a revival this spring or summer and that revival should last five or six weeks. Besides the regular ministers of the state we have a number of young ministers who are able to do much good. Elders Birdsee C. Calvert, Hary G. Smith and Hampton D. Griffin, ought to be engaged for meetings now. Eric W. Hunt, one of our Jamaica students finishes up this year and will be available for meetings, if he does not go to Jamaica too soon. These young men are spiritually minded and will do your church much good. They will preach the gospel and not old wives fables.

Besides these there are many old servants in the ministry who must not be left out in this evangelistic campaign. We especially appeal to the men and women in the churches to take up this matter in earnest. The churches need the gospel of love, not the gospel of hatred and malice. He who will preach strife in place of love is an enemy to the cause of the Master and the churches should mark him.

A great many Christian people have moved to the Delta country during the past two or three years, and unless these start churches where they are they will be lost to the cause. If some of the older ministers have relatives there they should write them about starting a church. They could begin by starting a Sunday-school, which could soon grow into a church.

In studying the history of the Jews, we find that whenever they ceased to teach the Law of Moses, they went into idolatry and idolatry was heathenism. The same will be true of the Christian Negroes who have gone to the Delta. They must keep up their religious work, or their children will go off into heathenism, and this will be a calamity which must not be allowed. Those white people who moved into the Delta and gave up all church work have relapsed to a state about equal to the Scotch Highlanders eight hundred years ago. There are many good people in the Delta but they are those who remained true to the church. Those who love their country and state and race will care for the future, and God alone can give us a prosperous future. If we remain true to him he will be true to us and will grant unto us an abundance of life.

Righteousness exalteth a nation, but sin is a reproach to any people. It is hard for us to realize that every act of ours has its consequences. If unrighteous acts were injurious to the perpetrator alone it would soon be over; but it injures society that much. It is like interest bearing notes, it must be paid off in the sorrow of all the people. This being true, every one should look well to his conduct for upon it will depend whether he is a blessing or a curse.

THE GOSPEL PLEA

A RELIGIOUS NEWS PAPER

Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE
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 of the Negro race.

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Personals.

—Eld. K. R. Brown announces that all the Churches in Mississippi are requested to hold a rally on the 5th Sunday in April for the benefit of the Jackson Church. This is a delightful service the churches in the state are performing for the benefit of Jackson Church. The congregation in that place should now rally and have regular preaching and build up the cause there.

—Lucky C. Davis who is preaching at Thyatira has patented a safety whip socket for buggies and wagons. He has sent us a copy of his patent, and to us it looks as though he might have a very useful patent, in some localities at least. This socket is so arranged that a man can insert the whip and it will be locked safe until he returns. In places where there is much whip stealing it will be a great convenience. It is to be hoped that he will be able to induce buggy manufacturers to purchase his patent.

Notes from Our School.

SOUTHERN CHRISTIAN INSTITUTE.

A number of students are writing compositions on "Spring."

The roses are beautiful for this time of year.

The Girls' Glee Club, under the direction of Miss Tyner, is as busy as can be.

Did you get a valentine?

H. G. Smith was called home yesterday owing to the illness of his wife.

Work on the new Planing Mill is proceeding nicely.

Prof. Young's father, mother and brother are stopping at the Institute a few days on their return trip from Florida. They will go to their home in Hutchingson, Kansas, the last of the week.

They brought many curios with them from the land of continual Summer.

—S. C. I., Feb. 15, 1911.

What The S. C. I. Has Done For Me

It is impossible for any one to make a full account of all the things which help to make him what he is, or of the benefits derived from the influence of his Alma Mater.

Blessing known and unknown are constantly showered down upon us by the Unseen Hand through our teachers.

In trying to tell of all the good things which have come to me since I became a student of the Southern Christian Institute, I find that although I may give the subject a year of thought and consideration I cannot tell even one half.

Nearly three years ago, I came to the Southern Christian Institute for the purpose of preparing myself to bless other lives.

Gladly and pleasantly was I received as one among the students. I came from another country. Everything and everybody were strange to me. The situation of the country looked different; the modes of speech and the customs of everybody were different. The trees were bare; looking over into the forest it seemed that a fire had made great havoc of all the trees; the birds did not sing as often as I heard them when I was in Jamaica.

Being in the company of strangers with strange customs, I suppose I must have acted very curious to those around but I was never accused of the same.

I started in school in the fall of 1908 and with the help of my teachers and friends, I have been very successful.

To say in just a few words, "My soul has been refreshed by the influence of these teachers.

Just a few days ago, I made the statement to a friend that money was not to be compared with even one of my term's work. If there was doubt on my regarding certain biblical statements those doubts are all gone, and any one who wants to do well and fears certain things cannot be happy, hence I have received full happiness here.

Coupled with the many good things I have learned along the literary lines, I have been taught many important and helpful things in the industrial department.

Carpentry and cement block making seem to be the things I take most interest in.

I have learned lesson which is worth to me very much more than I can tell: it is the way to lead to do better things.

The boys here are divided into several companies with a captain at the head of each company. I

(Continued on Page seven.)

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks

I suppose all of my young people attend Bible School at their churches on the Lord's Day. It seems to me that the Lord's Day School should have two aims that should stand out above the rest. The first aim must be the study of God's word; the second should be the raising of money for supplies and for various missionary purposes. It is well for young people to learn to give Sunday. This is what we call systematic giving. How much should you give? I think little children should give only a penny each Sunday, while older folks should probably give a nickel. Life means more to a young man or young woman who will give regularly and conscientiously to carry on the work of the Master.

I'LL STAND THE PAIN.

Every one remembers the awful Park Avenue colision in New York City. One of the sufferers was a young man named Peter Murphy. His feet and legs were caught beneath the engine which had telescoped the car. He had worked one leg free and was about to pull the other loose when the roof of the car fell on both legs. While he hung there in agony Battalion Chief Farrel of the Fire Department came along, and Murphy begged him to lift the timbers off his legs. "If I do that," said Farrel, "the roof will fall on the other side. There are women there." "I didn't think of that," said Murphy. "Let it stay. I'll stand the pain." Heard you ever anything more Christlike? So he waited, a long, terrible half hour, till his fellow-sufferers were dragged from under the ruins. Himself he could save. No wonder that on the 9th of March following (this was in January) two thousand people escorted the crippled hero from Bellevue Hospital to his home in New Rochelle. It was a tribute to something finer than courage.

—PILGRIM TEACHER.

BUT GOD WANTS A BUTTERCUP

The minister had just sung a closing hymn, and dismissed his audience. He was a great singer, whose wonderfully beautiful voice touched the hearts of his hearers with an earnest desire to go out and labor for God.

"Oh, I wish I could sing like that," said a young girl. "How much good I could do!"

The lady who heard, turned to her with a smile.

"Miss Sheidon," she said, "I remember of once expressigg a wish similar to that, and an old lady told me this story:

"When I wish to be something God has not permitted me to be, and think my life and its talent amount to nothing, I always recall a poem that is on the first page of my reader when I was a child at school. A tiny buttercup became discontented and longed to be a tall and beautiful daisy, and this answer was given to it, "But God wants a buttercup—just where you're growing."

"So," the woman continued, "whatever place we fill, God put us there, and it is a part of his great unerring plan."

The girl listened, with a smile coming to her lips. "I'll not forget that," she said softly. God wants a buttercup—just where you are growing."

—MAUDE ALICE JOHNSON.

FORGETTING

Let us forget the things that vexed and tried us,
The worrying things that caused our souls
to fret;

The hope, that cherished long, were stile denied
us,

Let us forget.

Let us forget the little slights that pained us'
The greater wrongs that wrangle sometimes
yet;

The pride with which some lofty one disdained
us—

Let us forget.

Let us forget our brother's fault and failing,
The yielding to temptations that beset,
That he, perchance, though grief be unavailing,

● Can not forget.

But blessings manifold, past all deserving,
Kind words and helpful deeds, a countless
throng,

The fault o'ercome, the rectitude unswerving,
Let us remember long.

—EPLCHANGR.

THE COST

Ah Me, that hearts must break before they
learn the worth of things;

That strength of soul is born of sorrow's sad-
dest stings;

That we must know love's loss and suffer and
be brave,

Before we gain the good of life that lies this
side the grave.

Ah me, that we must grieve before we know
sweet sympathy;

That we must need God's love before its ligh
we see;

That we must sacrifice before the sight growst
clear,

And face the darkest hour of all before we
dawn is here!

Reports from the Field.

Texas.

I had promised sometime during the past year to visit Bro. M. Knight and his good people at Shady Grove, Cason, Tex. and so Saturday night Jan. 14th 1911 leaving Greenville on the midnight eastbound M. K. and T., I tried to make my promised visit. On reaching Cason, a distance of eighty-three and a half miles from Greenville, I found there was no one at the Depot to meet me (Bro. Knight and his good people were expecting me during the day) so I made up my mind to take "Soldier's fare" and waited at the Depot for "More light" on my way. The station agent was as kind as could be and made me as comfortable as "Southern hospitality" would allow him. I tried to take a nap but found it not very easy "To sleep with one eye open" so I made up my mind to keep both eyes open.

I had not very long to wait before day began "to break;" tired and sleepy I wended my way in the direction of the "Preacher's home." It seems as if I was too sleepy or tired to follow the direction given me by those I met on the way and so I went in a contrary direction and was two and a half miles from the "Preacher's home."

Being informed that I was out of the way I began to retrace my steps. My anxiety came to an end when I made a bend of the road where I saw a good sister and her son milking their cows. "Good morning, said I, can you show me the shortest way to Eld. Knight's home"?

"Yes sir," said the young man, the good sister smiled a pleasant smile, I am just going there now and we will go together." We trudged on across woods and fields and were no long time getting to my "Desired haven." The good preacher and his wife met me with the broadest of smiles, bade me welcome and I was glad I had come.

It was not long before breakfast was ready and we did justice to what was set before us—spare ribs and home made sausage for you will remember it was "hog killing time."

We were not long in getting ready for the Church. The good Elder took me in what he calls his "Auto" (ought to stay at home)

The friends were late in gathering, but they did gather.

I was asked to speak to the young people and was introduced to them as the "young people's preacher," a compliment I was not before aware of. The talk with them was very helpful to all concern-

ed and led the way to the Church service I preached from Acts 9:6 and had the pleasure of helping "our wandering sheep to come back to the fold."

The night service was a very enjoyable one, the house was filled and many were out in the yard. My subject was "The One Thing Needful," and as the congregation sang "More About Jesus—Let me Learn." I felt as I had never felt before the responsibility resting upon me to preach Christ. The services were indeed very much enjoyed and I cannot but feel thankful for the man who is leading the people in that part of the Master's vineyard.

Monday we visited Bro. G. W. Rodgers and found his good wife very sick, went on to Union Hill and spoke to those who came out to hear us. Tuesday we visited the deacons and elders and several of the bretheren and at night, lectured to the congregation at Shady Grove—Subject—Our neighbors in the Islands of the Seas." The lecture was humorous as well as instructive and every one said it was good. We then enjoy the good things prepared for us at the home of Bro. Tom Williams. Wednesday found us at Dangerfield where we were met by Bro. H. W. Wallick. It was not long before a service was arranged for, at the school house. We had a good service and talked about the work, and then found ourselves enjoying the hospitality of good sister Wallick whose doors are always open to the preachers.

We had to return to Union Hill for a service, what was our sorrow when we came there; we found good sister Rodgers called to join the hosts of those who have gone before.

We went to Union Hill, straightened out some knotty points respecting the "Jarvis Christian Institute," left the bretheren feeling happy and promising to do more for the work, and comforted Bro. Rodgers as best we could.

My trip was a very pleasant and helpful one. I was very much encouraged by being with the good bretheren, found Bro. Knight a very earnest and faithful worker, one who is able and willing to lead our people to greater heights.

I found that there are some "Clogs" in the wheel but by patience and trust they will be gotten out and the cause will move on. The need of the field as I come in touch with it is—trainedeaders.

Young men the call comes to you.

Will you hear it, and then answer?

It may not be on the mountain's height,

Or over the stormy sea;
 It may not be at the battle's front
 Your Lord will have need of thee;
 But if by a still small voice He calls
 To paths that you do not know,
 Answer, Dear Lord with your hand in His
 I'll go where You want me to go.

J. H. E. THOMAS
 Cor. Sec. TEXAS C. M. CONVENTION
 GREENVILLE, TEXAS.

Mississippi.

Dear Editor of the PLEA: Please allow space in your valuable paper for the report of the Sunday School District Meeting which was held February 4th 1911. The house was called to order by the chairman. Song by Eld. Phelps; prayer by S. M. Flowers; Bible reading by R. B. Brown from Titus 2 chapter. The house was again called to order for business by the Chairman. We listened to the minutes of the last meeting. It was moved that they be received and adopted. It was also moved that the Chairman appoint the necessary committees. Committee on finance, A. Finning, B. Foster and Willie Wisler. Committee on Divine service, S. M. Flowers B. Nutton and J. Davis.

SUNDAY SCHOOL REPORT.

Christian Chapel,.....	\$1.50.
Union Hill,.....	1.50.
Center Church,.....	1.50.
Hermanville,.....	1.00
Macnoil,.....	0.25

Report of committee on Divine service.

School taught by A. C. Smith. Sermon by R. B. Brown on Sunday. There were also speakers from each school, and all did well.

Total amount of money raised \$12.04. We hope the mothers and fathers will take an interest in their children and bring them out to the school. Teachers and preachers do all you can to raise the work of the good Master, and when you have done well, he will pay you at the end. May God help us to raise \$20.00 by the next meeting.

A. C. Smith. Secy.

Arkansas

Dear Editor: Please give space for a few words to weak parents. While going around over the cities and counties, and especially noticing our mothers and fathers in training up their children, we see the pitfalls which attains their pathway as

they grow up. You can see the children from 8 to 10 years of age with their clothes just half on them, not a button on them to be fastened. Their heads combed only about four times a year, and the skin hardly ever gets a bath. They are allowed to use snuff and tobacco; and also allowed to pick their own company and go and come just when they please. Dear parents, if your boys and girls are not what they should be, don't blame the child always for it, because what ever the child sees you do, they will also try to do. Every mother ought to be thoroughly awakened to a proper sense of her responsibility and duty in the work of saving the young brain. Mothers are of all others the best fitted for this work, and to fully prepare themselves for it. They need to consider well the special influence which tends to lead boys and girls to lives of impurity. There is many a child that over hears mother's conversation and are made to blush. I think that all mothers should always have something fresh and interesting with which to entertain the little ones; and especially dwell on goodness, purity, and cleanliness. The mind must be educated to love and dwell upon pure subjects in early life and by this means only can a foundation be laid for that purity of character which alone will insure purity of life. The Colored race must get something in their homes to comfort the young and make home worth living in. With organs, pianos and phonographs and good literature to help make the home happier. See that the children are in the Sunday-school and Lord's Day service. The tree is known by its fruits.

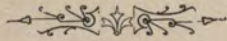
Now a few words to our sister workers of the conference. The time is drawing nearer each week. Let us make this the best one. We are requesting every old Auxilliary to send not less than \$1.00, and the new Auxilliaries not less than fifty cents, and each deligate should bring \$1.00 to swell the collection. If you cannot be there please raise the money and send it to Mrs. J. B. Lehman. This money goes to help our school. I am asking every president and every organizer to attend this conference. Get busy now and raise the money so that when the time comes you will have it ready. I hope every organizer will please send me the number of the Missionary Tidings as soon as possible that your state is taking, so that I can get my report correct. Give also the number of new Auxilliaries and members gained. During the year I hope to hear from Mrs. Alphin, Mrs. Griffin, Mrs Yancy and any other President of the C. W. B. M. Work and pray

(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. E. Harlan, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E Hunt, Editor



NOTES.

We learn that Bro. D. L. McMickens, recently organized an auxiliary at Lackland, Ohio. He has also organized one at Xenia not long ago. There are now as many as three Auxiliaries in colored churches in Ohio.

The Mt. Beulah Auxiliary at the S. C. I. had their C. W. B. M. program the fourth Sunday in January. The program was good. Prof. Burgess gave the address. Miss Tyner furnished some good music. The offering amounted to \$11.00. We did not observe this day the first Sunday in December, the day set aside, because it came so near to Educational Rally Day.

The members of the Junior S. C. E. of the S. C. I. are finding and memorizing choice Bible verses beginning with the letters of their names. We hope to publish some of the best selection in the PLEA.

Texas.

TO THE TEXAS WORKERS.

As the days grow brighter and the sun shines hotter and you are beginning your planting—Are you richly planting in the spiritual vineyard? Have you given the spiritual vineyard the same attention you have your earthly vineyard? Have all the trees been pruned and set in order to yield a bountiful harvest in the Master's Kingdom? If they have not, begin now with your pruning knife, and cut off some of the things that will hinder your fruit from being the best. These are a few that I wish all would cut off this year: grumbling, selfishness, jealousy, malice, envy and strife. Rather let us have: love, energy, humbleness self-denial and all the attributes that go to make our lives useful to man-kind. That love that runs from heart to heart, that causes us to love the man where ever he may be found. This was the spirit of the master. Shall ours be less? Just now we are beginning our financial effort for our Texas School fund. As I shall mail to the presidents Easter Boxes to lift this offering—may I not here a desecrating voice. There is not a worker in Texas but what should be willing to take a box and raise means for the Jarvis Christian Institute. The privilege comes

but once a year, and should be grasped by each of us as a splendid opportunity to use our talents.

I am wondering whose box will be best used. How many of us will give a splendid offering for our children? Are you not anxious to have the amount in your box represent your best work? There should be a few lives bringing us \$25.00 this year others \$20.00 and \$15.00. Not a few but a large number \$10.00 boxes and when our offering is counted instead of \$200 we would have a large offering. should we not? When we think of the large gifts that come to us last year.

I am depending on our workers to do their best with His help and guidance.

Some how I feel you will. The letters come more encouraging this year. A sister writes from the southern part of the State last week—we have everything promised to furnish our room where shall we send the things? That sounds good and shows active work. Another writes: our grow interesting and we have taken on new life.

May the old trees in the vineyard awake and give us an abundant harvest.

Those that sow sparingly shall reap sparingly, and those who sow abundantly will reap abundantly.

Let us all be up and doing and use our God given talents well.

I am yours for an abundant harvest
MRS. W. ALPHIN.

'Tis not for us to trifle. Life is brief,
And sin is here.

Our age is but the falling of leaf,
A dropping tear.

We have no time to sport away the hours
All should be earnest in a world like ours.

Not many lives but only one have we
Our only one;

How sacred should that one life ever be!
That narrow span

Day after day filled up with blessed toil
Hour after hour still bringing in new spoil.

ARKANSAS.

(Continued from Page five.)

for the Missionary Movement.

The writer was greatly surprised with some very nice presents given by the Auxilliary sisters of Argenta. It makes one feel better when they have one to think of them somtimes. The writer is improving slowly, spent a week at mother Bostick, Mitchell, Martin and Holden's, where great care was taken of her. I shall spend about two weeks for my health at Russellville with Bro. John Franklin, Bros. Woodard and Edwards. I hope to meet the conference in May.

I am yours for Christ's cause,

MRS. SARAH L. BOSTICK, PRESIDENT.

P. S. Eld. Mattock's famiy has arrived in the state. We are indeed proud of them.

Address me at 414 W. 24 St., Argenta, Ark.

What The S. C. I. Has Done For Me.

(Continued from Page two.)

have been made commander-in chief of all these companies, therefore, I have personal contact with all the boys. It might be thought that this is just a simple matter, but it is worth more than dollars to me.

Having received these good things, I cannot close without entreating others to come and join with me and be a recipient of all these rich blessings.

Believe me to be

Sincerely yours: E. W. Hunt

Mississippi.

Dear Editor: Please allow me space in your paper to inform you of the quarterly meeting held in district No. 5, at Forest Grove Christian Church.

Meeting opened with scripture reading and song. Prayer by Bro. P. B. Ellis; Remarks by the President, R. J. Walker, and the house was announced in order for business. Moved and seconded that Hampton Clark be our Secretary, pro. tem, Finance: Bro. Squire Jackson, Amos Moore, M. Chamons.

Program, Bro. Hay, Wood, Sister Hattie Griffin, P. B. Ellis.

Lewis Garrison was chosen to be our district superintendent, and Green West our Secretary.

REPORTS OF SCHOOLS.

Pine Grove,	\$1.50.
Little Zion,	1.50.
St. Luke,	1.50.
Providence,	1.50.
Rose Hill,	0.50.
Forest Grove,	0.65

It was moved and seconded that we hear the report of the committees. Sunday-school opened at 9.30, taught by H. H. Win, reviewed by the President R. J. Walker

Evotional service by Amos Moore. Exercises of various schools at 12 o'clock. Sermon by N. R. Trevillian. Invitation by P. B. Ellis. Collection of thirty-five cents by Squire Jackson. Committee, Hay Wood, P. B. Ellis and Mrs. H. J. Griffin. Song by N. R. Trevillian, "Blest Be The Tie That Binds" H. H. Win took up a collection of twenty-five cents after Sunday-school.

In the afternoon we had scripture reading by Amos Moore, song by choir, prayer by Bro. Richard Tilman, followed by a song from the choir. Song by James Onge, prayer by Andrew Johnson. N. R. Trevillian read the 6th chapter of Matthew and preached for us. Rev. K. R. Brown made a few remarks. Collection forty cents. Total amount of collection from this meeting, \$12.70.

After all expenses were paid, \$6.45 were turned over to the treasurer. Collection for Mrs. S. Blackburn \$2.10. Song "Till We Meet Again." Dismissal by K. R. Brown.

HAMPTON CLARK.

MARTIN.

Missouri.

Dear Editor: Please allow me space in your paper to say a few words in regard to work. We are in a protracted meeting. Much good has been done. Seven have been added to the Church of Christ. Bro. Hancock is holding meetings for us. One of our Bros. from the East was with us, Bro. Cordel from Cincinnati Ohio and preached on the 28 th. His subject was "Come out from among them and be ye separated saith the Lord, and touch not the unclean thing.

(2 Cor. 5 ch, 17 verse.

Mrs. Yancy

Patience is the key to discipline. No victory is possible without it. For it is more than mere passive submission to circumstances, but a holding on under all circumstances. Job did not submit; he conquered his scul soared above his bodily pain and his mental agony. We are more important than all circumstances, and can win through the worst of them by stead. fastness. The regiment that can stand still under orders wins thereby the power by which it shall sweep the plain and breast the embattled steep.

—GREAT THOUGHTS

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Furgess, Editor

Lesson 10.

Lesson for March 5.

Edited From Standard Bible
Lesson.

ELIJAH GOES BY A WHIRLWIND INTO HEAVEN. 2 Kings: 1-18.

GOLDEN TEXT.—“Enoch walks with God: and he was not: for God took him.”—Gen. 2: 24.

TIME.—B. C. 892. Time is uncertain; some place it as late in B. C. 855. PLACES.—Gilgal in Ephraim; Bethel, twelve miles north of Jerusalem; Jericho and the plains east and across the Jordan. Some say Nebo. PERSONS.—Elijah, Elisha, fifty of the prophet-student from his schools. PERIOD.—National decay, nearing the end.

INTRODUCTION.

The Gilgal that is mentioned here is not the famous Gilgal between Jericho and the Jordan (Josh. 5: 9.), for in that case the two prophets would have gone up in going to Bethel instead of going down. (2) It was situated in the mountains higher up than Bethel, but just where it is now is not known. Bethel, as all will remember, stood about twelve miles north of Jerusalem. There is nothing there now but a very small village of huts, occupied by dirty Arabs. Jericho (5) as all must remember, was in the valley of the Jordan, and its distance from Bethel some fifteen or twenty miles down the eastern slope of the mountains.

Ahab and Jehoshaphat, after three years of peace with Syria, make an alliance, and go to war under Ahab's suggestion and leadership. Ahab is slain and Abaziah his son succeeds him upon the throne. Ahab's last war campaign was undertaken against the advice of the true prophet of God, and in obedience to the false prophets. The true prophet was Micaiah, whom the king hated for his true message.

EXPLANATORY.

1. WHEN JEHOVAH WOULD TAKE UP ELIJAH.—A revelation of this event had been made to Elijah, and, unknown to him, to Elisha and the schools also. FROM GILGAL.—Where was one of the chief places of calf-worship, also where a school of prophets had been established.

2. ELISHA, TARRY HERE, I PRAY THEE.—Three times Elijah makes this request, of Elisha. One person suggests that perhaps in this way he wished to test Elisha's devotion, and prove his fitness to succeed himself. AS JEHOVAH LIVETH, AND AS THY SOUL LIVETH.—Also a reply three times repeated by

Elisha to Elijah. It was a solemn adjuration among the Israelites, and in it Elisha expressed his unshaken trust in and loyalty to his master and his master's God. 5. WILL TAKE AWAY THY MASTER FROM THY HEAD.—Oriental scholars sat at the feet of their teachers. A more literal and liberal translation would be “away from over the head” alluding to Elijah's translation.

6. FOR JEHOVAH HATH SENT ME.—Three times repeated, showing how Elijah relied entirely upon Jehovah's guidance. Elijah is ordered, not to a town, where his followers might find lodging and refreshment and companionship, but into the open country to the Jordan. And then who can say with-er? Will it not be best for Elisha to leave him now, and not continue a wandering which threatens to be endless?

7. FIFTY MEN STOOD OVER AGAINST THEM.—The abrupt heights behind the town commanded the view and could easily confirm the report of Elisha.

8. AND ELIJAH TOOK HIS MANTLE.—Of sheep skin, the outward sign of his prophetic office, so Elisha might see the power was not of the individual, but of the offices. SMOTE THE WATERS.—As Moses smote the Nile, or as any one smites an enemy. DIVIDED.—As the waters at the Red Sea, or the Jordan near this same spot, five and a half centuries before.

9. ELIJAH SAID UNTO ELISHA.—What is your supreme request of me, not estates to be given, but prophetic blessing to be bestowed. LET A DOUBLE PORTION OF THY SPIRIT, ETC.—Let me be the oldest son of the prophets, and receive the elder son's portion of the Divine Spirit which has been upon you.

ASKED A HARD THING.—Because it was a spiritual gift. Also because it was not Elijah's to give. IF THOU SEE ME.—If you are granted to remain with me and see me, then you may know that you are to remain in the prophetic office and continue what I have begun.

11. AS THEY STILL WENT ON AND TALKED.—Doubtless of the heavenly reunions, as well as the great promises of Jehovah to the faithful. THERE APPEARED A CHARIOT.—Some bright effulgence which represented to Elisha these objects. ELIJAH WENT UP BY A WHIRLWIND.—Literally, Elijah went up in a storm in the sky. The horses and chariot would symbolize to a Hebrew mind the power and protection of Jehovah. In some superb and terrible outburst of divine splendor, Elijah was transferred from the material to the spiritual world.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVI. Edwards, Mississippi, Saturday

March 4, 1911 No 9

HELPFUL TO ALL

ARE WE LEARNING IT?

We have preached home production for a long time, but no one had any serious intention of carrying it out until the boll weevil came and completely upset the old order of things. Now there are more hogs and chickens in Hinds County than there were in the entire state of Mississippi ten years ago. In the next two or three years every county in the state will make a persistent effort to destroy the cattle tick and then there will be more and better cattle in Hinds County than were formerly in the entire state. But this is only the beginning of things.

With an abundance of cattle, hogs and chickens we will be able to carry on a system of farming that will be such an advance on our former methods that we will hardly think we formerly farmed.

HOW THE SMALL FARMER CAN BEGIN.

The small farmer who does not own the land he lives on is not in a position to carry out the most advantageous plans, but there are some things he can do that will be of immense value; which if left undone, will leave him unfit to own land or do any kind of advance work. The man who rents knows he must pay a certain amount of rent and he knows he must have a certain amount of corn, sweet potatoes and sorghum to help his family, and he must provide for these first. But he should put in every idle moment to begin on the extras which will mean so much for the family in the years to come. These are,

(1) He should keep as many cows as he can keep on the land where he lives and can take care of during the winter. He must plan to make hay and save all his corn fodder, stalks and all, so he can feed cows and mules in the winter. It is folly to raise cows and buy mules and then let them starve in the woods in the winter.

(2) He should raise what hogs he needs for his own meat, but he should not get hogs till he makes provision to keep them well. He should plan to raise some peas, peanuts and sweet potatoes for the hogs in the summer.

(3) A chicker house and a chicken yard should be built and every farmer should set from one hun-

dred to three hundred eggs. Let the wife and the girls raise the poultry and let the man and his boys clean up the ground for the crops. Some will say they have no luck in raising chickens. It is not luck at all. You do not know how to raise them, and if you learn by doing, it will be worth all your efforts even though you do not raise any chickens. You can easily circumvent the rats, the minks and the hawks, if you know how. Your wife can earn you more in the poultry yard and garden than she can in the field. You say there will be no market for eggs and chickens if every one raises them. There will always be a market if our people will put up packing houses and ship to centers of population. But take for granted that there will be no market, if you have all the eggs and chickens you and your family want to eat, it will be worth your time to raise them. Would it not be nice to invite your kin people and neighbors in for a good dinner in which you would have roast chickens and boiled chicken and eggs and home cured ham and gravy, and good, fresh corn bread? Don't you think this would keep the boys from running off to town?

The one thing we lack most in our country is thrift in home living. This is fundamental with us and until this is done, no great advancement can be made along any line. We must become a thrifty moral people before we can hope to go on and achieve greater victories.

If any of our readers have any special problems we would be glad to have them write us about them and whatever information we can give, we will gladly give. We need to study our home problem more than we ever before have.

Do not forget the rally for the Jackson Church on the 5th Sunday in April. The Jackson Church itself is planning the biggest rally it has ever held. This is necessary to relieve those who borrowed money at the bank to save the Jackson Church. If that Church is properly managed it will some day save the work elsewhere as it was saved.

THE GOSPEL PLEA

A RELIGIOUS NEWS PAPER

Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE
 Published in the interest of the cause of
 Primitive Christianity and the general interests
 of the Negro race.

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Note from Our School.

SOUTHERN CHRISTIAN INSTITUTE

It is no easy matter to get hold of news now a days.

It is hard to tell how much damage the freeze of the past few days has done for the fruit.

Rosa Brown who has been home a few days has returned and is entering heartily into her work.

The convention of the Jackson district was held with the Mt. Beulah Church last Saturday and Sunday. The attendance was not large; but the interest was good. I presume an official report will be made to the PLEA, so I shall not attempt to give a further report.

A dashing rain came up last Sunday about noon. By the heroic efforts of the poultry department, a large number of little chickens were kept from drowning.

ARKANSAS.

Dear Editor: It affords me much pleasure to write about our little church at Argenta. We have Sunday-school every Lord's Day, though we are few in number we are faithfully going on. We only have about eight Sunday-school members.

On the twelveth Inst. Elder W. M. Martin visited us, and indeed left with us an impressive message on Abraham and his great sacrifices, and the real work of this faith. Dear Christians, I look at it just as he does. A Christian that does not have faith and works, does not understand his Lord's faith. Come again Bro. Martin.

SARAH L. BOSTICK.

THE ZEST OF LIFE

Let me but live, from year to year,

With forward face and unreluctant soul,

Not hastening to, nor turning from the goal;

Not mourning for the things that disappear

In the dim past, nor holding back in fear
 From what the future veils but with a whole
 And happy heart, that pays its toll
 To Youth and Age, and travels on with cheer.

So let the way wind up the hill or down,
 Through rough or smooth, the journey will be
 joy:

Still seeking what I sought when but a boy,
 New friendship, high adventure and a crown,
 I shall grow old, but never lose life's zest,
 Because the road's last turn will be the best.

—HENRY VAN DYKE.

OKLAHOMA.

To Editor of GOSPEL PLEA: We are glad to report a new auxiliary at this place, with twelve members.

Mrs. A. C. Brown, President,
 Mrs. A. B. Burnett, Treasurer,
 Miss Carrie D. Webb, Secretary.
 MUSKOGEE.

TEXAS.

GOSPEL PLEA—It is with much pleasure and delight I report a second visit among the churches of the eastern part of the state.

Jan 7th I left Waco over the I. & G. N. R. R. for Kilgore, a distance of about 200 miles in response to a call from the Corinthian Church. At this place they have a host of young people noted for their musical talents. I also visited Harris Chapel another good church 12 miles away, P. O. Elderville Then Union Chapel 12 or more miles away—A live church. I also visited Long View Church, then Tyler where we found one of Edward's prepared students, Sister F. L. Hay Johnson. I visited St. Lukes Chapel, P. O. Swami. I returned to Waco Sunday. I preached for Murphy St. Church, Taylor Texas. Put on a \$500. 00 for April 30 th.

I returned to Waco Feb. 9th to a day and night visit with my mother (Martha Humbles) who is visiting from Wagoner Okla. She seems to enjoy her visit among her children and many friends in Dallas and Waco. I left for Kilgore over the I. and G. N. Thursday night Feb. 12th, stopped at Oakwoods and Palestine.

Notwithstanding the enclmency of the weather I preached to a large and crowded house in Corinth all day Sunday Feb. 12th, we had one addition a distinguished young man from the Baptist Church (Mr. Dixie Hall).

Please send six sample copies of the PLEA to Miss Nettie Jacobs, Ront 6 Box 61 Kilgrove Texas.

(Continued on Page 7.)

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks

Arkansas

Dear Uncle Isaac and Cousins: While meditating over my condition I find that disobedience is the sole cause, therefore I will try to give the summary of meditation hoping by this to help some of the cousins who are liable to error and be unfortunate enough as not to see their mistake.

OBEDIENCE TO GOD

OR BELIEVING WITHOUT SEEING.

God told Abraham to rise and go
 Into a land that he would show,
 He forsook his home, parents, and friends,
 And that is where the story begins.

He began to travel with his cousin Lot,
 Who was going with him to the promised spot;
 After travelling for a while they did'nt do well,
 The herdsmen of both had an angry spell.

For among them there was hatred and strife
 Which was the end of the happy life;
 For the father said to Lot, we must part
 But, my brother, it breaks my heart.

So choose out a place your home to be
 For I no longer can dwell with thee;
 Lot pitched his tents towards Sodom and Gomorah
 The cities that were filled with sin and horror;

But Abraham went into the mountains
 Where there was grass, and water in fountains,
 So he dwelt on the holy land
 On which God told him he would stand,

But Lot and his family one morn or night
 Were compeled to leave the cities in an awful
 flight:

For after searching the cities for only five
 God started away four that were alive
 But one of these grew weak and fell
 Without having a chance to say farewell.

They were commanded to march and not to halt
 But Lot's wife erred and turned to salt;
 So obedience to God is the thing you see
 For both of us, you and me.

For if we obey and do his will
 Our enps with mercy He'll ever fill,
 But if one is thoughtless and disobeys
 He has said He'll shorten his or her days.
 Obedience to God and your fellow man
 Places you on the golden strand,
 No more are you held in the sinking sand,
 Obey and live happy on our father's land.

Boys forever let your motto be
 "Our father God, I'll obey thee"
 And if there is an errand to be run
 My Lord, my Lord, please send me!

John W. Fielder.

CULTIVATE YOUR MEMORY

In these days, when people read newspapers daily, making little effort to remember what they read, it is said that the art of remembering is going into a decline.

Now good memory is a wonderful help in life. If you will try to develop yours in your youth, you will never regret it.

The most successful pastor is usually he who most quickly, recognizes and calls by name the members of his flock.

The most successful politician is usually the one who remembers best the men whom he meets.

Writers, speakers, lawyers, doctors, merchants and most others depend largely upon their memories for their advancement.

There have been many great characters who have declared that they owe their fame chiefly to their remarkable memories.

James B. Blaine was one of these. George Washington had a good memory. Napoleon was said to be able at one time to call every soldier in his army by name.

Milton could repeat the whole of Homer's work. Several men have committed the entire Bible to memory. Henry Clay could not learn poetry, but he never forgot a name, a face, or an argument. John Stuart Mill had a wonderful memory. Oliver Cromwell was another general who was said to know the names of all his men.

Probably Macaulay had as good a memory as any man that ever lived. He knew by heart the whole of "Paradise Lost" and the "Pilgrim's Progress"

A good memory will not take the place of original thinking, nor of industry; but it is still a very valuable help in life. In these days of close competition a good memory is always likely to be the factor which turns the scale toward victory.—SELECTED

Reports from the Field.

Mississippi.

Dear readers: this comes to inform you of the Jackson Church. Sometime in January I received a notice from the American Trust Bank saying that if all or a part of the money due on the Jackson Church was not paid in fifteen days legal steps would be taken. I wrote the President Eld. M. Smothers enclosing the notice. In a few days Bro. Smothers called at my home and we talked the matter over. He told me to write the Bank telling them that we could pay \$50.00 or as much as the interest, and then make a payment in May. I wrote. A week passed and we had not heard from the Bank. I went over to Jackson and called at the bank. asked if they had received my letter. The Cashier said they did but had been too busy to answer. We went to Mr. Howard's office, plead with him to accept the proposition. He told us that the Board had said that at least \$200.00 must be paid by the 31st. He further said that they preferred having all the money since the insurance had run out and they could not get it renewed. We had only eight days to raise the money. I came home wrote to all the Board members asking them to meet in Port Gibson on the 28th, and those who could not come to send some help. I also wrote Bros. W. A. Scott, J. B. Lehman, N. S. Taylor and Geo. Williams.

On Saturday the 28th Bros. Lomax, Trevillian, Mackay, Blackburn and Geo Williams met. I read to them the notice from the bank and told them it demanded \$200.00. I also read the the letters from Bros. Scott, Fr. Walker, L. C. Williams and J.B. Lehman. Bro. Geo Williams unlettered but a business man said that the letters sound good but something more than talk must be done at once for the notice from the bank meant business. The Secretary Bro. L. C. Williams had enformed us that the Board would pay fifty or a hundred dollars. After some talks we decided to borrow a hundred dollars. This amount we borrowed from the Mississippi Southern Bank for ninety days giving our note. It was decided that the writer go over to Jackson on Monday and look after the matter. Each brother said that it would be a fine thing if we could have the papers transferred and the Church insured. Sunday night J. B. Lehman called us over the phone and enquired of what we had done. I told him that we had in sight about enough to satisfy the bank for the present. He said that he talked the matter over with Bro Frost and others and they thought it best to have the notes transfered. He said that he

thought Mr. A. J. Lewis would take up the notes. Just the thing we had hoped to be able to do. I told him that we would be too glad. Mr. Howard had said that the bank would rather have a full settlement. Bro. Lehman said that he would meet me in Jackson Monday, and was true to his word. We went to the bank and took up the matter. By a careful examination we saved the Church at least seventy-five dollars. Besides after the papers have been transferred, we were able to have the property insured which is much better for the brotherhood.

We are indeed thankful to the American Trust Bank for past favors. Now brethren something must be done to pay off this debt in a short while. The one hundred dollars borrowed must be paid in ninety days. Mr. Lewis should be paid at least the same amount. In order to do this the fifth Lord's Day has been fixed as Jackson Church Rally Day. Every church in the state that is in harmony with this movement is requested to rally that day also the Sunday-schools. Envelopes will be furnished for the occasion. The little band of Disciples in the city of Jackson will make an effort to raise at least \$50.00. Now let us save the Jackson Church and the Lord will bless our work. A good church building paid for in Jackson, the capital, will mean much for the work in the near future. I say now what I heard advocated for many years. Evangelize and build churches in the cities and in the Delta where the people are drifting year by year. Already donations have commenced to come in. Bro. S. Flowers paid \$1.00, Bro. H. L. Bennett has sent \$7.30 which he collected in the eastern part of the state for Jackson Church. The names and amount given will appear in the GOSPEL PLEA from time to time.

The members of the Church of Christ should subscribe for the GOSPEL PLEA. It is the only weekly paper published in the interest of the Colored Christian churches and schools in the South. When you subscribe for it you get the church, Sunday-school and college news and very often letters from home.

Remember the Rally Day for Jackson Church the 5th Lord's Day in April.

Yours for Christ,

K. R. BROWN.

Africa.

A TRIUMPH IN CALMNESS

BY S. N. WILSON

There is no people except the Hebrews and other ancient inhabitants of Palestine more frequently mentioned in the Scriptures of the Old and New Testament than the Ethiopians and there is no country more frequently referred to than Ethiopia, and the record of no people, whither in sacred history or in ancient secular history, has less of the discreditable than the record of the Ethiopians. The first distinct mention we meet with of them is in the account given in Numbers 12, of the disagreement between Moses and his brother and sister in the matter of his marriage with an Ethiopian woman. The next is in 2 Chron. 14, of Zerah, the Ethiopian general who commanded an army of a thousand thousand (a million) men and three hundred chariots. The next is in Jeremiah 38, where we learn of Ebedmelech, who having deeper spiritual insight, and understanding more the ways of the Lord than the King and all the other Hebrew inhabitants of Jerusalem, belived the unpopular utterances of the prophet Jeremiah and rescued him from the dungeon of Zedekiah. For his faith and spiritual perfection he was rewarded in time of trouble.

A singular passage in 1 Chron. 4, 40, gives an important clue to the opinions entertained in those days and by the sacred writers, of the character of the descendants of Ham. Describing a certain district to which the children of Simeon had migrated the chronicler says "They found fat pasture and good, and the land was wide and quiet and peaceable for they of Ham had dwelt there of old."

The secular poets and historians of those times also bear witness to the excellence of the Ethiopians character. Homer the prince of poets and Herodotus, the father of history, both speak in praise of them. In the earliest traditions of nearly all the more civilized nations of antiquity, the name of this distant people is found. The annals of the Egyptian priests is full of them; the nations of inner Asia, on the Euphrates and Tigris, have interwoven the fictions of the Ethiopians with their own traditions of the conquests and wars of their heroes; and at a period equally remote, they glimmer Greek mythology. When the Greeks scarcely knew Italy and Sicily by name the Ethiopians were celebrated in the verses of their poets, they spoke of them as the remotest nation, the most just of men, the favorites of the gods. The lofty inhabitants of Olympus journey to them, and take part in their feasts; their sacrifices are the most agreeable that mortals can offer them. And when faint gleam of tradition and fable gives way to the

clear light of history, the lustre of the Ethiopians is not diminished. They continue the object of curiosity and admiration; and the pen of cautious clear-sighted historians often places them in the highest rank of knowledge and civilization.

CHAPTER 2

This incident seems to be a symbolic one, indicating the instruments and the methods of Africa's evangelization. The method, the simple holding up of Jesus Christ; the instrument, the African himself. This was the spirit's application and explication of the command, "Go ye into all the world,"—giving the gospel to a man of Ethiopia to take back to the people of Ethiopia.

We are told that after the singular and interesting ceremony "The spirit of the Lord caught away Philip that the Eunuch saw him no more; and he went on his way rejoicing." Philip was not to accompany the Eunuch, to water the seed he had planted, to cherish and supervise the incipient work. If he desired to do so—and perhaps he did—the Spirit suffered him not, for He "caught him away," while the Eunuch "went on his way rejoicing."

Strange must have been his delight as he listened to the wonderful words which fell from the lips of Philip. Strange must have been his joy—strange the exulting rush of his heart in this his first communion with God through Jesus Christ our Lord. A member of a race separated by indelible physical characteristics from the people among whom he had been to worship, and thinking of the millions like himself, who would be blest by the new revelation. Who can tell the dreams of the future which he cherished in his soul. Kindling the hope of a total revolution in his country through the words he had heard! The vision of communities regenerated and saved, through the sufferings and death of Him whom the prophet had described loomed up before him and filled his soul with joy.

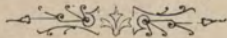
There was something symbolic also of the future sad experiences of the Eunuch's race,—and at the same time full of consolation.—in the passage which he read. It was holding up Christ as the "man of sorrows and acquainted with grief;" as if in anticipation of the unsurpassing trials of the African. These were to be the words of comfort and uplifting to these people in their exile and captivity. They were to remember that if they were despised and scorned, a far greater than themselves had a similar experience. Christ was to be held up to the suffering African not only as a propitiation for sin, and as a Mediator between God and man, but as a blessed illustration of the glorious fact that persecution and suffering and contempt are no proof that God is not the loving father of a people but may be rather an evidence of nearness to God, seeing that they have been chosen to tread in the foot steps of the first-born of the creation, suffering for the welfare of others.

[TO BE CONTINUED.]

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.

Adeline E Hunt, Editor



NOTES.

Last week we told you of some Auxiliaries that Bro. D. L. McMickens had recently organized. Since then we hear of two more that he has organized, one at Oxford, Ohio and another at College Hill, Ohio. We wish other pastors in other states would do likewise; would go out to Churches within reach and get them interested in the Missionary work being done in the United States and in other countries of the world, not forgetting to "begin at Jerusalem."

PROGRAM FOR MARCH

TOPIC: The child for Christ; (A) The work needs the Child; Buildings Erected; Orphans Supported. (B) The Child Needs the Work to Train It for Christian Service.

Topic for special prayer: For Orphanage mothers; for those who take this work during the furlough time of the Orphanage mothers; for the girls who have expressed a willingness to prepare for this work.

For the boys and girls in the Junior and Intermediate Societies of Christian Endeavor and the Mission Bands; for the Superintendents of the Societies; for some one to be willing to accept this service for Christ in all churches where there is not now some missionary organization for the children.

Hymn.

Bible lesson: Psalm 137:3; Isaiah 54:13.

Prayer.

Hymn.

Business Period: Complete the plans for the observance of the week of prayer. The supplies for the week of Prayer have been sent to the Societies. These were sent according to the addresses provided by the State Officers for the sending of C. W. B. M. Day supplies.

Roll call: Respond to roll-call by giving briefly some thought from the March MISSIONARY TIDINGS.

Offering:

"Not him who hath the largest store
Ingathered of life's wealth, I praise,
But him who loveth mankind more
Than treasure-trove of all his days;
Who, from the world-wide brotherhood
Withholdeth naught of heart and brain,—

Yea, counteth it the highest good
To show the Christ in man again!"

Hymn: The hymns are not suggested. The leader may, if she desires, announce that if called for, the favorite hymns of those present will be sung.

Mississippi.

PROGRAM

For the ninth quarterly meeting of the C. W. B. M. to be held on the 4th and 5th of March, 1911, at Pine Grove Christian Church.

House called to order by the President. Devotional service, led by Sisters Fannie Clark and J. Franklin.

Short talks by delegates.

Paper by Mrs. Bridges.

Sermon by Elder Lomax.

Collection and adjournment.

Saturday, 1:30, devotional service, led by Sisters Ophelia Baker and V. Brown.

Reports of Mission Sisters, State Organizer and Auxiliaries.

Short talks on the work, led by Sisters Julia Flowers, M. Smothers and Riley.

Sermon by Rev. Smothers.

Collection and adjournment.

Sunday Morning, Sunday-school taught by Brother R. B. Brown and Ed King.

10:30, devotional service led Sisters C. Jennings and P. Coffey.

Short talks, led by Sister Griffin, N. R. Trevillian and others.

Sermon by Elder H. D. Griffin.

Collection by Brother George Williams.

1:00 p. m. Devotional service led by Sisters Julia Flowers and Edna Trevillian.

Discussion on The Year's Aim; led by Mrs. K. R. Brown and C. K. Green.

Paper by Miss Annie Walker.

Sermon by Rev. K. R. Brown.

Collection by S. Jackson.

Dear Sisters, let us all come out for the purpose of doing a work for the Lord. May the Lord ever bless our efforts.

Come one, come all and help us in that great work.

Yours in His work,

SARAH S BLACKBURN.

PORT GIBSON.

Texas

Dear Editor: We earnestly hope that the readers of the PLEA will not think our so long silence means that we have forgotten them, or that we have been idle. On the contrary, we often think of our brethren in other parts of the vineyard, and are ourselves still at work, as Bro. Dickerson often said of himself. "at the same old stand."

The first thing I want to say is that I am completely ashamed of the returns to date from our Educational Rallies—so ashamed that I do not know what to do. Personally, I did about all I could do, and still I am ashamed. I am really ashamed to look the PLEA in the face. I how many of us can face ourselves in our mirrors when we think of our laxity in that respect. I suggest that we go to a looking glass now and try it. How many?

On Thursday, January 26, the writer had the honor of being called to Reidsville, N. C. to officiate at the wedding of Miss Pearl B. Walker, a member of our class of '09, to Prof. E. S. L. Whitfield of Goldsboro, N. C. We need hardly say that the occasion gave us the greatest pleasure we have had for a long, long time. The affair took place in the parlor of the bride's father, our brother M. C. Walker, a thrifty, hard-working man and a Gospel preacher, who while firing the engine for a big manufacturing concern every day in the week, is pastoring two congregations and has built one of the best, if not the very house of worship in the Piedmont District.

Our female readers I know would be interested to know how the bride was dressed and how her costume was made and all that, but one of the female guests will have to tell that. I was ever the poorest kind of hand at description when it comes to the details of a lady's dress. All I know is that she was as dainty-looking bride as I ever saw, and appeared really queenly in spite of (or rather I should say because of) her demureness.

Beautiful and attractive as were all the accessories of dress and decoration, I was chiefly interested in the contracting parties themselves and in the meaning of the occasion. The hope of the race lies in just such marriages. Both parties are well-born and well bred. The bride whose popularity among the people of her home was tested by the countless number of presents she received, is a bright accomplished young woman. The groom a graduate of Biddle University and a clean young man, has demonstrated his energy and skill in leadership by securing a fifteen acre tract of land and is building an attractive little school for the brethren of Eastern North Carolina in time to begin a short session Jan. 1, all since graduating last spring. I pre-

dict that in the near future we shall begin to hear noble things of that young man. Can you not imagine a little of the gratification we must feel over the share we have had in preparing for him his partner for life?

The work here still moves along nicely. Everybody, both in church and school have so much to do that they have no time to get into mischief. The boys are daily at work on a new fence which will add greatly to the attractiveness of the school premises. Bro. P. H. Moss has his congregation enthusiastically at work raising money for a new brick church. He has raised for this purpose already more than \$1000 and will begin laying the bricks as soon as the weather opens a little more.

JAS. H. THOMAS.

MARTINSVILLE.

TEXAS.

(Continued from Page 2.)

There is unusual strength, faith and co-operation in this congregation. I am persuaded to remain over Wednesday night, a big time is expected. I will leave for Beaumont Thursday in answer to the Macedonian cry. We are praying for a spirit of work and co-operation.

Eld. M. T. Brown.

"A spirit pure, simple, and constant is not like Martha, distracted and troubled with the multiplicity of its employments, however great; because, being inwardly at rest, it seeketh not its own glory in what it does, but "doeth all to the glory of God;" for there is no other cause of perplexity and disquiet but an unsubdued will, and unmortified affections.

"Let Christians awake and hear the message; your prayer can obtain what otherwise will be withheld, can accomplish what otherwise remains undone,"

"What kind of a church would my church be, If every member in it was just like me?"

"For the heart grows rich in giving; all its wealth is living grain;

Seeds which mildew in the garner, scattered fill with gold the plain."

"Oh for a faith that will not shrink,

Though pressed by many a foe,

That will not tremble on the brink

Of any earthly woe.

"That will not murmur nor complain

Beneath the chastening rod,

But, in the hour of grief or pain,

Will lean upon its God."

Bible School Department

For Ministers,¹ Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor

Lesson 11.

Lesson for March 12.
Edited From Standard Bible
Lesson.

ELIJAH THE PROPHET RESTORES A CHILD TO LIFE.—2 Kings 4: 8-37.

GOLDEN TEXT.—"The free gift of God is eternal life in Christ Jesus our Lord."—Romans 6:23.

TIME.—Between 890 and 884 B. C. **PLACES.**—Shunem, now called Solam, a village two or three miles north of Jezreel; Carmel, Elisha's home temporarily. **PERSONS.**—Elisha; the Shunammite and her son; Gehazi, Elisha's servant; Jehoram, king of Israel; Jehoshaphat or his son Jehoram, king of Judah, who had married Athalia, Jezebel's daughter **PERIOD.**—Decay.

INTRODUCTION.

Shunem is a town which stood on the southern slope of a mountain called the hill Moreh. There is a narrow plain by the name of Jezreel south of it, and it separates it from Jezreel and Mount Gilboa. It was there that the Philistine army was encamped before the fatal battle in which King Saul was slain.

Immediately after Elijah's triumphant departure, Elisha takes up the prophet's mantle, coming to the Jordan, we notice first his prayer. This was the unmistakable evidence to him that the power of Jehovah, which he had so much desired, was with him. The sons of the prophet make stronger the evidence of Elijah's triumph, by their lack of faith and their determination to investigate, as far as possible, the whereabouts of his body.

EXPLANATORY

25, 26. SHE WENT, AND CAME UNTO THE MAN OF GOD TO MOUNT CARMEL.—Samaria was Elisha's home but Carmel seemed a favorite meeting place. Read 2 Kings 2: 25; 13: 13, 14. YONDER IS THE SHUNAMMITE: RUN TO MEET HER.—From his hilltop looking across the beautiful valley, he recognized the coming of Shunammite. He knew her coming was upon some urgent mission. His sympathy is shown in quickly sending his servant to enquire the cause. IT IS WELL.—The one word "Peace" was her only reply.

27. SHE CAUGHT HOLD OF HIS FEET.—An act witnessed everyday in the East.

28. THEN SHE SAID.—Her questions tell the whole sorrowful message most skillfully and delicately, showing self-control, yet great depths of sorrow.

29. GEHAZI, GIRD UP THY LIONS.—The Oriental's costume made this necessary, if he would make good time in running. The refusing to observe the ordinary salutations of the East was forbidden for the same reason. LAY MY STAFF UPON THE FACE OF THE CHILD.—This staff was the insignia of prophetic office. Many curious explanations of this act of Elisha have been put forth. He wished to teach the Shunammite, who obviously placed to great independence upon him a memorable lesson—to trust in God. By sending the servant forward to lay the staff on the child, he raised her expectations but, at the same time, taught her that his help was unavailing.

30 AND THE MOTHER OF THE CHILD SAID.—No longer the "woman" nor "the Shunammite," but the mother. Her example of importunity in prayer is like that commended by Jesus. She trusted in none but the man of God, and he trusted in Jehovah alone for the life of the child; a true pattern for us now in coming to Jesus only—a pattern too often overlooked.

31. THERE WAS NEITHER VOICE NOR HEARING.—The effort of Gehazi was allowed to fail, in order to free the Shunammite, and the people of Israel at large, from the superstitious notion of supposing a miraculous virtue was reposed in any rod or person, and to show that the deed was only wrought through earnest prayer and faith in God's power, and to His glory.

32 AND WHEN ELISHA WAS INTO THE HOUSE THE CHILD WAS DEAD.—If there had been any suspicions that the over-anxious mother had been mistaken about the child being actually dead, there is no further doubt of the fact. UPON HIS BED.—In the chamber built especially for him. Perhaps the fond mother knew that here her child would be safe from curious eyes, and undisturbed, because this room was kept sacredly for the prophet's use. It was a hallowed room.

33 HE WENT IN THEREFORE.—Above Elisha could best commune with God. It was an occasion calling for the concentration of all his powers, without distraction. and prayed unto Jehovah.—So did Elijah.

34. AND HE WENT UP AND LAY UPON THE CHILD.—So Elijah and Paul indicate the using of natural means while calling for the manifestation of the supernatural. Perhaps Elisha endeavored to inflate the lungs, watched the eye of the child for the first signs of returning life, and chafed the hands to restore circulation. Jesus did not hesitate to use natural media through which to exert divine energy.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol XVI. Edwards, Mississippi, Saturday

March 25, 1911

No 11

HELPFUL TO ALL

THE NEXT WORKERS' CONFERENCE.

The next workers' conference will convene at the S. C. I. Tuesday May 16, 1911. It is our purpose that this shall be the most fruitful one held yet. Sec. C. C. Smith will be present and will take part in all the deliberations. With his long experience and sympathetic attitude he is peculiarly qualified to help in this work. Others, also, are interested in this work and will come. Two friends of Akron, Ohio who have given much of their means expect to spend a month at that time at the S. C. I.

The entire state board of the Christian Woman's Board of Missions of Miss. (white) is also planning to attend.

Now since those who are capable of aiding this work are so ready it behooves all the workers from the various states to strain every effort to make this the best meeting we have ever held. So far as we now know all the leading women of the C. W. B. M. workers of Mississippi are planning to be present. Elders, Brown, Smothers, Lomax and others will also be present. Brother and sister Bostick of Arkansas of course will come and very likely a number more. Brother and sister Alphin of Texas are making all arrangements to come and we hope a number more.

We have not heard yet from Prof. I. C. Franklin but we hope a large delegation from Alabama will be over. While it would be a big undertaking, we hope some of our leading brethren of Georgia, South and North Carolina, Virginia, Kentucky, Missouri, Tennessee and Kansas will be present.

The S. C. I. is prepared to entertain the delegates. All we ask is that you come well prepared to take part in the three big collections which will be taken up during the meeting. Remember only three collections will be taken and these must be made large. No one ought to give to any of these less than one dollar and some ought to give five dollars. The three collections must be much over one hundred dollars.

We urge all those who love the great work of saving the people to lay this matter on their conscience. Your fig tree has been digged about for many years and

every one has reason to expect some fruit now. While the Christian Negro can point to many white people who are unsympathetic they should remember that the Christian white people have done more for their uplift than was ever before for the uplift of another race. They gave on the battle field hundreds of thousands of lives for their freedom, and then when the war was over the Christian people of the North and South joined hands and expended millions of dollars for their uplift.



THREE GENERATIONS OF S. C. I. CHILDREN.

In the eighties King R. Brown came to the S. C. I. In 1899 he sent his daughter, Celeste, who graduated and married Zach H. Howard. The three children whom she holds about her are now in school. Cynthia T. Yarbrow, standing in the back row has married Alexander Martin of Arkansas, also a graduate of the S. C. I.

Verily, they were bought with a price and God will hold them accountable for the gratitude they show for what has been done for them.

But they are coming. This year the educational collection amounted to \$449 and before the year is out, it will amount to \$600. It is true, it is not a large sum when we consider how able many are to give, but when we note how well distributed these gifts are we can clearly see that the better day is coming.

THE GOSPEL PLEA

A RELIGIOUS NEWS PAPER

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 of the Negro race.

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Note from Our School.

The Inter-society Contest was held in the College Chapel, Saturday night, March 11. The literary productions consisting of essay, readings, and orations were of more than ordinary merit. The musical numbers were of rare beauty and excellence. It is doubtful if a better has ever been given from the S. C. I. platform. This was due to the untiring efforts of Miss Turner of the Music Department and her pupils. The night was like those often sung by poets. The silvery moonlight shed beauty every where. The Chapel was filled to its capacity with interested parents and friends. The boys at the Power House played no small part in the success of the contest, by sending to the Chapel such steady, beautiful lights.

Now we are on the "home stretch" for commencement. Let every student do his best and round out a successful school year.

Robert Campbell, of Utica, Lucy Johnson and her brother from Youngton, Miss., Wysinger (Brown) Jack, of Jackson, were at the Contest, Saturday evening.

Prof. Young is planting corn this week. He has some winter oats that are worth seeing.

Another steam engine is being installed in the Planing Mill. Two will be run from one boiler, one for the saw mill and one for the planers, etc.

AFRICA.

(FROM TIDINGS.)

Dear Sister in Christ: Your good letter came some time ago. It was a source of inspiration which makes me strong for this work here. I feel that the Lord is pleased to raise up friends in that far off land for the unfortunate ones of Africa.

We are very thankful to our Heavenly Father for all the blessings He is so graciously bestowing upon us; I am glad, too, when I can make all happy who come in touch with me.

I must tell you I found a great many difficulties in getting what education I have. I always had a desire to prepare myself so I might help the unfortunate ones of this country. I had learned to read and write up to the year 1905 through many difficulties, which it would take many words to explain. I had determined not to let one opportunity pass unused and so by improving each God gave me. He was pleased to open better ones for me which I have been improving.

In 1905 Mr. Kenoly came to this country and began teaching as soon as he was acclimated. I was one of his first pupils in Africa, and I have been attending and studying faithfully ever since.

The last two years I have been assisting with other classes, but took my regular lessons at odd times. I am also taking some studies now. I am very thankful that I can keep busy now helping with the work.

Parents here are not very much interested in their children's education and this made it more difficult for me. I had to go out on the farm to earn my books and clothes by cutting rice, planting and using the hoe, to pay my tuition. When I could find work I would allow it to go towards my education. Sometimes I would be at the gates of despair and many discouraged me from trying to elevate myself.

When we work we get twelve cents per day for ordinary work like farming, picking coffee, etc. The latter brings three or four cents per croo (one half pound). Book were expensive, cheap cloth twenty five cents per yard, shoes three dollars fifty cents. I had many needs which I could not supply but I felt that my greatest need was an education.

I began to study the Bible and learned what it meant to be a Christian and am now a member of the Christian Church and am doing some of the work I had wanted to years ago.

I am now farther advanced than any of those who began with me in school and I feel that I will be able to teach the women here. I have been kept busy since April, but I have found time to study two hours a day.

We have thirty-five boys boarding at this station now, but I have been able to manage the culinary and laundry departments. I also help with the sick and assist in teaching.

We raise most of the food for these boys on the farm; the lake furnishes plenty of fish. Teacher has a good gun which helps out wonderfully. The greatest trouble is to keep clothes, and kerosene for night-school, but we are doing what we can.

You will please accept my many thanks for such a helpful message. I feel glad that I can labor for the Lord and whatever sacrifice it costs I mean to make it for this work. I am your sister in Christ.

RUTH E. KENOLY.

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks

ARKANSAS.

Dear Uncle Isaac: Spring has come with its sunshiny days; the buds have begun to swell, and the birds sing their sweet songs.

I feel that it is my duty to write to you. I hope you are enjoying the best of life. I hope some of the cousins will write soon although I have not written for quite a while. As the birds are awake from their winter sleep, we should say within ourselves that we are going to seek new life. Although we cannot fly as the birds do, we can perform a better duty that will make us more useful in life.

Dear cousins continue to write because the race is not given to the swift nor the battle to the strong but to him that endureth to the end.

I will close Very truly,
Decater Mitchell.

THE FIRST SINGER.

We heard a bluebird singing, the song was magic-sweet;
He swung upon the lilac, the snow was round his feet;
The wind blew roughly o'er him, the sky was steely gray,
But yet he perched there, singing the chilly gloom away.
Brave traveler from the Southland, perhaps you came too soon;
For ice still binds the streamlets, the sun is wan at noon;
The violets are sleeping close in their earthy bed,
And not a greening blade of grass has dared to show its head.
But, oh, we're glad to greet you, sweet har-binger of spring;
No sound was e'er so welcome as your gay caroling;
Courageous little songster upon the leafless spray,
A-singing and a singing our weariness away!
—March Farm Journal.

PRAYER

LURA W. LOVE.

"Papa, give me that to play with,"
Coaxed my merry little lad,
Stretching forth his eager fingers
For a dagger that I had.
"If you'll give it to me, papa,
"I'll be as good as I can be."

But I could not give it to him,
For I knew the best you see.
And I answered, "No my precious."
Hid the dagger from his hand;
But his tears fell at my answer,
For he did not understand.

"Abba, Father, hear my pleading,
Listen to my fervent prayer;
Thou whose arm is never shortened,
Give to me this blessing rare.
It will make my life so happy,
I'll be the better for its joys."
But my Father in his wisdom
Harkened not unto my voice.
He who is wiser than our knowing,
Hid this blessing from my hand;
But my tears came up unbidden.
For I did not understand.

THE SWEET REFRAIN

I hear it singing in the dawn—
A world-old sweet refrain—
I hear its notes insistent drawn
In music of the rain;
It sings within the swaying corn,
A canticle of cheer
That glorifies the golden morn;
"He loves thee: do not fear."
I hear it singing in the moon
When aging summer grieves,
And fading maples sadly croon
The farewell of the leaves;
I hear it when, 'mid shrouding snow,
The chanting winds intone
A threnody above the rose:
"Will he not keep his own?"
I hear it singing in the night,
When out across the bar
The moon light falls in shimmering white,
And calls my bark afar;
It sings to me when vesper bells
Steal out upon the deep,
And through all nature sings and swells;
"He loves thee; rest and sleep

Reports from the Field.

Mississippi

Dear Editor of the GOSPEL PLEA: I again write that you and all concerned may hear and know of the work I am doing.

I am to-day in Indianola where I have recently been called as pastor. The disciples in this are few in numbers but are willing workers. They are about twelve in all. They give from fifty cents to a dollar each. This shows that they want to do a work for the Master.

We have no house of our own in this town but hold our meetings in the Belle Grove Baptist Church. You might as well say the disciples here are out doors. And yet, surrounded by such circumstances we managed to raise fifty dollars (\$50.00) on the 4th and 5th Saturday and Sunday, in a district meeting and a rally for the purpose of building a Church for the Christians in this place.

This meeting was indeed grand. Everybody—saint and sinner, high and low, rich and poor, young and old, learned and unlearned, say they enjoyed the meeting. Every Christian preacher who took a part in that meeting bent every energy to lift the Christ.

Sunday night the writer had the honor of preaching to a very intelligent congregation. He used as his text the sixteenth chapter of Mark and the fifteenth verse. "Go ye into all the world and preach the gospel to every creature."

The writer clearly showed when the gospel could not be preached, and when it could be preached. Showed how the work of preaching the gospel was to begin in Jeusalem the place of Christ's death; then in all Judea, then to Samaria, then to the uttermost parts of the Earth. The Apostles themselves observed this order. The duty resting upon all Christians is to continue the work along the same lines.

We must preach the gospel at home, in our families and neighborhood. In out lying fields—in adjacent neighborhoods and villages, and destitute fields in our own and neighboring states. In the world at large—in foreign mission fields—where the people are yet in heathenish darkness.

"To every creature."—This includes the whole human race; the black and the white, the red and the yellow, the Chinese and the Japanese. Our duties as Christians in this respect will not be done until satisfaction is offered to "every creature." God help the officers and preachers of the gospel to instill this truth in the heart of every one who profess to be a child of God.

Now I hope the ministers all over the entire state are busy trying to get the Churches in readiness for the Convention at West Point. Right now is the time to begin to prepare for it. Dont wait. Start now.

I hope to be able to say more in the next letter.

Your Co-worker

B. C. Calvert

West Jackson.

Kansas

WHO WILL COME TO OUR RESCUE?

To the disciples of Christ, white and colored every where, Greeting: Dear brethren we come before you in our distress asking aid of the entire brother-hood through out the U. S. A. Several years ago a few families of colored disciples came to the state of Kansas and located in the town of Parsons where there was no Christian Church. But in this number were a few loyal women that stood for the word and doctrine. They held their meetings as best they could from time to time without a preacher except now and then. These women rented halls and other places to hold their meetings in, at last they bought a tent, called a preacher to hold them a meeting. He came but proved to be anything but a gospel preacher. So these good women dismissed him. They got tired of drifting from place to place to hold their meetings, so they decided to build. There were about eight or ten of them to undertake such an arduous task. They succeeded in buying a lot that cost them four hundred and fifty dollars \$450.00 and had a neat house of worship erected at the cost of one thousand dollars \$1000.00. And a parsonage put on the lot for their pastor at a cost of one hundred and eighty dollars \$180.00. Total cost \$1630.00 and interest. They have paid six-hundred and ninety dollars \$690.00 on their Church debt and have kept interest paid up on the balance besides paying preacher over two hundred dollars per year and their gas bills and other incidental expences. We now owe eight hundred dollars on our Church building, ninety dollars on the parsonage. Two of our notes of one hundred dollars each are now past due. We pay our pastor twenty dollars per month and have a membership of only twelve loyal members that can be counted on. So dear brethren we have done what we could, and we are still at work but we need aid from our friends. Will you aid us in our struggle. Our property is worth two thousand dollars or more. We

want to save it. Will you help us. We would not ask this if we did not actually need your aid. We make this cry for help. Who will come and help these loyal women to get their long coveted prize, the church property out of debt?

What board, Sunday school, Auxiliary, Church, Individual or Christian Endeavorers will answer this Macedonian call. All persons contributing let it be much or little send it to Mrs. Lucy Bridgewater.

2308 Appleton Ave. Parsons, Kansas.

C. Davison Eld.
Shelby Bridgewater, deacon
Mrs. Ida Glass, Secretary
J. W. Murray, Pastor

Texas

The Death angel has again visited our church and has taken from our midst Bro. Dan Rodgers one of our oldest members and deacon. Bro. Rodgers was born in the state of Louisiana about eighty years ago. Coming to this state over fifty years ago he lived in the neighborhood of Hunt Co., and finally settled down in the city of Greenville, where he died Sunday February 5th, 3:40 a. m. He was married to Emma Boggus his fourth wife October 12, 1908.

For nearly forty-three years he was a member and deacon of the Clarke St. Christian Church, having made the good confession under the pastorate of Eld. C. C. Haley by whom he was baptized. On Thursday night he was visited by the pastor of the church and in conversation with him, he rehearsed the story of Christ's conversation with his disciples "Whom do men say that I the son of man am?" and then emphasized Peter's confession, "Thou art the Christ the Son of the living God."

He was prepared to go when the summons came. He suffered greatly but was conscious that his pains and sufferings would soon be over.

"It is only for a little while," he said, "my days here will soon be ended."

The funeral sermon was preached by Bro. C. C. Haley, Elder and ex-pastor of the church. He spoke forcibly from the words, "Abounding in the work of the Lord."

The following resolutions from the Church and Official Board was read by Sister Nannie Fudfin. Again the works of the Creator have been made manifest; the iron hand and icy fingers of death have laid hold upon the soul of another of our fellow towns man and Christian laborer. As gracious as fate has been to permit this good brother to reach the ripe years of the eighties, his life must

end in a tragedy—death, but since we all must pay this debt, let us think that the Father of the universe has done us no injury, but has only claimed his own.

He leaves a wife, a daughter, a son, many grand children and a host of friends to mourn his loss.

Be it resolved that his family has lost an aged and venerable father, the church one of its earliest and oldest members and the city of Greenville a familiar figure whose life has been connected with the city for more than a quarter of a century.

Be it further resolved, that we commend his spirit to the God who knows the secrets of all mens hearts.

Be it resolved again that the Official Board of which he was a member, extend special care and spiritual guidance to his family in this, their sad hour of bereavement.

J. H. E. Thomas, Pastor,
C. C. Haley and J. A. Weathersby, Elders.
W. L. Limer and W. D. Pratt, Deacons.
T. W. Pratt, Clerk.

Ohio

Gifts received for the Educational Rally Day Fund from time of last report to March 10th., 1911.
Louisville, Kentucky, Hancock Street Church, (by M. Jackson), \$10.00.
Christian Chapel, (Port Gibson), Mississippi, (by K. R. Brown), \$5.50.
Roanoke Church, Virginia, (by J. R. Louderback), \$10.00.
Ft. Deposit, Alabama, (raised by Annie Averyhart), \$2.45.
Spencer Church, Virginia, (Julia Dodson), \$2.00.
Total received in the Rally Fund to date, \$449.50.

The Educational Rally Day offering of this year has been more general and more Churches have been represented in it than last year, but think of the churches that have not yet had a part in this offering. Then think what the offering is to be used for this year! To help build the new home for girl students at the Southern Christian Institute.

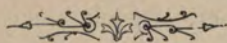
Now, if the churches not yet having a part in this would turn in now and hold the service and send to C. C. Smith, 1365 Burdette Avenue, Cincinnati, Ohio, even a small offering, the amount could be pushed up to near the thousand dollar mark. Pastors, Elders and Deacons and Brethren in those churches which have not had a part, will you not see to it that during March and April your church sends in an offering. This will be but a small thing for each one to do but when all the a-

(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. E. Harlan, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E Hunt, Editor



[Since Alabama and Texas have each arranged to send one of their State officers, I am sure Arkansas will not be less loyal to their worthy and much loved State Organizer, Sister Bostick. Sister Bostick has attended nearly all of these meetings at her own expense and I am sure now that you will be liberal in responding to Sarah Godby's request in sending Mrs. Bostick.] Editor.

Arkansas

Dear Editor: Will you please allow space in your helpful paper for the following message the Presidents of the local Auxiliaries. The time is drawing near for the Workers' Conference to convene at the S. C. I. in May. We have planned for each state to send one delegate to the conference. I, being a state officer, ask each local President to collect as much as one or two dollars and send it to the writer at Kerrs, Arkansas, R. D. No. 1, Box 79.

Dear Sisters, we want to send the President of the conference, who is Sister Sarah L. Bostick. I have witnessed one annual meeting and I know that they certainly need her there. If some of the other states are going to send their officers, can't we of Arkansas send the President of the conference who is also our worthy State Organizer. Certainly we can. Let us as mission workers look at mission work in the broadest sense of the word. It means go, do or send. Then if we can't go let's send some one. I hope each president of the local Auxiliaries will let me hear from them soon. Don't fail to send at least one or two dollars to me at Kerrs, Arkansas, R. D. 1, Box 79.

Yours in the work,
Sarah Godby.

Mississippi

Dear Editor: Allow me to say that our last Quarterly meeting of the C. W. B. M. was with the Pine Grove congregation. We had good meetings both days. It seemed like the opening of Spring. The weather was fine and every one came with cheerful heart and songs of praise. We had several good

talks from both brothers and sisters. We had with us our State Evangelist, K. R. Brown both days. Bro. Brown delivered a noble address for us on Sunday. If we had more such C. W. B. M. brothers like Bro. Brown we would make a greater success. We are looking forward to Easter which will be April 16. I hope each and every one has a new determination to go out and work for the Master as he is sparing us with health and strength. The amount raised at that meeting was \$10.00.

Yours for Christ,
Cordelia Jennings.

Texas

On the 26th of February we were with the Clay St. Church, at the morning service.

The whole morning hour was given to the C. W. B. M. worker, so that we did not have to rush with our say. It was the beginning of our work in the field, and a splendid beginning.

Some times we have our doubts about speaking to home people, but not one went to sleep, and no one seemed tired although we talked for more than an hour.

As we grow older and see the great responsibility resting upon us, we have learned not to grow tired of hearing of the work of the Master's kingdom.

This is one source of encouragement at least, to those who are making great sacrifices to extend the Kingdom. And so as we talked of the wonderful growth Missions and a jubilee rallies being held in the interest of Missions and the good that women were doing since their hands had been untied—we seemed to have awakened a vein of enthusiasm to enlist every woman in our Church in this beautiful work.

Have you stoped to think sisters, what a beautiful work we are engaged in as missionaries?

Does not your heart burn within you when you think that you are one of a large band of women whose hearts are welded together with love, and whose mission it is to lighten human woes? Surely this is a better work than those who shine for pomp or power in this world. And so I find in the Clay St. Auxiliary some women with a few brothers, who are faithful in this work.

Our day's service with them was one of joy and happiness, and we were greatly strengthened by this service.

Our faithful President Sister P. M. Johnson, also our State President were loud in her praise of mission work and how her soul had been lifted up to do greater things.

At the close eighteen boxes were given out to lift an offering for the Texas School Fund. She found no hesitation on the part of any. If we only could keep the missionary fires burning, the work would not drag. But too many of our preachers are afraid to talk missions; afraid a few dimes might go from them. Let us labor faithfully and in a few years we shall have ministers who will let the Church know her duties toward mission work. She also gave out literature. She received a collection of four dollars \$4.00.

Not the least by no means because last mentioned. But I wish the readers of the PLEA to know that a Brother: Ben S. Savage of Abilene, Texas, has written, "Sister Alphin I have been reading your appeals for furnishing a room in the Texas School. I will furnish one."

This is the first brother to say this although sixteen room have now been promised to be furnished.

How many more brothers will join Bro. Savage? He who hath chosen to lay up in Heaven treasures, where thieves and moths doth not break in, has chosen the better things of life.

Remember I want that unfurnished twenty rooms—who will be the next?

Let every Texas brother and sister be interested in this school. The school comes to bless many lives and homes.

Be as Bro. Savage, although without a Church home he is willing to help with the school.

Trusting and working that this year may mark a larger growth in Christian giving.

I am yours earnestly,

Mrs. W. Alphin

Waco, Texas.

Texas

GOSPEL PLEA: I am here with the Church for the first time in 13 years past. The Church has been without a pastor for years. I am making my best endeavors to bring them to the front. The roll thus far is sixty four. One accession last evening. We want to organize them in perfect line with the State work. I will ask the Editor of the PLEA to please send a few sample copies to Mrs. H. S. Gearron 2178 Colliers Ferry Rd. I think I can get some subscribers.

We want a better Church location and a new building in Beaumont, therefore we have put on a

five hundred dollars rally for Sunday May 28, 1911 My plans are nearly complete and members are at work. I am here over Sunday Maach 5, and will leave for Corrinth,

Yours for the work, M. T. BROWN.

OHIO.

(Continued from Page 5.)

mounts would be put together they would make a goodly sum. If your Church has not yet made the offering—will you not say, "My Church shall have a part?" From now on just as soon as any offering is received for the Rally Fund we will send the statement right away to the Gospel Plea and have it published at once.

Arkansas

Editor GOSPEL PLEA: Please find space for the following: I have just returned from Russellville, where I have been for a while in search of better health. I am feeling somewhat improved at this writing. The church at that point is somewhat on the progressive order. Most of its members are in very good circumstance, and they gave special attention to my care while there. The deacon of the church, John Woodard, has a nice twenty acre home, and is purchasing an other larger tract. Mrs. Ollie Edwards (Wislow) has a nice forty acre tract. Elder W. T. York also has a nice forty acre tract. Bro. A. F. Edwards owns forty acres and John Franklin, one of the oldest settlers and leading citizen of of that community, owns one hundred and sixty acres of land splendidly improved; he has a bank account of more than seven hundred dollars (\$700). This community of disciples are gradually falling in line with the mission work. I believe the time is not far till all the congregations will fall in line with the work, especially when we get more honest, unselfish consecrated laborers among us as ministers.

Yours for the work,

MRS. SARAH L. BOSTICK.

ARGENTA.

He took them from me, one by one,
The things I set my heart upon;
They looked so harmless, fair and blest—
Would they have hurt me? God knows best;
He loves me so, He would not wrest
Them from me if it were not best.

—SELECTED.

Arkansas

Dear Editor of the PLEA: Please allow space in your valuable paper for this stranger. I say stranger because it has been such a very long time since I wrote you. First, I want to say to the S. C. I. that I am planning to come again to the commencement this year. You remember I was down there last year, and I enjoyed myself so very much; it has made me want to go back again. I want to go there and see what our boys and girls are doing to help to bring the world to Christ; and again to see those good, honest, zealous and faithful Christians in the personage of Bro. and Sister Lehman and others. How hard they are working to help our people to see the truth. It ought to be enough to awaken any Christian to the sense of his or her duty that is to fall in line with this great and noble work, with our prayers, with our money and with our honest dealing with each other. So let us fall in line with all we can possibly do, because the field is white now ready to harvest, and the laborers are few. We have no time to idle. I think if we would read more of our papers we would be inspired to do more, because I don't think any of us want to be like the man that James spoke of being a hearer and not a doer, beholding his face in a glass and going his way and straight way forgetting what manner of man he was. We cannot sit idle and do our Masters bidding. So let us all do more this year than we did last year. We, the C. W. B. M. sisters, met at Sister Emma Lumsden's residence last Lord's Day, and what a good and joyful time we had. We read for opening, the 10th Chapter of Luke. We had several visiting sisters from the Baptist and we rendered a very nice program, in which we had a solo and duett, with our dearly beloved President, Sister S. L. Bostick, and she is much loved here, especially among her members. I think she is such a strong faithful worker. After our meeting closed Sister Lumsden served ice cream and cake. Sister Matlock was with us in our meeting for the first time. We all are so glad of her and her husbands being with us in our state, they are such good workers. We feel that the Lord has blessed us with these good people.

I am yours for Christ,

ALMOND JONES.

1715 HIGH ST., LITTLE ROCK.

ARKANSAS.

Dear Editor and readers of the PLEA: I was at England as usual on the 26th of February and preached 2 sermons. While we have but three members in the

town and two in the country, I consider that doing great work for the Master in trying to establish the Religion of the Lord Jesus Christ in that town. Bro. Gartrell and others used their influence in getting people out to hear us. Interest is growing and our attendance is larger each meeting.

We had our worthy evangelist with us at Walnut Grove.

On the 27 and 28 February notwithstanding the dark and cloudy nights we had good hearing both nights but the writer fell Tuesday night and was not able to be out on Saturday March 4th. The young man I had employed to work with me this year was shot and killed at my house on the above named date.

George W. Ivy.

Alabama

Dear Editor of the PLEA: Please let me say a few words in your valuable paper for the Christian Churches in Alabama. On the 28 29 of Jan. 1911 the District No 2 held their first quarterly Convention with the Church at Wood Chapel Gardenville, Ala. The meeting was good; quite a number was with us on those two days and we had good singing and good preaching. The Spirit of God was in this meeting. Sorry to say that none of the Churches made their report but Union, the mother Church. This report was three dollars and seventy cents. Total collection twelve dollars thirty cents (\$12.30.) Collection was taken by Bro. I. C. Franklin. On Sunday D. C. Brayboy the State Evangelist was to preach but on account of the death of Bro Jimmie Gray's daughter, he had to go to Hayneville to attend the funeral so that left the work on Sunday to Bro. J. A. Wright, L. M. Williams.

The meeting decided that each Church should take a copy of the GOSPEL PLEA so they could know of the general work of the Christian Brotherhood in each State, so Churches, and your subscription to Bro. I. C. Franklin. or Bro. R. H. Gray and they will send it to the Editor of the Paper.

Let me say for a young preacher, Bro. S. H. Henderson is doing well in his preaching. Brothers study your books and you will succeed.

I must say a few words regarding the woman's work. They are doing a good work. Mrs. Smith and R. C. Sneed continue in the good work and you will receive your crown.

Yours in Christ,

J. E. Bandy, President.

R. H. Gray, Secretary.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol XVI. Edwards, Mississippi, Saturday

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No 13

HELPFUL TO ALL

"Did ye never read in the Scriptures. The stone which the builders rejected. the same is become the head of the corner: this is the Lord's doing and it is marvelous in our eyes."

The history of the world is full of instances where those in authority rejected the principles in reformations and then were compelled to acknowledge that the rejected principle was the cap stone of their social system. The explanation is found in the fact that the men who bring about the reformation have a vision that sees farther into the future than those who are wedded to the old system. When they get to the place where their vision reaches out to the point where the real blessings are, they willingly let the rejected stone go on as a cap stone for the corner.

Christ taught the world the greatest truths it has ever heard, but the ruling Jews saw no farther than the authority of their own position, and they rejected him. But he had the truth, and in a very short time they were compelled to acknowledge it, and now the whole world is learning the truth that Jesus was the one purpose for which the Jews existed. He was the fruit of their civilization.

The Catholic hierarchy of the seventeenth century thought of nothing but their authority and prerogative; but Martin Luther saw the fearful consequences of their depraved system and objected. It caused a great furor, but the Luthreian idea prevailed and as the Protestant nations are becoming the great leaders in all progressive work, the world is fast getting to the place where they are willing to place Protestantism as the cap stone of the world's progress.

In the colonial period African slavery was fastened upon our country. When we became independent we found that we were unable to rid ourselves of this inherited institution. It took possession of us as the vice of drinking fastens upon the man who meddles with it too much. The first movement towards freedom was by the farmers of the North West Territory which was afterwards divided into the states of Ohio, Indiana, Illinois, Michigan, and Wisconsin. The next move was in Virginia among the slave holders and Liberia was the outgrowth. But the opening of the South West made

an immense market for slaves and the temptation to the cupidity of the people in Virginia was more than any state could have stood, and the Liberian movement soon came to an end.

The next movement came from New England. It was the reassertion of the old Puritan spirit. At first they were mobbed in Boston, and then vehement imprecations were heard from the South. By and by and the idea grew as the snow ball grows as it rolls down the mountain, in its onward sweep it took in other questions, such as the danger to free labor the danger of losing the Mississippi River and the preservation of the Union. All these soon broke down the opposition in the North and the country was convulsed in a war, and when the smoke of battle was cleared away, the rejected stone was seen on the head of the corner. It was the doings of the Lord and it was marvelous in our eyes. Blind indeed is the man who does not see this. Where, then should we lay blame and give credit? No where? Yes, but not to the North or South. Both North and South were average Americans. God used them for his purposes.

This then should teach us a lesson, and should make us more capable to meet the problems of our day. God did not intend that we should always be so stupid as to reject every truth till it is forced upon the corner. We are far enough advanced to be able to see farther into the future and to be able to accept great truths on their merits. In fact we have done so in a number of recent instances. Our women went into the Woman's Christian Temperance Union without a period of martyrdom, and the young people went into the Y. W. C. A. and the Y. M. C. A. and the Y. P. S. C. E. without being forced in.

The question of the education of the Negro youth did not find as easy a lodgement in our hearts but it is finding its way there without a convulsion. There was opposition in both North and South among those whose vision was not great, but there was a fine body of men in both North and South who saw clearly the truth as it is in this question and they have done a work that will in the future ages shine out as one of the most brilliant things done in our age.

(Continued on Page 7.)

THE GOSPEL PLEA

A RELIGIOUS NEWS PAPER

Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE
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 of the Negro race.

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Note from Our School.

SOUTHERN CHRISTIAN INSTITUTE

Mr. and Mrs. Burgess and the boys of Belding Hall are very grateful to the donor of the splendid new clock that hangs in the hall way of their building. The clock has been in the hall for some time, but for some reason it has been overlooked by the school notes writer.

The addition to the planing has been made and the roof is being put on today. The saw mill will soon be able to run rain, or shine.

The boys in the Agricultural department are taking advantage of this fine weather. They are getting their ground ready and putting in their crops as rapidly as possible.

The new method of reciting spelling in the Academy is exciting considerable interest.

It is only a little while till Commencement. This is the time to be "rounding" out the year's work in the way it should be.

Miss Gardiner and Miss Evans made a business trip to Vicksburg last Monday.

—S. C. I., March 30, 1911.

Personals

Martha Smith, of Cincinnati, Ohio writes, "We have just gotten into our new place of worship which costs us \$950, with Bro. Martin Trazier as minister. 'May God help this work,' is my earnest prayer. I shall always read the PLEA. I do not see how I could give it up."

Our Schools and Colleges

PATRICK MOSS AND MARTINSVILLE
 INSTITUTE.

I am just home from a visit to the school for Negroes at Martinsville, Va. As many readers of the Standard are donating for the dormitory at Edwards

Miss., I am going to write up the work in Virginia as illustrating the value of our work in Mississippi. Of the school, I only need to mention that I found it in a most satisfactory condition. James A. Thomas, the Principal, is not only a consecrated Christian man and a good scholar, but he is an excellent disciplinarian and has the school carefully graded and every part of the work well in hand.

The class work, as far as the instruction goes is as thorough and systematic as in any of our schools. This article is written, however, to show the work of Patrick Moss, who was trained for his work at the Southern Christian Institute. It is a fine illustration of the value of that kind of all-round training. His connection with the school is as an instructor in the Bible. He teaches the Bible three periods each day. In one of these periods he teaches the whole school. In this he drills them (1) in a general knowledge of the Book, its divisions and the purpose of each book; (2) in a careful study of some part of the Scriptures.

I visited one of his classes and asked for a review of the lessons of the last quarter. This review was in the Exodus period. All the Scripture which revealed the purpose of God as developed in the New Testament had been carefully committed to memory. Then a thorough knowledge was revealed of the geography of the country, its mountains, the location of each, and event which took place on each; the rivers, the countries through which they flowed, and what took place on their banks, and the lands and people with which this wonderful history had to do. Then all the events of the exodus were brought out in order, a great many Scriptures being memorized.

This recitation was such a surprise and delight to me that I went to the chapel next morning determined to know what he taught the whole school. I found the last book studied was Genesis. I asked for a review. I not only found the school well up in the advanced teacher-training course for this period, but that much scripture had been memorized by the school. In answer to the query: "What did Isaac do on his deathbed?" a boy said, "He died." At the close of this I asked: "What did you study last year?" Answer: "Book of Luke and Acts." I said, "I want to know how much of that you remember." Though perfectly surprised Bro. Moss undertook the review. In this review he would call upon different members of the class for answers and for the memory verses covering the period. I wish all the readers of the Standard could have heard that review, so that all could know of the amount of the word of God which was stored in the minds of the pupils in this day school.

(Continued on Page 7.)

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks

Next week Lee Nora Moore of Lyons, Texas, will be the assistant editor of Heart to Heart Talks." She has sent a letter and a number of good pieces. This suggests a new idea to me. Why not have several assistant editors during the next few weeks? Go to your minister or school teacher and ask him to help you by writing a short editorial on some live topic. Have your friends to help you secure some good pieces. Tell them that you are anxious to become the assistant editor of the "Heart to Heart Talks" in the GOSPEL PLEA for one week. Tell them too that Uncle Isaac has extended to you the invitation.

It is about the time for the closing of school in many places. Boys and girls are getting ready to speak on the last day. Soon also our higher institutions of learning will be closing. Young men and young women will be saying their graduating orations before large audiences of their friends. My young friends, does this mean you.

THE SMOOTHERS OF THE WAY

"She always made things easier," was the tribute given a little while ago to a quiet woman not much known outside the four walls of her household and in a charity or two, but who left an aching void behind her when she passed on into large life. No one who knew her could help recognizing the simple completeness of the statement. From her husband to her housemaid, every one in the family felt his or her daily way smoothed and straightened by her tact and system and gentleness. She was a living example of George Eliot's saying: "What do we live for if it is not to make life less difficult for one another?"

To some girls and women perhaps this seems a end to live for. Yet that it is so often approached makes the hope and happiness of home. Life is increasingly difficult, increasingly complex in many communities today. The husband, the children, the friends of the woman who "make things easier" more and more rise up and call her blessed. Her work is worth living for, because it continually makes every life within its influence seem better worth living. And when she is gone—how rugged the way, how heavy the burden without her gentle ministry! We hear a great deal now-a-days about "Superflous" woman. Some branches of woman's work may be over crowded; but never, never, the high vocation of the smoother of the way.

—HARPER'S BAZAR.

THE VALUE OF A FRIEND.

What is the best a friend can be
To any soul, to you or me?
Not only shelter, comfort, rest,
Inmost refreshment, unexpressed;
Not only a beloved guide
To thread life's labyrinth at our side,
Or with love's torch lead on before:
Though these be much, there yet is more.
The best friend is an atmosphere
Warm with all inspiration dear,
Wherein we breathe the large, free breath
Of life that has no taint of death.
Our friend is an unconscious part;
Of every true beat of our heart;
A strength, a growth, whence we derive
God's health, that keeps the world alive.
Can friend lose friend? Believe it not!
The tissue whereof life is wrought,
Weaving the separate into one,
Nor end hath, nor beginning; spun
From subtle threads or destiny,
Finer than thought of man can see
God takes not back his gift divine;
While thy soul lives, thy friend's is thine.
If but one friend has crossed thy way,
Once only, in thy mortal day:
If only once life's best surprise
Has opened on thy human eyes,
Ingrate thou wert, indeed if thou
Didst not in that rare presence bow,
And on earth's holy ground, unshod
Speak softer the dear name of God.

—LUCY LARCOM

THE SUNNY SIDE

Life holds no woe for me. I know full well,
However evil things may seem to me to-day,
Some future joy is certain to dispel
The clouds that lower darkly o'er my way,
And I have noted that one taste of bliss,
E'en though 'tis but a taste, hath joyous mead
To compensate for all that goes amiss,
On which a soul in sorrow long may feed.
No night e're was whose darkness did not fade,
No storm e're raged whose course was not
soon run,
And so my soul, by troubles undismayed,
Doth simply wait the coming of the sun.

—John Kendrick Bangs.

Reports From the Field.

Mississippi

[This letter is being published by request of the Auxiliaries of Claiborne County, in Mississippi.]

Dear Auxiliary Sisters: I am going to spend the afternoon of Thanksgiving Day writing to you. I would have written you sooner but for the address I had to prepare for this afternoon. That has been delivered now and with it off my mind I am ready for something else.

We never have school at the S. C. I. on Thanksgiving but use it as our Educational Rally Day. In the morning we have service at the Chapel, have an address, nice music, etc. and take a collection. Later we have a better dinner than usual and after that we have a few hours for pleasure. It is my pleasure to talk for a little while with you.

I have been thinking about some of the blessings we have. It is a good thing for us to stop and count them up sometimes so that we will know just how good the Lord has been to us. We are apt to work away and work away without stop to think. So it is a good thing for us to have a day like this, a day when we can stop and think and after we have thought well then to thank God for what we see that he has done for us. We ought not to do this, though just once a year. Since we can't very well stop working we ought to learn to think about God's goodness while we work and make every day a day on which we give thanks.

If at any time we feel like complaining because we have so little, let us think of those who do not have as much as we have. Then we will see that we are well off and feel thankful. The trouble is we keep looking all the time at some one who has more than we have and this make us dissatisfied. If our dinner seems like a poor one let us think of those who have ate their last bit of bread and don't know where nor how soon they can get more. You say you don't know of any person? There are plenty of such people even though we don't know them.

We have a great many things which we do not think of as blessings at all but if they were to be taken away from us we would find out then that they ARE blessings.

How would you like to live where there are no schools or churches, where the people know nothing at all about God? Don't you think you would be afraid? There are a great many such places in the world

We have so very many blessings because we live in a Christian land where there are many good people and even the bad are not so very bad because they are not allowed to be. We ought to thank God every day for these blessings. We ought to thank him every hour, just lift up our thoughts as we go about our work and thank him.

We can't truly thank God, though, unless we try to hand these blessings on to others. God loves us but he loves his other children too and he does not want us to be selfish toward them. If we truly love God we will try to prove our love by caring for his children that are not so fortunate as we are. Nothing pleases a parent so much as for some one to be kind to his little ones. Even so it is with God.

The auxiliary societies are given to us to give us a way to care for God's little ones. A great many of them do not know God but they are his children just the same and we must teach them about this loving father. We are his older children; that is, he has given us the Gospel first and he depends on us now to give it to others. Shall we not be very dutiful children and show our love to our Heavenly Father by being very faithful in this work? I am sure that we will.

The children that God wants us to help are of the five different races of men that he has created, black, brown, white, yellow, and red. They live not only here in the United States but in India, Mexico, Jamaica, Porto Rico, China, Africa. It is a big work that God asks us to do; for all these different children are very dear to him. He made them and loves them the same as he loves us.

Let us count our blessings over again and see whether out of these all we can not spare fifteen cents a month for this work of the Lord. It is not much and could not do much alone but when a great many others each put fifteen cents with ours it makes quite a sum and with the Lord's blessing upon it may accomplish a great deal for him.

May he be in your thoughts help you to decide aright.

With all good wishes
MRS. J. B. LEHMAN.

Texas

APPEAL FROM THE TEXAS STATE BOARD
TO THE CHURCHES.

Dear Brethren and Co-workers: The time of the Easter Rally for the "Jarvis Christian Institute" is

on hand April 16th, and our anxiety and efforts should grow with the responsibility. While this day has always meant much to the Churches in Texas it is doubly so this year.

The Location settled by the generous gift of land from Mr. and Mrs. Jarvis (456 acres) and some thing like three thousand dollars \$3000.00 given, this Land must be cleared and buildings erected. In a former letter to the Churches we tried to call attention to the needs of our local and Evangelistic work and made an appeal for five hundred dollars for the Texas School Fund; since Easter is the recognized day upon which all of our Churches and their various departments raise money for this purpose, we come now to earnestly urge all Churches and their different departments to do their very best to raise the five hundred dollars on Easter. In the past we have never given this appeal the "right of way" and the attention and support we ought. The real condition now is such as to demand on the part of every loyal pastor, officer and layman in the Church an absolute and full observance of this day. The work has grown now to a real business proposition—it is now gain or lose in dollars and influence. In observing this Easter, inactivity and indifference are dangerous, as your servants we consider it wise and our duty to bring this matter plainly before our Churches, if we really mean and are determined to have a School in Texas—Now is the time to fully demonstrate it by making our largest Easter Offering and also our largest gifts at the Convention in August.

We therefore beg the brethren of all the Churches in the State to faithfully and enthusiastically observe the day and send an account of the amount raised to the Corresponding Secretary—J. H. E. Thomas Box 176, Greenville, Texas, immediately and bring the money to the Convention.

J. H. E. Thomas
Corresponding Secretary.

T. W. Pratt,
President, State Board.

MISSISSIPPI.

Dear Friends: I was greatly surprised, and glad was I when I heard my father say that he would have to send some of his older children to a college where they can get a good moral training, and the next week a kind lady brought us a catalog which she said was printed by the students at the Southern Christian Institute, and from that day nearly two years ago, my father said to me if you will work faithfully for me during this year I will try and send you to the Southern Christian Institute next fall. By

the help of the Lord, he kept his word and I was sent as a work student.

I arrived at the S. C. I. on Sept. 23, 1909, and begun to work on the 24, and worked twelve months for the privilege of attending school. When I first approached the S. C. I. I found the boys and girls as happy as they could be.

The teachers and students all greeted me with much delight and that encouraged me much.

The S. C. I. is a wonderful place. It is not only a college that gives you book learning but it teaches you more about the Saviour Jesus Christ who died that we may have right to the tree of life and without moral, spiritual and intellectual training it is but very little that we can toward helping to evangelize the world and without this training we are unfitted for this purpose.

I can truly say that the S. C. I. is the place where we can get such training as are necessary for life's service.

I was a work student last year and a happier year's work I have never done. I have pledged myself to continue. I have been made a member of the Junior society also of the Y. M. C. A. and also a member of the C. W. B. M. and hope to continue until I have succeeded and then I will be better prepared for the years to come—EUGENE LEWIS.

Texas.

Editor GOSPEL PLEA: Please allow space in the worthy columns of the PLEA to report my third visit to Corinth.

I am now the servant of the Corinth Church one Sunday in each month—every second Sunday; and I serve as pastor at Beaumont three Sundays in each month. I came from Beaumont Monday evening and stopped at Waco. Tuesday March the 7th I stopped at Taylor and preached Wednesday and Thursday night to look after our April Rally there. I arrived at Kilgore Saturday March the 11th, and preached to a full house Sunday afternoon and night.

I also helped in the funeral service of Mrs Rose Hamilton a member of the Baptist Church.

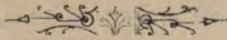
Corinth is a North East congregation but one of the best Churches in the state. They are altogether one and work well. The collection Sunday, was seventeen dollars sixty-one cents \$17.61. The fourth Sunday is C. C. B. B. A. Day when they will endeavor to raise twenty-five dollars for the North eastern college. I am not a North-eastern disciple, Corinth knows it, but I am pastor of the Church. We hope to make subscribers for the PLEA. There are

(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. E. Harlan, Missionary Training School Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E Hunt, Editor



Mississippi

The Mississippi C. W. B. M. met in their 9th Quarterly meeting with the Pine Grove congregation the 1st Saturday in March, 1911. Quite a number was present. The meeting was called to order by Sister M. J. Brown who presided during the absence of the President, Mrs. Sarah S. Blackburn.

Evotional exercises, led by Bro. James Franklin, followed by short talks by the delegates.

Appointment of committees by the chairman.

Committee on Time and Place: Sisters Cordelia Jennings, Addie Coffey, Hattie Griffin.

Committee on Finance: Sisters Riley, Lomax, and Travillian.

Next came reports of delegates. Forest Grove reported by Sister Claiborne; Sister Claiborne reports, the interest at that place high; everything points to a bright future for the C. W. B. M. there. The members are in good spirit. Their financial report was three dollars raised during the quarter.

Hermanville reported by proxy. The faithful few there are still encouraged, but because of illness their financial report was only thirty cents. All things considered that was indeed good.

Union Hill reported by Sister Cordella Jennings. She reports that the work is in a flourishing condition. They are fully decided to go onward and upward. They are much encouraged. Financially they are doing well. One dollar fifty cents for both Home and Foreign Missions.

Christian Chapel was the next to report. The members are in good spirit and hoping to do better numerically and financially. They reported three dollars for Foreign Mission.

Pine Grove though not then organized gave twenty cents for Foreign Missions by way of report and asked to be organized.

Many questions were asked by both friend and foe and with divine guidance they were answered to the satisfaction of all concerned. Rev. John Lomax gave a short talk which was very encouraging.

The sisters are always glad to have Bro. Lomax in their meetings.

Rev. K. R. Brown was with us both Saturday and Sunday and proved of great benefit to the work at that place. A letter from Bro. Griffin was read and all who heard it were well pleased. We then had a song and Bro. S. Jackson led off the collection. Seventy five cents was raised at this time. We then adjourned to meet Sunday morning at 10 o'clock.

Sunday Morning: Sunday-school conducted by Bro. N. R. Travillian. A collection of fifty cents from the Sunday School was given to the C. W. B. M. Sunday-school was dismissed and after a few minutes intermission the C. W. B. M. convened with Pres. protem in the chair Devotional service led by Sisters C. Jennings and P. Coffey, after which the meeting was announced open for discussion. Sister Hattie Griffin made a very pointed talk on the aim of the Work of Missions, which was followed by Sister N. R. Travillian and others. Sister Riley read an excellent paper on The Child needs the Work to train it for Christian Service. Bro. Griffin's letter was read at this point the President protem reminded us of the excellent letter received from Mrs. J. B. Lehman during our last quarterly meeting. It was such a dear letter, and one that gave us so much comfort. While reading it one feels as if he is having a fire side talk—a real heart to heart talk with the writer. We enjoyed it so much, we want others to share the pleasure with us, so we are sending it to the PLEA to be published.

We then had a song, and Rev. K. R. Brown gave us a most excellent sermon on C. W. B. M. work. After the sermon we were ready for organization. We have now at that place nineteen members; with Mrs. Adie Coffey, President; Mrs. Cora E. McRay, Secretary; Mrs. Eliza Lomax, Treasurer. We are proud of their work at this place. We are much encouraged to do more for Christ.

Bro. Squire Jackson who rendered us much service during the two days stay at that place stood up at the table and made the call which was liberally responded to.

We then thanked the congregation, and community at large for kindness to us during our stay in their midst and left for home rejoicing.

MRS. M. J. BROWN,
PORT GIBSON.

OUR SCHOOLS AND COLLEGES.

(Continued from page 2.)

During all the reviews in the classes, Bro. Moss sat in his chair, leaning forward, and having his Bible clasped between his hands. The Bible was a gift from a sister in Ohio to him, when eleven years ago he was a student at the Southern Christian Institute. It was nearly worn to shreds. I had taken the book to him on my visit there. He showed me where I had written his name in it. I said, "Your Bible is badly worn; do you not want a new one?" "Yes," he said, "but it will not take the place of the old one for I know where every thing is in it." He then told me that his class had lately dramatized the trial of Paul, and given it "uptown" to a large audience. One of his boys, as his part in that, had recited sixty three verses of Scripture.

Patrick Moss has not only retained what he was taught at the Southern Christian Institute, but has, during all the years, grown in a knowledge of the word of God. His one great desire is to impart this knowledge to others. But this school work is but a small part of his work. He preaches for three churches—the one in Martinsville and two country churches. I can only speak of his church work in Martinsville. The spirit in which he has conducted it is illustrated by the fact (in order to erect a new church he was compelled to tear down the old one) that the Methodist opened their large church to him both morning and evening on his preaching day there. I was there on his day with that church and at night preached to a full house. It was a union meeting of the two churches. He has evidently preached the gospel in the spirit of the gospel. But at the Southern Christian Institute he was taught system in his work and the wisdom of looking after the small things. He commenced collecting dimes and nickels for the purpose of erecting a house of worship. His membership is now 150, and he tries to have each member do his share. The sum of these littles is now \$1,200. This he has in bank. They have just broken ground for the new structure. Much of the work will be done by the members under his leadership. The Church Extension has promised them a loan of \$1,000. The payments will be met by the same methodical methods.

His salary is provided entirely by his own people. It is only \$400 a year, all told; yet he rents a house and supports his wife, who is a true helpmate, and makes a home for a young man who is being educated in the school for the ministry. Then he leads in all the benevolences of the church. He is teaching all his flock the true use of the means which God has intrusted to their care. All the above is the direct outcome of his training at our great training-

school in Mississippi. He was there made intelligent. He was there taught the word of God, so that the Bible was a book familiar. He was taught how to work and save; and all this knowledge, so valuable he is imparting to others, and in it all he has the spirit of love and sacrifice taught by the Master. He is not spoiled by his success, but is as humble as a little child.

It would seem to me that this simple statement of facts concerning the work of this consecrated product of our school should lead many to aid in its upbuilding

C. C. SMITH.

HELPFUL TO ALL

(Continued from Page 1.)

Those who opposed it in the North did so from pure unconcernedness. Those of the South who opposed it, did so because they thought they could use the Negro better as an ignorant laborer. They did not realize that this mass of ignorance made it absolutely dangerous for themselves. Their own children were unable to withstand the influence, and legions of young white men have sunk to the lowest level. And now when we are compelled by the boll weevil to readjust our farming methods we find ourselves fearfully handicapped by the ignorance and untrustworthiness of our labor. We are just beginning to see that a Christian Education in which the conscience and judgement are developed is absolutely essential to our future well being. It is the solution of all our problems. The Negroes themselves misunderstood the purpose of their education. They thought that it was to bring themselves into professional life. They talk glibly of being lawyers, doctors, etc. The object was to make a modest Christian people and install them in the fundamental activities of life. In short the very first thing they needed was to be installed in our land as a prosperous, Godfearing peasantry, and the rest of the things needful would be speedily added to them. If they were ready for this, they could buy in most of the cheap land now for sale. This would insure them a future and give them a place for which the peasantry of Europe labored a thousand years.

TEXAS.

Continued from: Page 5.

few Churches like the Church at Corinth. They all work together. I will leave for Beaumont Tuesday March 14. Please send sample copies of the PLEA. Beaumont is for Christ, the State Convention, the C. W. B. M. and the salvation of the world. Help us who ever will with literature.

—Yours for Christ and the Texas College

M. T. Brown,

2178 Colings, Ferry Road.

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor

Lesson 3.

Lesson for April 16.

Edited From Standard Bible

Lesson.

JOASH, THE BOY KING, CROWNED IN JUDAH. 2 Kings 11:1-20.

GOLDEN TEXT.—"Blessed are they that keep his testimonies, that seek him with the whole heart."—Psalm 119:2.

TIME.—Athaliah probably ascended the throne about 893 B. C., and Joash about 887. **PLACE.**—Jerusalem, the capital of Judah.

INTRODUCTION.

There are several topics for discussion. Prepare yourself to answer any question under any of these heads, and to express an opinion concerning each suggested subject for discussion. Make this matter of asking questions a study. The following topics are the ones suggested:

- I. Jehoiada Takes Command. This takes in verses nine to eleven.
- II. Joash is Crowned. Verses twelve to fourteen.
- III. Athaliah is Condemned. Verses fifteen to seventeen.
- IV. Baal is Destroyed. Verses eighteen to twenty.

EXPLANATORY.

In order to get a full appreciation of this lesson it will be necessary to consider what Peloubet calls the moral condition of the two kingdoms. In part he gives that condition as follows: "King Ahab inherited the kingdom of Israel from his father Omri, who was a successful warrior. Ahab was a man of military talent, but morally weak. To strengthen his kingdom he made an alliance with the neighboring kingdom, of which Tyre was the capital, by marrying the Tyrian king's daughter, Jezebel, who introduced Baal worship and caused it to spread over the kingdom of Israel, and thence over Judah to the third generation. She was the lady Macbeth of Israel's history. Jezebel, and Ahab who was subjected to her whims and dictations, did their utmost to ruin the religion of Jehovah in Israel. At the time of the opening of this chapter Athaliah, the daughter of Ahab and Jezebel, whose husband was Jeheram and whose son was Ahaziah, both of whom had been kings and had died, is queen. When Athaliah saw that her son, Abaziah was dead, she "destroyed all the seed royal"—Slew everybody who could by right, come to the throne—and assumed power herself.

These children whom she murdered were her grandchildren. One grandson, however, Joash, infant son of Abaziah, was saved by strategy and kept in seclusion for six years, at which time Jehoiada, the chief priest, began preparations looking to the lad's release and coronation.

9. AND THE CAPTAINS OVER HUNDREDS.—The most careful plans were being secretly made to crown the boy Joash, king, and dethrone Athaliah, his usurping grandmother. **THOSE THAT WERE TO COME IN AND GO OUT.**—Both courses of Levites were to serve. Those going off duty were to stay and assist those coming on duty.

10. AND THE PRIEST DELIVERED.—Jehoiada seems to have planned the affair and to have turned its execution over to the soldiers. There was, of course, greater need for caution in working with the queen's guard than with the Levites. **SPEARS AND SHIELDS THAT HAD BEEN KING DAVID'S.**—These spears and shields were trophies of war captured by King David and treasured by his successors. The sight and knowledge of them should have kindled patriotism in all of the people of David, but Athaliah's Baal-worship had undermined patriotism.

11. AND THE GUARD STOOD.—The altar "stood in the court in front of the temple porch to the altar in such a way as to insure the utmost precaution against intruders. **EVERY MAN WITH HIS WEAPONS.**—They did not purpose being surprised by the queen's palace guard.

12. THE KING'S SON.—Jehoiada brought forth Joash, who is called "the king's son" rather than the queen's grandson. Their dislike of Athaliah caused them to ignore her reign in referring to the boy king's lineage. Calling him "the king's son" would also serve to fasten his real claims upon the people. Joash was the great-grandson of Ahab and Jezebel, grandson of Athaliah and Jehoram. **AND THEY MADE HIM KING, AND ANOINTED HIM.**—No formality was to be overlooked. No feature in the program—which could in any way add to the certainty of constituting Joash king.

13. AND WHEN ATHALIAH HEARD THE NOISE.—Athaliah was not in the habit of frequenting the temple of Jehovah, but she heard an unusual noise in that direction and was conspicuously curious. It is not at all improbable that she knew of her own unpopularity among the few who tenaciously adhered to the religion of David. Josephus says she took her private troops with her. If so, they were not allowed to enter, and she went "into the house of Jehovah" alone.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVI. Edwards, Mississippi, Saturday

April 22, 1911

No 13

HELPFUL TO ALL

"PRIDE GOETH BEFORE A FALL,
AND A HAUGHTY SPIRIT BEFORE DESTRUCTION."

The man who has no pride as to his conduct is a beggar and vagabond, and he who does not regard himself above many people is worth nothing to the world. It is not this kind of pride and this kind of overbearing spirit the great moralizer of the Jews condemns. But the man that thinks himself something of great praise because some commendable thing has been done, invites a great fall. Man is at his best when he feels himself an instrument in the hands of God for the furthering of the great kingdom of growth or salvation. David did some things that were great, as great as some of the feats Alexander and Napoleon performed, but he never referred to them as any special merit of his. His God gave him power to do them. He simply did what God enabled him to do, and if he had done this he would have been guilty in the sight of God. When a man boasts about his great feats, he assumes that he could have left these things undone, if he had not chosen to do more than was reasonably expected of him. In this he is greatly in error. The fact that he had the ability and opportunity to do these things implies that he was under obligation to do them; and, if he had not done them, he would be blameworthy.

But there is yet a greater reason why we should not have undue pride. Even though we have performed some great feat, none of us know how soon he will undertake a task that he can not do. We have not been tried in the real difficulties of life; and the man who boasts of his feats is of too careless a habit of thought to foresee danger. Before us we have the world's history which tells us of the great feats of the past that have enabled us to attain to the high estate of our day. How many of those feats could we have successfully accomplished? And yet not one of those men boasted as though he had accomplished a wonderful feat.

The Negro feels a just pride at the progress he has made in the past forty-five years. It is commendable work, but he must not boast, for the environment were most conspicuous for such progress. Everything was done that could have been done to aid him. First there were the Christian planters

who saw that freedom was coming and they freed their slaves before they were compelled to do so. Next, there was the Freedman's Aid Bureau of the government which did great good in giving them aid in that critical period of their existence. And lastly there were the Missionary Schools which gave the Negro youth all the opportunity he could possibly use. If he had not made great progress he would be blame worthy. But the most important consideration is, he does not know what yet lies before him. There will be crises ahead that will try men as by fire. Take for instance one of the tests that came to the white people in the last century. African slavery had gradually developed in this country nobody knew just why or how. The people of 1840 found themselves confronted with what began to show itself an evil. A few men in both South and North began to cry against it. The irresponsible mobbed them, for they preferred to suffer any evil rather than assume the responsibility of righting it. The more thoughtful stood still and thought, until in 1860 it became manifest to both northern and southern men that a crisis was on. The southern man sought to avoid the threatened anarchy by seceding from the union and establishing a confederacy which would more firmly establish slavery; the northern man sought to avert the threatened anarchy by saving the union and destroying if need be slavery entirely. Both were honest and followed duty as they saw it. They went through one of the fiercest struggles in the world's history, killing and wounding a million and a half men. There never had been an instance in the history of the world where one race suffered so much voluntarily for the freedom of another race. The Negro was partially tested in that trying time and was not found wanting. He could have killed and destroyed while his master's wife and children were in his power and care. He proved himself true, though he had to do that which seemed to aid in keeping himself enslaved. If this spirit is developed as the years go by, the Negro will prove himself in the next great crisis. But there is no room for boasting. It is excluded. Let the Negro go to work in the spirit of the modest worker and do all he can, maintaining a firm faith in God who lifts up and puts down, giving thanks to him for what he has been enabled to accomplish and asking his guidance and blessing in the crises that are yet to come, and his growth will be more marked in the next fifty years than it has been in the past fifty years.

THE GOSPEL PLEA

A RELIGIOUS NEWS PAPER

Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE

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Primitive Christianity and the general interest
of the Negro race.

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Note from Our School.

LUM GRADED SCHOOL

March is now over, it came in like a lamb and has gone out the same. But April has had some touch of the lion on her.

Our school is getting along nicely. The garden is fine and the corn is looking very well.

The boys that work in the black-smith drop seem to think that the first thing to learn is, to get black and should you see them when they are coming out of the shop you would think they had learned that part.

Mrs. Franklin is very happy with her little chickens, she has quite a number.

Miss Roxie Sneed and Mrs. Franklin visited the Calhoun colored school Friday and Saturday for the purpose of being at the teachers conference. They enjoyed their trip fine.

I visited the school of D. C. Brayboy at Greenville also the Lomax and Hannah School of the same place. Bro. Brayboy is doing a good work there.

We are preparing for our Commencement, it will be on May 10th. and 11th. Two of our boys will finish this year.

We are expecting to have a large attendance at this Commencement this year.

We are planning to have Eld. K. R. Brown to give the annual address this year. Those that are in this state will miss a great deal if you do not hear him.

Personals

Editor GOSPEL PLEA: May I report that Corinth Church is doing well. We had large audience Sunday. One addition by confession. Collection good. I will be at Taylor Tuesday and Wednesday night to push our three hundred dollars rally. To Beaumont.

Thursday to look after the Busy Bee Congregation Baptism Sunday.

Yours,
M. T. BROWN.

On another page is an article entitled "Uncle Harry Chapman" written for the PLEA by Mrs. A. P. Frost, mother of Miss Adelaide Gail Frost, our missionary to India. The contents of the article is of great interest. Here is a slave that organized a church on the Apostolic order two years before Alexander Campbell came to the truth. Alexander Cross, a Kentucky freedman was the first missionary our people sent out, and now it is discovered that Uncle Harry Chapman was the first to preach the primitive Gospel in modern times.

KENTUCKY

GOSPEL PLEA: The Maple St. Christian Church at Lockland, Ohio needs a good preacher for all his time. They have a good house, out of debt. A man who is now at work is preferred. Write to Feray A. Gray 638 Vine St. Wyoming, Ohio.

W. H. DICKERSON,
1816 Duncan St.

TOO CHEAP.

A collier came to me at the close of one of my services and said: "I would like to be a Christian, but I can not receive what you said tonight."

I asked him why not.

He replied: "I would give anything to believe that God would forgive my sins, but I can not believe that he will forgive them if I just turn to him. It is too cheap."

I looked at him and said: "My dear friend, have you been working today?"

He looked at me, slightly astonished, and said "yes, I was down in the pit, as usual.

"How did you get out of the pit?" I asked.

"The way I usually do. I got into the cage and was pulled to the top."

"How much did you pay to come out of the pit?"

He looked at me astonished, and said: "Pay? Of course, I didn't pay anything."

I asked him: "Were you not afraid to trust yourself in the cage? Was it not too cheap?"

"Oh, no!" he said. "It was cheap for me, but it cost the company a lot of money to sink that shaft."

And without another word the truth of that admission broke in upon him, and he saw if he could have salvation without money and without price, it had cost the infinite God a great price to sink that shaft and rescue lost men.—CAMPBELL MORGAN, IN BRITISH WEEKLY.

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks

UNCLE HARRY CHAPMAN

PART I.

While living in southeastern Ohio it was my good fortune to meet the subject of this sketch, Harry Chapman, better known as "Uncle Harry." At the time of our first meeting he was an old man of seventy years or more. In appearance he was a black man of the blackest type. His hair was very white. He was a little man as I remember, he seemed not over five feet tall. He moved among his white brethren with the manners of one high born although in heart he was all humility and gentleness. He was always clean, clothes well brushed, well ironed white shirt. He wore on his head a tall, white beaver hat of olden time. The one horse he owned was, like his master, gray. I can see him now as I write these words, mounted on this same old white horse, it is Monday morning he is coming in with a sack of potatoes to market so he and his old wife can get a little sugar and tea. He tells us his story: "I am of pure blood, second from Africa. My parents came over in a 'Slaver' I was born in Virginia a slave. My master allowed me the privilege of learning to read the Bible though the law of the land did not permit slaves to learn to read."

With this as an introduction I will proceed with my story. He loved the Bible, he read it to know his duty. He was an intelligent reader and eagerly grasped its meaning. He felt he had a work to do amongst his own race. He saw them in a down trodden and forlorn condition, ignorant and superstitious, only a little way removed from barbarism. He preached to them the new gospel of the oldest kind even the gospel preached by Peter on the day of Pentecost with all its wondrous manifestation of "Cloven tongues of flame" where every man heard in his own language the message of pardon and peace through repentance and baptism, receiving the remission of sin and gift of the Holy Spirit. A number responded, a church was formed after the Apostolic order, as a sequence we learn that Harry Chapman was the first preacher of the Colored Christian Church.

He lived in the early days of the nineteenth century where there was much speculation as to law of pardon; subsequently we learn that his mind was free though he had the fetters of a slave. He read all out in the New Testament and took it to mean what it said: "Buried with Christ" meant immersion.

About this time some one told him of a white brother living at Bethany W. Va. who took the Bible alone without a creed and was immersing penitent believers for remission of sins. This man was no other than our own Alexander Campbell. Uncle Harry never rested until he could learn more. Later he went to see for himself. It was dark when he arrived in the town of Bethany. He went to the inn and remained for the night. In the morning he asked his land lord to direct him to the home of Mr. Campbell. He pointed that gentleman on the walk on his way to the college. Uncle Harry met him on the walk and introduced himself. Much to his surprise the white brother almost overwhelmed him with his cordiality. He told him in the language of the Prophet of Ethiopia stretching out her hands to the Lord and to the islands who were waiting for His law. Uncle Harry made known his desire to learn of this new found faith and was received at the old "Bethany Mansion" When dinner time came Brother Campbell insisted on his being a guest of honor. In spite of his demur he was brought into the dining room to his great humiliation. After the meal was ended Uncle Harry, when an opportunity came, asked it as a favor that he be permitted to eat among the servants which was granted. After a long visit and comparing of dates, it was discovered that Uncle Harry had been preaching the new old Faith two years before Brother Campbell. This we state as a matter of history and not to boast for as Paul has taught us "boasting is excluded." Uncle Harry was delighted with his visit and reported in the language of the Queen of Sheba who went to enquire of Solomon—the half had not been told.

About this time the subject of our sketch began to long for freedom. He asked his kind master if he could work at odd jobs out of hours to earn money. This was granted and his price was given at \$500. So with faith in God and in his northern brethren, he got a leave of absence to raise the needed funds, so, mounting his horse, he started north. Some of his abolition friends told him that he was now on free soil and if he said so he could have his liberty but he told them of his sacred promise to return and that he could not lie. He obtained the money for his freedom but he had a wife and seven children in slavery so his work was not done.

Reports From the Field.

Texas

REPORT FOR THE QUARTER ENDING MARCH 31, 1911.

On account of the condition of the Mission Church at Ft. Worth, the indifference to say the least of most of our Pastors, Churches, and Bible-schools towards the support of the evangelistic work, I decided to spend most of the quarter in Ft. Worth. Our churches do not hold meetings during the winter, and without financial help, very little, if any thing can be done wisely in new fields. I decided it was best to put in all possible time, and what little financial help I could get, in saving and building up one important and needy point. While it is true I have been compelled to go to most of our pastors and churches, and look them in the face, before we could get any response for the work—and often the expence to get to them would be equal or greater than the collection—the essential part of evangelistic work is not simple going from church to church or place to place.

These statements I hope will enable the readers, who are at least acquainted with such work, to consider the reports. It is impossible to fully report such work on paper. It is often the greatest and most essential results and service can't be tabulated in our reports.

I now wish I could have our church and the "State board" see the real work and essential results of our work with the mission at Ft. Worth.

While the membership has increased in numbers and influence, the Bible-school doubled in attendance, auxiliary to the C. W. B. M. has been strengthened in number and interest, a small sum in the bank and efforts continue to increase it, to meet their last payment on lot. I say while these are the facts they fail to tell the full results and the real work. The value can't be placed upon efforts of immediate results. Delayed results of work well done often tell the real value. The Kingdom of God is yet "as a man casting seed into the ground"—"like a mustard seed sown in the earth." Often all we can report is that we have been careful and faith'ul in casting the seed in the ground. Old established congregation must help a few members working to establish the work in cities like Ft. Worth. We will continue to lose our work in such cities and forced to stay out if our evangelistic work don't mean to help them

Days in the field 59; Places visited and revisited 7
Sermons 30; Additions 6; Addresses 15; Confer-

ences with workers 12; Letters written 46; Postal cards 24; for publication 3; Personal visits 63.

Raised in the field for local work.....\$45.57.
Collected on salary in the field.....70.37.
Received from State Board.....7.41.
Received from National C. W. B. M.....50.00.
Total received.....\$127.50.
Total amount raised in the field for all purposes

\$116.94.

Personl expences: Rail-roads.....\$20.07.
Stamps and stationar.....1.63.
Room and meals.....6.00.
Street car......70.
Total expences.....\$28.40.

WILLIAM ALPHIN.

Mississippi

Dear readers: I am yet doing work as state organizer of the C. W. B. M. This is not the easiest of work, as some may think. There are so many false hearted men and women to meet with, which as Paul said "will begile the very elect if possible." But if we will take the Lord as our guide, and continue to cling to that which is right, we are sure to succeed. I can say with joy, that we have a strong auxiliary at the Pine Grove Church. We believe that this auxiliary will do a good work because its members are among the best thinking people of that community; though the pastor is left out.

I hardly know what to think of preachers who will preach "Go ye into all the world and preach the the gospel to every creature," then when the women will try to help them they will flight against it. Christ said "Go into all the world and preach to every nation. Some of the preachers are saying just our state! Is our state the world? Are all the nations in our state?

Christ's kingdom is not divided; the same laws that govern one govern all There is too much selfishness among God's people. It seems that some havn't yet been awakened to the nature of this work. The world must be made better, the only way it can be, is by the sacrifices that we as Christians shall make. When Mary anointed Jesus' feet with a bottle of ointment, Judas Iscariot began complaining saying that it ought to have been sold for three hundred pence and given to the poor.

It was not the poor that he cared for but because he was a selfish man, and no doubt thought he could have gotten it for himself. I hope that we don't have such men amongst us; for Christ said, in order to b

my disciples ye must deny your selves take up the cross and follow me.

We are now looking forward to the conference that will be held at the S. C. I. May the 16; I hope that every auxiliary in the state will send one or two delegates to report as much as possible. We want to make this meeting one of the best.

We have been made to feel sad by the death of one of our old friends, Bro. Madison Taylor. Bro. Taylor was one of the oldest citizens of this community, he served as a soldier in the civil war and since then has been doing what he could, according to his knowledge for the uplift of fallen humanity. Our lost is heaven's gain.

Sincerely yours in the work.

HATTIE GRIFFIN, TILLMAN, MISS.

ARKANSAS

Dear readers of the GOSPEL PLEA: I write to let you hear from this part of the field. We are laboring to bring the Church together on a better principle, Bro. T. H. Merchant began his meetings the first Lord's day in April. Only a week's meeting trying to get the members together and we are having a nice time so far.

Bro. M. M. Bostick our dear Sunday-school state evangelist was with us the first Lord's day in April. He preached two lovely sermons which seemed to put the Church in a better spirit; he also organized the Sunday-school. It is improving fine, we have twenty-five enrolled. Pray for us that we may have good success and do more for the cause.

Collection \$2.50. Let us continue in the Apostolic doctrine.

Yours in the faith,

PETER WILLEY.

TEXAS

GOSPEL PLEA: Please allow me space to announce last Lord day's work. Sunday-school attendance large; The Juniors under the leadership of Sister Addie Cowner, continues to increase. The Y. P. S. E. work good.

The death of our dear old sister, Amanda Allen that occurred only Sunday after-noon, and whose funeral will be attended this morning at 11 o'clock at her home. We baptize two in the midst of a large audience Sunday morning.

Sister Ester Whitehead, daughter of the above mentioned deceased lies at the point of death. We have at last just secured the services of Bertha Jackson as organist for the Church. M. T. Brown.

MISSISSIPPI

Editor of the GOSPEL PLEA: Dear Sir, here we are again with the work of our Lord's day school.

April 9th. school opened at 10:30 a.m. prayer by P. B. Ellis. Song for opening No. 35: Sing his praise. Roll called; Scholars present in Class No. 1, 9; Class No. 2, 6; Class No. 3, 4; total present 19. Lesson read by school. Classes divided and taught by teachers. Song, and collection taken up by G. F. Wasp twenty-five cents. School dismissed by Bro. Monroe Gice.

Yours in Christ.

HANNAH ALLISON

MISSISSIPPI

Dear Editor of the GOSPEL PLEA: The last two Sunday we were prevented from having Sunday-school. Sunday before last, rain prevented, and last Sunday one of our old citizens crossed from Time to Eternity that is why we did not send in our report but now we will begin.

April 2, 1911: School opened at 10-30 A. M. Song for opening No 1 (Living Praised). Then prayer by Bro Hampton Clark. Roll called. Then lesson read by the school. Classes divided as follows Class No 1 consisting of ten scholars; Class No. 2 consisting of four scholars; Class No. 3 consisting of two scholars. Collection, \$0.25. School adjourned without song.

South Carolina

Dear Editor of the PLEA, please allow me space for a few words through your valuable paper. I want to speak to the brotherhood concerning our struggle for the work of the Master at Brown Hill, S. C. We began to worship there January 1909. We were brought into the doctrine by Elder G. G. McCray of Ellenton, South Carolina, who proved himself to be a gospel preacher. He continued in the faithful struggle with us until now; though we had many crosses and tribulations in the way by opposition of those who did not understand the true way, but they did not stop us. Some of them came over from the sectarian churches and confessed the true gospel and yet could not stand the truth. They have forsaken us and returned to their own ways. But I am thankful to say that we have yet a few that have been tried at the water and are found the ones for battle.

Elder McCray stood to the front like a man of Christ and the writer at his back. We feel that by the help of the Master we shall gain the victory at Brown Hill.

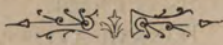
Dear brethren we have been for two years drifting from place to place renting halls to hold our meetings. We have now by the help of the Lord

(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. E. Harlan, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E Hunt, Editor



Texas.

IN THE FIELD.

On the 19th. of March we were with the Fort Worth Church.

We were glado be in the splendid Bible School. Bro. Webb the superintendent, we found to be a man of great patience and at his post in time.

There were forty-seven children in school and very attentive. Many boys, ten, twelve and thirteen. How glad I was to see this.

Every Church I have visited thus far have no pastors. Waco, Circleville, Taylor and Fort Worth; all pastorless.

But they need one. Good Churches for wide awake ministers. So I had all the services all day. They even had a Mother's Club meeting for 3 p. m. So I organized my first Church club to meet at the Church. And how nice if more of our churches had Mother's Clubs. How much we need them.

At the eleven o'clock and night services we had an attentive audience. And when we had finished and thought them tired, one brother said "Sister Alphin I could have listened all night."

And so it was with Paul and Silas when thrown in jail, they could meditate over the word of God, while the jailor and family slept.

How many Christians are sleeping in their nights I found in Fort Worth Church wide awake Christian workers with a wide awake C. W. B. M. and consecrated workers.

This new Church has started on the right line to win. While working for a Church home they are seeking to send the gospel elsewhere.

One new member was added to their faithful number.

When we had finished talking in the afternoon Bro. Sittles and Tucker each pledged ten dollars on the Texas School Fund. Who will be the next?

I am urging every man and every woman in the Church to awake. Shall we have a school or shall the land lay idle while your children grow up ignorant to the great plan of Salvation? Again I urge

you to give. They gave us a collection of \$4.00

Pray that God may continue to give us many gifts for the Texas school.

I am yours for the work,
MRS WILLIAM ALPHIN, WACO

Arkansas

Dear Editor: Please let me say a few words in your valuable paper. It has indeed been a good while since I have written for the PLEA. We are few in number at this place but we are trying to do what we can for the uplifting of the cause of Christ. It is indeed a struggle but with loyal hearts and earnest prayer we will overcome some day.

We sisters of the C. W. B. M. are striving to do all we can. We continually work and pray for the cause. We hold our Board meeting Saturday before the third Lord's day in April and as every one has her heart in the meeting we feel that it will be a success. We are glad to have Bro. and sister Matlock with us. We need more helpers like these. We feel that they will strengthen us in many weak places. We desire the prayer of the Brotherhood to help us to grow stronger and more courageous.

Yours is Christ.

CORA WALTERS
LITTLE ROCK.

Dear Editor: I attended the C. W. B. W Board meeting on the 3rd. Inst., at the Little Rock Church (white). They had a splendid meeting. I was asked to state the condition of the Negro work in the state, and I did so. On the 10th. Inst., I am asked to give an outline of the work at the S. C. I. and the Bible School at Louisville, Ky., as a number of women failed to hear Prof. Lehmar. They are very much interested in these schools.

SARAH L. BOSTICK, State Organizer.
Argenta.

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 sin.

GOD SEES

Emma Gray, on her way to school, passed a little boy whose hand was through the railings of a front garden trying to pick a flower.

"Oh, little boy," said Emma kindly, "are you not taking that without asking for it?"

"Nobody sees me," answered the little boy.

"Somebody sees you from the blue sky," answered Emma. "God says that we must not take what does not belong to us without leave, and you will grieve him if you do."

"Shall I?" said he, "then I won't."

He drew back his hand and went away. The little girl was doing good, because she kept the little boy from doing wrong.

—THE DAY SPRING.

THE INFLUENCE OF A MISSIONARY'S HOME

The missionary's home is a social settlement in the midst of a pagan community. There he exemplifies the improvements that civilization offers to humble native life and shows forth the heart of it in the art of Christian living. There women is honored and children accorded rights that heathenism has never recognized. On these two facts the arch of civilization's triumph is founded and the key of it is Christian love. The honor of wife and the regard of child strike out a new pathway for the feet of the pagan man. The home arranges for comforts and becomes something more than a place of shelter; cleanliness is exemplified and the broom and the mop ordain a new era of sanitation and hygiene; the adornments of simple taste within teach the value of the truly aesthetic. Food is tastily prepared and a desire of palate cultivated that differentiates man from the animal. Neighborliness is founded on human interest and a regard for the rights and needs of others, and peace is set up as the community's ideal in the place of the old time gossip and daily quarrelling. If the Christian home is the cornerstone of our civilization, then in laying the corner in the midst of a heathen people and turning their huts into homes, the missionary leads them into building a temple of civilization for themselves. Many a missionary housewife has found her home an unconventional school room where her afternoon teas, her handiwork in linen and cotton, her sewing machine and her commonest household tasks have been the means of instruction in arts that made over the lives of the poor drudges who there found their tasks lightened,

a taste for life put into their toil and a contentment brought to their homes because of the better ways of household economy learned along with the story of the new religion.

TRUTH ONLY IS HISTORY'S DYNAMIC.

The missionary translates books on every theme that relates to human welfare, and opens a new world to the astonished eyes of ancient half-civilizations. He inaugurates philanthropy and heals the bodies of the sick and provides for the lives of the abandoned and teaches the blessed art of caring for one another. The old barbaric heartlessness is supplanted by the touch of mercy, and self-immolation and mutilation give way to deeds of fellow-help. He plants schools and is to-day actually instructing more than a million of the youth of pagan lands. From these come the makers of tomorrow in every heathen nation. Through his institutions of learning in China the whole empire has changed immemorial customs of instruction. Verbeck taught the makers of the new Japan and founded the Imperial University in Tokio. The industrial schools at Lovedale and Blantyre have been multiplied by a thousand in Africa and from each goes forth a roll of men with new hearts, trained minds and skilled hands ready for the practical work of starting a civilization in the Dark Continent. Education and philanthropy become the web upon which Christianity, by the hands of the missionary, weaves the woof of a nation's life into a new fabric. He is the only foreigner there with no exploiting aim, but only to do the people good. For a time he might not be comprehended and may have to suffer often for the judgment others have begotten in the native mind for all men of his color, but in the end he is understood and multitudes arise to call him blessed.

SOUTH CAROLINA

(Continued from Page 6.)

a neat little lot on which to build for the worship of God and the preaching of the gospel. We respectfully solicit the aid of the good brethren and friends. This Macedonian cry is to all the brotherhood and especially the Christians of South Carolina. Whosoever will help us in raising this money will send it to Mrs. Eliza Bing North Augusta, S. C. We hope to begin building not later than September 1st 1911. God will bless the cheerful giver.

Yours in Christ,

JAMES BING

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor

Lesson 5.

Lesson for April 30.

Edited From Standard Bible

Lesson.

GOD'S PITY FOR THE HEATHEN.

Jonah 3: 1-4: 11.

GOLDEN TEXT.—"Go ye therefore and make disciples of all the nations"

TIME.—During the reign of Jeroboam II., king of Israel probably 832-792 B. C. The prophets Amos and Hosea lived at this same time. **PLACES**—Mediterranean sea, Joppa and the city of Nineveh.

INTRODUCTION

This is the kind of lesson in which it is necessary for the scholars to aid the teachers in holding to the main points to keep from missing them. Never start a dry-bone discussion that will take up time which ought to be devoted to the search for living truths. Jesus referred to the incident of Jonah and the whale without argument, and there is probably nobody in your class who can improve upon his method of dealing with the question.

Topics for discussion are as follows: I Nineveh's faith. This covers 3: 5-8. II God's Mercy. This covers 3: 9, 10. III Jonah's Anger. This covers 4: 1-4 IV God's Patience. This covers 4: 4-8. V. A great lesson. This covers 4: 9-11.

EXPLANATORY

1-4. **AND THE WORD OF JEHOVAH CAME UNTO JONAH.**—Jonah a prophet, son of Amittai, had been commanded by the word of the Lord to go to Nineveh and cry against their wickedness urging them to repentance. "The prophet shrank from a commission which he felt sure would result in the sparing of a hostile city" and fled in the opposite direction. God sent a storm to stop him. The storm abated after he, at his own request was thrown overboard. Jonah was swallowed by a great fish, which "the Lord had prepared," and after three days and nights was thrown out upon land in answer to his prayer. No longer rebellious, when God commanded him the second time, Jonah went into Nineveh, declaring from place to place, for a whole day's journey the impending overthrow of the city.

5. **AND THE PEOPLE OF NINEVEH.**—Nineveh is several times referred to as "the great city," and the description of the ancient walls and adjacent palaces as they have been uncovered tallies with the Biblical narrative as to size and population, if the whole Nineveh community is regarded as the

city. **AND THEY PROCLAIMED A FAST.**—Fasting in its finest sense has always been an outward expression of humility of spirit.

6. **AND THE TIDINGS REACHED THE KING OF NINEVEH.**—The reading in the two versions conveys different significance here. The old reading indicates that word came to the king first, and as the result of royal edict and example, the people took up the matter of fasting and self-humiliation.

7. **AND HE MADE PROCLAMATION.**—Jonah, the plain prophet of God, created no little stir in Nineveh **LET NEITHER MAN NOR BEAST, HERD NOR FLOCK.** It would be difficult to conceive of circumstances—which would drive our people of to-day to such united effort in seeking the approval of God.

8. **COVERED WITH SACK-CLOTH, BOTH MAN AND BEAST.**—Men think it strange that the horses at Nineveh were covered with sackcloth, and forget how at the funerals of the rich, black horses are chosen and are clothed with black velvet. **LET THEM CRY YEA, LET THEM TURN.**—The people at Nineveh were urged to cry mightily to God, but they were not urged to take it all out in crying. Their principal obligation was to turn from their evil ways.

9. **WHO KNOWETH WHETHER GOD WILL NOT TURN AND REPENT.**—Nothing was more natural than for the king to conclude that God might be induced to change his mind if they made sufficient amends.

1. **BUT IT DISPLEASED JONAH.**—The prophet with his fixed and probable stern ideas, had been sent to Nineveh to threaten the people with God's displeasure. He was angry because their repentance made it impossible to execute the threat.

AND HE PRAYED . . . AND SAID . . . WAS NOT THIS MY SAYING.—Jonah seemed to have reached the height of sublime audacity which enabled him practically to say, "I told so," to God.

3. **THEREFORE . . . TAKE . . . MY LIFE.**—Jonah realized how hard and selfish in motive he had been.

4. **JEHOVAH SAID, DOEST THOU WELL.**—Are you acting wisely in becoming angry? What is the good in being angry? can getting angry help matters?

5. **THEN JONAH WENT OUT . . . TILL HE MIGHT SEE.**—Possible Jonah felt that even yet the tide might turn, and his threat be carried out.

8. **IT IS BETTER FOR ME TO DIE.**—Either the things which took place excitingly remarkable, or Jonah was excitably tempered, or both.

9. **I DO WELL.**—In his rashness Jonah defended his wrath justifiable thus giving God an opportunity to teach him a lesson.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVI. Edwards, Mississippi, Saturday

April 29, 1911

No 14

HELPFUL TO ALL

The unprincipled man is dangerous whether he is on the right side of a question or on the wrong side. He can do as much harm in one place as in the other. When Christ came into this world Herod the great was on the throne by intrigue. He was a bad man in every sense of the word. He was on the wrong side of every question. Annas was High Priest by natural succession. He was filling an office created by God for a divine purpose. He was on the right side; but he himself was a narrow, bigoted, unscrupulous man. He was an unprincipled man on the right side. Both Herod and Annas obstructed the work of Christ but of the two Annas is the most excarated. The entire Jewish system was created for the purpose of getting the world ready for Christ's coming. It was such a pity that there could not have been in the High Priest's office a man who would have been equipped in heart and head for the more glorious things that were coming. The opposition of Herod could never be the hindrance that the opposition of Annas was.

This then is a lesson for us today. We have new truths unfolding to us the same as came to the men of old. We can take our place in one of these positions, viz. (1) we can take our place in opposition either because of ignorance or from lack of principle, (2) we can take our place among the advocates either because we have seen the truth or because we see some opportunity of agrandizement, (3) we can take a lukewarm position either because we are cowards or because we are too lazy to work.

In the great work of our day, what position do we have? The people with whom we are laboring know better where we would be classed than we ourselves know. If we are honest, disinterested laborers in the great cause of human advancement the world will find it out and accord us a place among the world's great men, but if we are actuated by selfish motives it will come out at such an hour as we think not. Many a man has defended a great cause with a narrow and selfish motive and when his selfish path was crossed he lost sight of his great cause and began to fight for his selfish prerogative. By far the greatest difficulties of our day in the mission field and in reform work are due to men's imperfections along this line. It is not stange to us

that the Roman Christians of Constantine's day did not organize world wide missionary societies. They had not matured sufficiently to do such a thing. The making of the Catholic Church was all they were capable of. They made nothing better for they were incapable of doing so. Even we in our day are scarcely competent of carrying on such a society. On every hand we see selfishness outcropping. Many times we see men battling for a great cause who themselves are yet too much in the grasp of selfishness to see the real importance of the cause they are championing. Many times we have seen in some of our conventions where men who have had no special training were trying to do the work. Instead of going on with the great work, they would turn aside to nonsensical debates in which there was much personal feeling; and often they would glare at each other like the angry dog that is about to spring at another that has crossed his path. The fact that they do this way is not so much to be condemned as the fact that they are trying to do this work without having equipment for it. And yet these untrained men are not to be blamed for trying to do it, if there were no others to take their place. No wonder, then that Jesus said, "Go ye therefore and teach all nations." Teaching them and thus developing them is our only hope. Once in a while a shallow philosopher tells us that universal knowledge is against our best interests. It is the philosophy of the Catholic Church of the middle ages. The priests sought to keep themselves a privileged class by spiritually enslaving the masses, but the reflex influence was so detrimental that the Catholic Church was ruined in the attempt. Should the south adopt this as her fixed policy towards the Negroes, the reflex influence would be such as to completely ruin the white people. In fact it has almost done this already in those localities where the Negroes are most depraved. The command is to us to go teach all nations. If we refuse to do this, we do it to our own destruction. There is no power on earth, but the Gospel of Jesus Christ, that can save the South from the fate of Columbia or Venezuela. In less than twenty-five years shyster politicians who are now loudly declaiming against the Negroes, will, appeal to their ignorance. Our salvation lies in our trust in God's truth. We must teach these people and make them a part of the world's great missionary

Continued on Page 7.

THE GOSPEL PLEA

A RELIGIOUS NEWS PAPER

Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE
 Published in the interest of the cause of
 Primitive Christianity and the general interest
 of the Negro race.

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Note from Our School.

SOUTHERN CHRISTIAN INSTITUTE

Yesterday (April 14) the planing mill made its first run. That is certainly a busy shop.

Edgar Barnett, of Matthews, Alabama, is the latest addition to the Industrial Department.

The members of the Y. M. C. A. gave their regular semi-annual social in their hall last Saturday night. The association is in two section. Credits are given for punctual attendance, payment of dues and the securing of new members. The side getting the least number of credits must prepare the program and do all the work in connection with the serving of the lunch. The following boys were on the winning side this time, Richard Davis, Henry Brown, Lloyd Robinson, Joseph Lewis, Hampton Griffin, Willie Moore, Daniel Coin, Ivory Caldwell, Abner Tripp, Stephen Coleman, Robert Gooden, Elijah Killebrew, Evans Yarbrow, and Augustus Lanier. The entire evening was full of good cheer. The time came all too soon for the boys to depart for their rooms.

Prof. Young is having a hard time to get into his fields these days on account of the excessive rainfall. He also finds a bridge out ever once in a while.

Both of our ponds are nearly full.

The dew berries are ripening and seem to be quite plentiful.

The Spring Term examination will soon begin.

Eric. W. Hunt will represent the S. C. I. at the State Oratorical Contest in Jackson the coming Friday night.

At the fire drill yesterday morning some of the boys made good points.

Eld. B. C. Calvert of Jackson spent last night upon the campus. He is keeping a little store and preaching at two places. We are always glad to know that our former students are doing well.

S. C. I. April 20, 1911.

ONCE IN A WHILE.

BY NIXON WATERMAN.

Once in a while the sun shines out,
 And the arching skies are a perfect blue;
 Once in a while, 'mid clouds of doubt,
 Hope's fairest stars come peeping through;
 Our paths lead down to the meadows fair,
 Where the sweetest blossoms nod and smile,
 And we lay aside our crosses of care,
 Once in a while.

Once in a while within our own.
 We clasp the hand of a steadfast friend;
 Once in a while we hear a tone
 Of love, with the heart's own voice to blend;
 And the dearest of all our dreams come true,
 And on life's way is a golden mile,
 Each thirsting flower is kissed with dew,
 Once in a while.

Once in a while in the desert sands
 We find a spot of the fairest green;
 Once in a while from where we stand
 The hills of Paradise are seen;
 And a perfect joy in our hearts we hold,
 A joy that the world can not defile;
 We trade earth's dross for the purest gold,
 Once in a while.

--SUNSHINE BULLETIN.

Texas

Editor GOSPEL PLEA: Please find enclosed fifty cents for your paper. I hope to get some subscribers this month.

I arrived home from Corinth Saturday night. My work at both places has been greatly retarded on account of the continuous rains, notwithstanding the rains, the Sunday-school raised some \$3.00 or more for the Texas College.

There is not a more united set of workers. Time will tell all things. The C. W. B. M. Auxiliaries of Beaumont have opened their doors to our organizer the second Sunday in May, come and welcome.

M. T. BROWN.

FOR THE EDUCATIONAL RALLY DAY FUND.

Vine Grove Church, Texas. (Sent by Job Brown). \$1.25.

This makes the Rally Day offering to date, (April 13 th.)—\$466.80.

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks

UNCLE HARRY CHAPMAN

PART II.

BY MRS A. P. FROST.

Not long after the emancipation of Uncle Harry and his family the good wife of his youth died, and after some time he married Aunt Maria. The boys were now scattered and were about grown so they were able to work for wages. While Uncle Harry was traveling in behalf of emancipation he became acquainted with the brethren known as Abolitionists. Among them he found true and earnest friends who remained loyal to him the remainder of his life. Often he would be called out on yearly meeting occasions to tell his story and preach the old gospel. Once while traveling amongst the churches where John Smith of Kentucky was holding a grove meeting Uncle Harry attended one of these services and had Brother Smith announce that, at the breaking up of the meeting Uncle Harry would preach to "the black boys." It seemed that the meeting house stood in a deep, shady grove. This grove in the day time served as a meeting place, at night they returned to the Church. The white people would fill the house and the colored people would stand on the outside filling the doors and windows. When Brother Smith arose and announced at the close of the series of camp meetings that the day following Uncle Harry would preach for the colored brethren and he hoped that the white brethren would remember the order and would allow the colored brethren the church while the white brethren would look through the open windows and doors. Uncle Harry said that time Brother John Smith spoiled his meeting for when Uncle Harry went over the next day the seats were piled up and the camp had disappeared.

PART III

At this time in our story Uncle Harry was growing old and must retire from his itineracy. As a son lived among the hills of Athens County, Ohio near the great coal fields of the Hocking valley it was but natural to find the father where he could see his son Harry. One of the wealthy coal operators finding Uncle Harry a man to be trusted, gave him a cabin and a field in which he could cultivate a garden and raise corn for his horse. All this he could have without rent. He would come to town to market and often stop at our home for dinner. He asked us to visit him in his valley home. He told us he had plenty of "coarse victuals" and would be so glad to have us as his guests. So one bright day in

June we started out for his cabin. I recall the steep, rugged hills, the deep gorges, the running brooks, the forests so cool and shady, the wild flowers and the songs of the birds, it was all so full of wildness and yet so near town. At last from the top of a lofty hill we saw an opening in the valley, a little cabin, a log barn, the old gray horse in the barn yard eating straw and stamping off the flies, the smoke curling out of the chimney and on the side of the hill was Uncle Harry, who upon seeing us, doffed his slouch hat and waved us a welcome! He was standing amongst the waist high corn making a typical plantation scene. He was leaning on a crutch which he had made from a young jack oak growth amongst the under brush, naturally formed into a curve for for his under arm support. standing thus he was hoeing corn. He made haste and came to welcome us.

Aunt Maria had every thing in order. Her two greet feather beds were built up high with pillows and bolsters, covered with white spreads, well darned and patched, her bed made a fine showing for comfort. The tin ware was all bright and hung on the white wall a bove the large open fire. A crane filled this open space where kettles could be hung when big fires were in order but at this time the fire had burnt low as it was early summer. The embers had been covered and soon Aunt Maria had the tea kettle boiling and the savory odor of frying ham filled the air.

While the preparation for supper was going on Uncle Harry opened the large, family Bible and said "Here I want to show you some thing I am sure you do not have. 'Here is a bill of sale and a deed for myself which I have kept with care all these years. 'How I wish now that I had copied them, what a real curiosity such documents would be to this generation.'

That evening as we mounted the hills and the shadows were gathering we thought of all the strange experiences of the afternoon and have ever treasured them as something of more than ordinary interest.

GOD'S CARE.

Almighty God, Thy free, wise care
Has reached Thy children everywhere,
And fills each heart with little springs
Of all the good Thy comfort brings.
We breathed it ere we knew its source;
We see it—though its fuller course
Is hid in wonders, like the Spring,
And songs that birds and people sing.

—SELECTED.

Reports From the Field.

The Social Work of Christian Missions

ALVA W. TAYLOR

TRUTH WORKING SOCIAL REVOLUTION.

Missionaries have done more than translate books, found schools and hospitals, teach industry and preach the Gospel, by a model home life and a character that is upright. They have advised governments regarding important innovations making for progress and peace. They have added to earning power by invention and introduced revolutionary ideas in commerce and agriculture. They have overcome hurtful customs in the name of comfort and humanity and opened new avenues for adding to the material welfare of the people. They have taught native races the value of untouched resources and the waste of uneconomic habits. There has been no boon that could be given that they have not given and in their delivery of a religious message they have counted that any gift made to the intelligence, comfort, cleanliness, neighborliness, earning capacity or any other means of social welfare, was a part of their work and an honor to their Master, who went about doing good.

Heathenism has never valued life highly for its own sake. For that reason suicide has been easy and the murder of infants frightful. Christian missions puts life in the scale of values and asks, with its Master, "Of how much more value is a man than a sheep?" The missionary has gone where cannibalism was openly practiced and has abolished it; slavery has yielded to his persuasion on a hundred mission fields; infanticide has become a crime wherever his hold has been established; woman has been raised from the position of chattel to that of a companion to man in the ratio that his message has been adopted, and woman owes more to the missionary than to any other factor in the world of affairs. Customs that have been a torture to the flesh and signs of subservience have been abolished, and worship has been turned from the insanities of mutilation and ascetic denial to the sweet reasonableness of praise and prayer and the help of fellow-man.

TRUTH THE BASIS OF COMMERCE, OF SOCIETY.

Suspicion is a species of social paralysis in heathendom. Where there is no fellow trust there can be no fraternal bond. Trade is not conducted there

in trust but distrust; it is not so much the normal means of building up the economic life as it is a subterfuge for preying upon your kind; it is a species of knavery under a flag of truce, so to speak, for it is a battle of wits and a warfare of deceit. Government is for the sake of those who have the power rather than for the sake of the governed and "justice is sold for a bribe and the poor for a pair of shoes." Few men trust their neighbors and every man is regarded as a rogue. The missionary establishes the virtue of fellow-trust in his convert and makes him a worthy man of trust. Upon this virtue the solid fabric of a better order of society is builded and from the ranks of the missionary's pupils, governments and commercial houses select men for their trustworthy agents. The growth of the Christian community in the midst of the native population strengthens the bonds of credit and proves by degrees that honesty is the best policy. Administration in the hands of native Christians gives the subjects of law a taste of integrity in government and raises the demand for the same uprightness among all officials.

THE NEW LEAVEN.

Certain philosophers of history once urged the theory of the hero as the creator of progress. Today we have a revision of that theory in favor of the group, who in the midst of mankind become a leaven of new ideas and better customs and from whom arise the leaders and teachers of a better day. They think out the better ways in an interchange of ideas and exemplify their ideals in their own manner of living and doing. This is democracy's revision of the more monarchical theory of the hero. This is process of the missionary evangel in its social work. Christian missions create a new manner of life among groups of natives and they become a leaven in the whole lump, illustrating to their fellows the benefits of the new way of living. From these groups flow out streams of influence that redeem the whole land in the course of time and bring multitudes to accept the creed of civilization.

To raise the standard of life among a people is civilization's finest achievement. It is one of the most patent of the results of the missionary propaganda. To add to the life of a whole nation by making the daily lives of all its people somewhat more worth while, is by that much to bring nearer the Kingdom of Heaven. To level the inequalities even a little and to bestow the gifts of mercy, justice and humility upon the ideals of a nation is to

do the work of Him who came to make all men brethren. Christian missions produced by creating this man and that a new creature—not to save them out of the world, but within it and for its sake. They live the new and better way and a great multitude come to appreciate it. The passion of fellowship is implanted and each does something for the other. The leaven of human good is spread far and wide and the spirit of social service creates a new and better order of society, and the Christ thus lifted up, draws all men unto Himself.

The figures that tell the number of converts inspiring as they are, tell but a part of the story of the good the missionary evangelist carries unto the uttermost parts of the earth. They are really but an index to the mighty volume of good the missionary is doing. "Teaching them to observe all things, whatsoever I have commanded you," he creates a new order of society.

Arkansas

The following is the first quarterly report for this year of the Churches of Arkansas.

	Collection.
Pea Ridge Church.....	\$15.00
Pine Bluff ,,.....	2.67
Russellville ,,.....	4.40
Blackton ,,.....	5.15;
Kerr ,,.....	3.45;
Little Rock ,,.....	15.70;
Imboden ,,.....	7.40;
Argenta ,,.....	5.15;
Clover Bend ,,.....	3.65.
Mintum ,,.....	1.60;
England ,,.....	3.10;
Centre Chapel ,,.....	6.85;
Motis Place ,,.....	2.00;
Total from Churches.....	\$76.32;
From C. C. Smith.....	25.00;
State Board.....	49.30;
Grand Total.. .. .	\$150.62;
Sermons Preached.....	30;
Places visited.....	14;
Leters and Post-cards written.....	98;
Miles Travelled.....	1046;
Rail Road Fare.....	\$15.70.

The work in the state is hopeful. The Churches at Motis Place and Center Chapel are improving their Church Buildings.

The Church at Little Rock is planning to do some repairs on their building.

The Church at England is in a rally to raise the balance on their house by the fourth Lord's day in

May. After which we will begin to build and finish by winter. There are but six members there under the care of our faithful Brother, George Ivy. They have paid for a lot of land and have one hundred and fifty dollars on their building—Ought not this to shame some churches?

The Church at Pine Bluff is without a pastor, I will do all I can to locate a good man there. This is a splendid place for an active man who will go there and labor with his hands some, and preach. There is a lumber mill near by where he could get work, they would have a splendid house if it was ceiled and completed. Any brother who would like to take the place can write me and send references.

The Church at Blackton has just completed their splendid new building. When it is painted it will be a credit to them.

The churches of the state seem glad to have me back on the work, and I am hopeful of having all in love and peace.

We began a protracted meeting here at Little Rock the third Lord's day of this month, we are asking for the prayers of all.

I shall not attempt any new work this year, only trying to get all the churches and preachers in hearty cooperation in all of our great work for the spreading of the kingdom of Christ at home and abroad. Why should a Christian give support to institutions controled by worldians and refuse to give to support like institutions owned and controled by the brother-hood.

Let us do all we can that the Lord and His cause be praised, and not the world.

R. T. MARLOCK,
2101 High St., Little Rock,
Arkansas.

Mississippi

The time for the Rally for Jackson Church is drawing near, 5th Lord's Day in April, Every member should feel it quite a privilege to give something. Each congregation is requested to lift a collection for the Jackson church.

Prof. I. C. Franklin sent in five dollars for the church, credit given to he and wife. Eld. John Carter, of Burdette sent one dollar. If others will do half as well the 5th Lord's Day will be a day to be remembered.

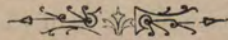
The Workers' Conference will be a blessing to all that may attend. We trust that the preachers may be interested and come out. I am trying to get several sisters to come out and see for themselves. If we could once get the disciples to realize the worth of the S. C. I. a better spirit would spread throughout the brotherhood.

K. R. BROWN.

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



D. L. McMickens writes that he organized an auxiliary in Wyoming, Ohio on Jan. 29th and one at Springfield, Ohio March 17, 1911.

PROGRAM FOR MAY.

TOPIC: (A) Schools for Orientals: Chinese School Portland Oregon; Chinese School, San Francisco, California; Japanese School, Berkeley, California; Japanese School, Los Angeles, California.

(B) Missionary Training School, Indianapolis, Ind.

TOPIC for special prayer: For those who work among our orientals and for those who train our missionaries.

Hymn.

Bible Lesson: Proverbs 4: 11.

Prayer.

Hymn.

Roll-call.

Offering.

"Pour out thy love like the rush of a river,
Washing its waters for ever and ever,
Through the burnt sands that reward not the giver.
Silent or songful, thou hearest the sea;
"Scatter thy life like the summer showers pouring;
What if no bird through the pearl rain is soaring?
What if no blossom looks up adoring?
Look to the life that was lavished for thee.
"Give like the heart when its fetters are breaking,
Life, love and hope, all thy dreams and thy waking;
Soon Heaven's river thy soul-fever slaking,
Thou shalt know God and the gift that he gave."

Hymn.

SPECIAL HELPS FOR THE MEETING

Leaflets: "Characteristic of the Chinese Race," price 1 cent; "Our Duty to Mongolians in America" price 1 cent; "Chinese Mission Building at Portland, Oregon" free, 1 cent postage; Prospectus of the Missionary Training School, free, 1 cent postage.

Order leaflets and prospectus from the Corres-

ponding Secretary, Missionary Training School, Indianapolis, Indiana.

Arrange for a brief report of the Oriental Mission work. The help for this report will be found in the November MISSIONARY TIDINGS, pages 271-273. Do not read this report, but give the main facts about the work.

Two good talks can be given on the Missionary Training School with the prospectus as an aid. (A) The location, equipment, purpose, scope, entrance requirements, etc. (B) The Course of Study.

—MISSIONARY TIDINGS.

AMONG THE PACIFIC COAST ORIENTALS

Dear People: Ever been in Chinatown? Well that's where we have been, and it sure set a fellow thinking. "Back East"—did I say we were in San Francisco?—when we see a John Chinaman or two who have a little laundr , we dont think much about them, excepting to grin at their shirts and their 'Q.' I guess I've been "learning a few" the last week. Firstly, do you know how many of these people there are? Well, just about fifty thousand along this Pacific coast! Now what do you know about that? And what's more, there are sevanty-five thousand Japs. Say, but there's a pile of them. I s'pose I ought to tell you all about their little old shops and their dirty dives and dens, and how they smoke opium (but never get drunken on wiskey), but the thing that gets next to me is their having heathen temples right here in America. When we were in India it sure did seem fierce to see those people worshiping gods made out of brass or wood or any old thing. But a fellow thought, "Oh, well, this is India, and some day the people will know better, for young America 'll come over and tell them." But right here in the little old U. S., to pass a building and have folks tell you they worship heathen gods right there—it nearly makes a fellow's heart quit beating it's so terrible. When I saw the first one I gripped my mother's arm so tight we both just stopped still, and for a minute I thought we were both going to have "the weeps." Then mother tried to smile, and said "We didn't quite realize it. did we, lad?" And that's just about it. Lots of things don't seem so awful until you knock right up against them. They have a great work here among the

South Carolina

Report of evangelist for first quarter of our convention year ending March 20, 1911.

December 18 I visited the New Point, Caldwell, South Carolina. Owing to small attendance, held prayer meeting morning services. After which made four house to house visits; preached at night service. Spent two days in the field and traveled thirty-six miles; collected thirty-five cents, expenses ninety cents. January 15 found me at another new point Green Pond S. C., made an address Saturday night and Sunday morning. I also made five house to house visits, preached at night service. The attendance was small owing to a rival meeting being held at the time of ours to divert attention. Those that heard us are planning for our return some time in the future. Voluntary contribution fifty cents. Spent two days in the field; traveled twenty-six miles, expenses sixty cents.

On January 27 I attended the Quarterly meeting of District No. 2 at Poplar Hill Church. Berkely Co. assisted in setting the work there in order. I made two addresses; preached the 11 o'clock sermon on Sunday; ordained one Elder; spent four days in the field; traveled two hundred and two miles; received from District \$8.00; expenses \$4.50.

February 19, I visited Three Mile Creek Church the largest in this state, being the mother church. Preached one sermon, and ordained B. J. Kearse to the ministry of the Word. Ell. Kearse is one of our brightest young men. Much is expected of him. I also urged the taking of the collection for the Educational Rally Day and committed them to it by having them set a day for it. The 2nd Lord's Day in March was the time set for it. What about it brethren? Days on this trip three. They gave me on salary \$4.31; traveled sixty-six miles; expenses \$1.10.

March 12 found me at Gallilee Church Berkely Co. Made an address to the Sunday-school; preached at the morning service, church greatly strengthened. They gave me \$6.10. Visited and preached at Briner Church a mile distance at the night service. Spoke on the Educational Rally Day and had them set a day for its observance. The 4th Lord's Day in March was the time set.

Added, 1 from the A. M. E. S. They gave me on salary \$7.31. Three days in the field on this trip, traveled two hundred and thirty-two miles; expenses \$5.60.

March 19, visited the new point at Caldwell S. C. where I preached morning and night to the largest audience we have had since our beginning there, the little flock gave me 50 cents. Two days in the field, traveled thirty-six miles, expenses 90 cents.

April 1. found me at the Keans Neck Church, Dale, S. C. where I preached morning and night, reclaimed one at morning service, they gave me \$2.83. Three days in the field, travelled eighty miles, expenses \$2.70.

Number of points visited and revisited	7;
Sermons preached	11;
Addresses made,	5;
Days in the field	22;
Miles traveled	714;
Accessions	2;
House to house visits	10;
Ordinations	2;
Letters mailed	48;
Postals	14;
Amount of money collected in the state	\$31.61
Expences	16.20;

Respectfully submitted,

J. L. Wood.

Waterboro, S. C.

AMONG THE PACIFIC COAST ORIENTALS

(Continued from page 6.)

Chinese; about three hundred come every year to the night school, and they reach two or three hundred beside in their home visiting and other work. We visited the little hospital over in Oakland to-day. They could do ten times as much if they had the right kind of buildings. Brother Bentley has charge of all the C. W. B. M. Oriental work along the Pacific coast. He was telling mother to-day about the Chinese in Portland, Ore, and the Japanese work at Berkeley and Los Angeles, Cal., and how badly they need buildings. Maybe we can't give much, but I think it would be a bright idea if all of us Juniors and Intermediates would pray hard all this week that the grown folks would give enough to help things out, so these people can know about God. I sure can't get over that.

Yours,

LAD.

—KING BUILDERS.

HELPFUL TO ALL

(Continued from Page 1)

and reform force and they will help the good people overcome the vices of our civilization.

The truth of the matter is, the world is maturing or developing. Each generation inherits what the previous one has gained. The plan of keeping some people ignorant keeps all ignorant of God's greatest truth. When the whole world adopts the policy of universal education, and that education includes the fundamental principles of morality and religion, we will make more progress in a few generations than we made in a all previous history. The millenium will not be far off.

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor

Lesson for May 7.

Edited From Standard Bible

Lesson.

Lesson 6.

UZZIAH, KING OF JUDAH, HUMBLED.

2 Chron. 26: 8-21.

GOLDEN TEXT.—"Pride goeth before destruction and a haughty spirit before a fall." Proverbs 16: 18

TIME.—Conservative authority places Uzziah's reign from 806-755 B. C.

PLACES.—The temple at Jerusalem.

SUGGESTIONS TO THE SCHOLAR.—Classes will do well in preparing their lesson to obtain all possible facts concerning the bearing which agriculture has upon a nation's life and progress. The history of Judah and Israel constitutes a profitable study, because their experiences and necessities so often touch our own. Another great question suggested by this lesson is the maintenance of peace by fighting for it. It will be well to center your preparation around these two questions.

Topics for Research and Discussion. 1. Honor.—Read verses 8 and 9. 2. Thrift.—Read verse 10. 3. Power.—Read verses 11 to 14. 4. Fame.—Read verse 15. 6. Presumption.—Read verses 16 to 20. 6. Humiliation.—Read verse 21.

EXPLANATORY.

8. **AND THE AMMONITES.**—The Ammonites settled East of the Jordan and spread to the "uncharted desert." They were decendants of Lot. The similarity of their language to that of the Hebrews shows their kinship, but there was usually disagreement. **GAVE TRIBUTE TO UZZIAH.**—Whether the Ammonites felt themselves inferior or not, they had to recognize Uzziah as their superior. **AND HIS NAME SPREAD TO THE ENTRANCE OF EGYPT.**—While doing "that which was right in the sight of Jehovah" he prospered and became famous.

MOREOVER URZIAH BUILT TOWERS IN JERUSALEM.—In old testament times there was a clear distinction between villages and cities. Cities were walled, while villages and hamlets were not. On the walls of some of the gates, were towers, watchmen kept a lookout for enemies from these towers.

10. **TOWERS IN THE WILDERNESS.**—Because of marauding Arabs and others, towers were built in the outlying pasture lands which bordered Palistine. **FOR HE LOVED HUSBANDRY.**—The ancient Hebrews loved their fields and flocks.

12. **THE WHOLE NUMBER.**—There twenty-six hundred of the leading men—heads of families.

"Mighty men of valor, is an epithet applied to the patriarchal chiefs."

13. **ADD UNDER THEIR HAND WAS AN ARMY.**—The Bible Commentary regards it as remarkable that Uzziah had added only seventy-five hundred men to the army of his father. **THAT MADE WAR WITH MIGHTY POWER.**—The pride of the nation, in spite of an awakened interest in rural pursuits, was still in its army. The war instinct is one of the most tenacious of human traits.

14. **AND UZZIAH PREPARED FOR THEM.**—Uzziah evidently shaped the policy of procedure throughout his kingdom, in both the details of peace and the details of war.

15. **AND HE MADE IN JERUSALEM, ENGINES INVENTED BY SKILFUL MEN.**—The facility with which Jerusalem had been taken in the time of Amaziah seems to have made a strong impression upon his son Uzziah, and to have rendered him studious of means by which cities might be defended.

16. **BUT WHEN HE WAS STRONG HIS HEART WAS LIFTED UP.**—That is, when he was strong his heart became "puffed up." As his power increased and his fame spread abroad, he became more elated and self-confident. **SO THAT HE DID CORRUPTLY.**—When his ideals became wrong, his deeds became corrupt. **AND HE TRESPASSED AGAINST JEHOVAH.**—Uzziah, like many another man, accustomed to having his own way, gradually came to ignore even the authority of God.

17. **AND AZARIAH THE PRIEST.**—The Pulpit Commentary states that this Azariah who is called the chief priest in verse 20 is not to be accurately identified with any in the typical list of I Chron. 6: 4-15. Nothing seems to be definitely known about him.

18. **WITHSTOD UZZIAH.**—Reminding him that he was invading territory which had been made sacred to the priest alone, they ordered him out. **NEITHER SHALL IT BE FOR THINE HONOR FROM JEHOVAH GOD.**—God could not be honored by modifications of his holy rites which were not sanctioned by his word.

19. **THEN UZZIAH WROTH.**—Like a wilful, untrained child, when he could not do as he pleased, he got mad. **CENSER.**—A small portable vessel of metal, fitted to receive burning coals from the altar and on which the incense for burning was sprinkled by the priest. **LEPROSY.**—"In the hot, dry and dusty atmosphere of the east, there has always been great prevalence of skin diseases, and of these, leprosy has always been the most terrible."

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVI. Edwards, Mississippi, Saturday

May 6, 1911

No 15

HELPFUL TO ALL

THE WORKERS CONFERENCE.

In a little time now we will have out the program of the Worker's Conference and we would be glad to send it to any who would like to have it. Many will not be able to attend but would enjoy seeing it. We would be glad to send it to such. A number of delegates from Texas, Arkansas and Alabama are planning to come to join the large number from Mississippi. Sec. C. C. Smith and some Ohio friends will also be here. Bro. Smith will deliver the baccalaureate sermon and some of the special addresses at the Conference and Commencement. Mrs. Sifley, the State President of the C. W. B. M. and a number of her co-workers expect to be present also that they may see more of the work. We confidently hope to have the best closing we have ever had.

There is sure to be a heavy influx of emigration South in the next twenty years. For sixty years the tide has been west-ward. The people quickly heeded Horace Greely's advice, "Go west young man," and there has been a westward movement of the people that has given that section a continuous boom. But now the west is pretty well filled up and at the opportune time Champ Clark, the new speaker said, "Go South young man," and already the tide has set in. Former Lieutenant Governor Troutman of Kansas came a few weeks ago and bought a large tract near Jackson, Mississippi and is now leading a large colony this way. Almost daily excursions are going into the bottoms of Louisiana. The tide is setting in and land will advance rapidly. The bottom lands of Louisiana can sustain a population the size of the present population of Holland. The Delta country of Mississippi can sustain more than the present population of the state.

How will this affect the Negro? It will completely change the influences of his environment. These people will be kind to him so far as his rights are concerned but they will expect him to hustle for himself and not to intrude on their rights. In other words, the time has come when circumstances are making it so that the Negro must take the initiative for his own advancement, while at the same time he must co-operate more with the Christian white people than ever before. It is not to be wandered at,

but it must be regretted, that some of the younger people of the race are learning the political methods of a set of base politicians among the white people. This will prove very detrimental to the peace and happiness of our state, and especially ruinous to the interests of the Negroes. Paul said, "Whatsoever ye sow that shall you also reap;" and Bismarck, the great German statesman said, "A nation must pay for all of the window lights it break out of other people's houses." What a nation will not learn by wise forethought it must learn by great suffering. The Negro has a place in the industrial and religious life of the South that is impregnable so long as he holds the right attitude towards the principles of true success. But if he deviates from these his life in the South will be a stormy one during the next two or three centuries. What he will not learn by wise forethought he must learn by ugly knocks.

Then what should be his course? There are many things he should do and many he should not do.

(1) He should co-operate, without distrust and mental reservation, with the Christian white people of the North and South who have sacrificed so much for him. If this should fail, either because the Negro fails to show gratitude or because he will not co-operate then there is nothing but Chase ahead.

(2) He should studiously avoid adopting the methods of the baser politicians. At present this class of the North are pleading for the Negro and those of the South are railing against him. They are not to be depended upon. They are like the hireling shepherd that flees when the wolf comes. If the Negro allows himself to drift into an attitude of hatred so he will be dependent on that unscrupulous class, he will find that he has been leaning on a broken reed.

All of the educated Negro men and women, who also have the proper heart qualities, should be put in as responsible places as they can fill, but the time should not come when this organic connection should be cut off from the Christian white people who gave the movement birth. This is best for them and best for the future. It is not our business to make great men. God does that. It is our place to labor earnestly to create conditions that will allow our posterity to live happy. We are doing God's work and he is good and will care for us and give us distinction wherever we need it to more effectually do his work.

THE GOSPEL PLEA

A RELIGIOUS NEWS PAPER

Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE

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

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POST OFFICE AT EDWARDS, MISS.

Note from Our School.

SOUTHERN CHRISTIAN INSTITUTE

Commencement is just about the next thing. are you planning to be present? Remember the date May 14-18.

The school house is getting three new steps, the work of the carpentry department.

This is pretty cool weather for planting cotton. It was warmer in January.

The coming Saturday night is the regular night. This is the social anxiously awaited by the students.

Last Lord's Day a large number of boys and girls went to Slygo to church, after our services were over. While they were gone arrangements were made to hold a joint service of the Y. M. C. A. and Y. W. C. A. in the former's Hall. It was not expected that those who had gone, would return in time for the meeting; but they did. As a consequence the hall was crowded with seventy or eighty young people. There was a spiritual feast. The meeting was in charge of the president of the Y. M. C. A., Gentry Robinson.

The two literary societies, Franklin and Philo have each just given a program of their own devising, without even a suggestion from the teachers. The writer was present at both and he votes in favor of the Faanklin and Philo.

Last Sunday morning President Lehman preached a sermon on the Resurrection. Every individual present was profoundly stirred by the eloquence and truthfulness of the message.

Several from here attended the State Oratorical Contest at Jackson last Frsdav night. The night was ideal, and the audience magnificent. E. W. Hunt, of Jamaica, was our represntative, but the judges did not choose him for the first. We hear that he acquitted himself splendidly, so the S. C. I. can feel no regret. There were eight schools represented.

S. C. I. April 25.

WHAT TO DO WITH WRONG

Break off your habits at once. Don't attempt it by degrees. You never heard of a drunkard reforming by drinking less and less until he finally became a total abstainer. Faster and faster from the elevation falls the weight earthward; faster and faster speeds the run away car down the grade. Good habits mark the upgrade, bad habits the decline. Perfection is not easy; destruction is. The nearer perfection the slower the progress, the greater the toiling; whereas the nearer we are to destruction, the more swift and sure the end.

There is no permanent breaking of bad habits without forming good ones. You have heard the old saying; "Nature abhors a vacuum." This is true all over the world. The field that is left unsown is sure to throw up a crop of weeds; it will produce vegetables, if the seed be placed in the ground. And these useful plants will at length take possession of things and crowd out the weeds. How glad I used to be as a boy when I came upon a pale, sickly ragweed growing alongside of a vigorous celery-plant? I would say, "Ah! my fine fellow, you are getting the worst of it this time." This was the right order. So with the mind and heart plant a new thought, a new affection, a noble purpose, a high ideal in place of the old and unworthy and, if properly cared for, we may hope that it will grow and help to crowd out the evil. "Satan still some mischief finds for idle hands to do."

It will be a help to associate with persons of good habits. to this very end God has given us our social nature and our opportunities as members of society.—J. S. McGRAW.

The hopeful are full of hope, the cheerful are full of cheer, but the awful are not always full of awe.

In every task that comes to you,
Remember this, and heed it well:
That smallest deeds, when wrought in faith,
Are often those that angels tell;
And he who in the little things
Is true and steadfast day and night,
Will find when God shall call him home,
A crown of glory and of light.

Dear Editor, enclosed please find \$1.00 for the PLEA. I am always delighted th have the PLEA, because I learn through its columns not only what the brotherhood of our state is doing for Christ but other states as well.

Our Bible school has taken on new life unde supt. F. Miller, and we hope to make better success.

Yours in Christ,
MRS. RELLA A. KATHEY-

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks

UNCLE HARRY CHAPMAN PART IV.

Not long after our visit to Uncle Harry and Aunt Maria we left for the West and that was our last parting with the old preacher. Seven years later we returned to the scenes of earlier days and, upon inquiry, we found like Enoch of old, Uncle Harry "was not for the Lord had taken him." As soon as Aunt Maria heard of our return she "came to town" to see us and tell me her sad story. We relate it in her own words: "One day a traveling preacher stopped at our cabin to see 'Father' and invite him to go up on the Western Reserve among his old Abolition friends. This stirred his old blood and made him for a time forget the infirmities of his years, so mounting his old horse he started off for a long tour." When the time came for his return poor, old Aunt Maria like Chloe in Uncle Tom's Cabin would wait and watch. When night came she would think she heard a noise out at the log barn and would go out to find all silent. She would walk every day two and one half miles to see if a letter had been sent but no news; so weeks passed on and on and no tidings. One day at the Post Office they handed her a bundle of clothes with the words left by the itinerant preacher that Uncle Harry had died in one of his "bad spells." Oh, the sadness of it all with the uncertainty as to his last hour.

Years after this one of our papers had an article from Bro. A. B. Green telling of Uncle Harry's death and some of his history but it was long after those most interested had left this world.

Aunt Maria lived a lonely life after the departure of Uncle Harry. It was found that a cancer which it was hoped had been eradicated showed signs of returning. She was now old, a widow broken in spirit, without a home. People about of her own color were not sympathetic nor congenial. What could she do in her dire extremity? She called at the parsonage and asked the preacher's wife if she could get a room in their home. This was not possible, they, too, were poor and home was small. Her friends visited the Infirmary and talked over Aunt Maria's case and found arrangements could be made where she could have a good, warm room with an open fire and an inmate as a nurse. When she went she told the superintendent she wished to be treated as a christian, to be buried in the church yard, to wear her bonnet and shawl with her hymn book in her hand as though dressed for church.

Then she wished her funeral preached by one of our preachers. All this was carried out as the Superintendent was one of our own brethren.

Thus aunt Maria was taken from a world of sorrow and pain to a land of rest from all that can disturb. No stone marks the spot but it is known to the recording Angel and some day when Christ comes to receive his own Aunt Maria will be found and hear "Come ye blessed of my Father."

Although so lovely a person Aunt Maria had lived a life directed by Christ and his blessed teachings. So we know his promises are sure. "There shall be light at eventide." When she was distributing keepsakes she gave me Uncle Harry's Testament which was well worn and had been to him his all in all through the years of itineracy. In this was a number of poems and songs he used to sing as the abolition friends would gather about him. I will add to the close of this sketch one of these Poems, or rather a few verses from it which I understand to be original with Uncle Harry. It is called

"GIVE THE BIBLE TO THE SLAVE"

There is a voice from southern plains
Where weary bond men sigh,
While echo answers it again
Beneath the northern sky.

It still cries on in mournful tones,
As solemn as the grave,
Oh, listen to the oppressed and give
The Bible to the slave!

But no, this cannot be, the law
Has cruelly decreed
The poor benighted bondmen shall
Not even learn to read.

Perhaps 'tis feared his opening mind
Sweet liberty might crave
And this is why they will not give
The Bible to the slave.

—MRS. A. P. FROST.

LESSON POEM

Whatever God wills, let that be done;
His will is ever wisest;
His grace will all thy hope outrun,
Who to that faith arisest.
The gracious Lord
Will help afford;
He chastens with forbearing;
Who God believes,
And to him cleaves,
Shall not be left despairing.

—ALBERT OF BRANDENBURG. 1586.

Reports From the Field.

Texas

Dear Editor of the GOSPEL PLEA: Please allow me space in your valuable paper to say a few words about the work and also the PLEA.

I am so glad that I can read of the great work that Eld. Alphin and other Evangelists are doing in the field and I do have a desire to help them all that I can, but we haven't many workers here in this place and only three members that are holding up to the faith that was first delivered to the saints at Jerusalem, and I do thank God for this faith. I do know that the Lord has said that broad is the road and wide is the gate that leads to destruction and many go there in, but narrow is the path and straight is the gate that leads to Life Eternal and few there be that find it. So we three are trying to hold on to the faith of Christ. We hold our prayer meeting every Wednesday night and Sunday morning. Most of the time there are but two of us, myself and husband, Bro. C. Bolton, for my sister's daughter is a cripple and can't be with us. I received a letter a few days ago from my brother and pastor, of Hillsboro, Tex., where I have labored for five or six years for the souls of men and women. The Church was organized last year with eleven members and as yet have not had any addition.

Elder Fielder told me that Bro. Alphin had been there and preached several nights for him and meetings closed without any addition, but we may see some good results later.

I do want to say about the PLEA, it is good and I do love to read it and the pleasure I get from it fills my heart with joy to read of the great work done throughout the states, and it grieves me when I read of one of our good brothers or sisters being called home but it is God's will carrying out his own plans. I thank the Editor for sending me all of my PLEAS for January, March and April, but I did not get a paper for February, and I do feel that I have lost a good deal by not getting them, so if you can get them please send them for me as you did the the January paper for I enjoyed reading them when I did get them.

Now for our crops and gardens, they are doing fine and every thing is green and promising.

May the Lord bless you all. Remember me in your prayers.

From your sister,
Mrs. A. M. BOLTON.

Mississippi

Dear Editor: Please allow space in your column for the program of district No. 2, to be held at Center Church the third Saturday and Sunday in May 20-21.

House called to order at 10 a. m. by S. Flowers chairman, Devotional Exercise led by J. Davis Appointing of committees.

Report of Churches and Preachers.

Collection raised by Bro. A. Jennings.

Adjournment.

EVENING SESSION

Devotional Exercise led by Bro. L. M. Baker Report of district workers. Welcome address by Sister. N. E. Hutson of center Church, Response by Rev. K. R. Brown. Sermon by J. H. Miller.

SATURDAY NIGHT

Devotional exercises led by B. M. Salis. Sermon by R. B. Brown.

SUNDAY MORNING

Sunday school at 10 a. m. conducted by E. D. Philips. Address by S. D. Yarber.

SUNDAY EVENING

Devotional exercise led by A. G. Sneed. Cash pledges by W. A. Scott. Sermon by K. R. Brown. Response by W. A. Scott. Collection by W. M. Blackburn. Lord's supper with Bro. Lomax and R. B. Brown as elders.

Yours for Christ,

S. D. Yarber.

Virginia

Easter Sunday was regular service day for the Fayette Street Christian Church, which has been holding services in the Methodist Church since the building of the new church has been in progress.

The morning meeting was well attended, interest was good. The pastor spoke from Matt. 27: 42 At the conclusion of the sermon the invitation was extended and one of the M. C. I. student girls came forward and confessed her faith in Him who "saved others himself he could not save." The communion service closed the morning meeting.

The evening service began at eight o'clock with a good audience. The speaker spoke from Heb. 9: 28, "So Christ was once offered to bear the sins of many."

When the invitation was extended three young

ladies confessed, one was a graduate from Clifton Forde Va.

LAYING THE CORNER STONE.

The corner stone of the Fayette St. Christian Church was laid Easter Monday at three o'clock by the sons of Solomon Lodge No. 111. A. F. and A. Masons.

Professor W. F. Grasty, Principal of the Danville Virginia High School was speaker of the occasion. Professor Grasty is an eloquent speaker, he spoke on Free Masonry, and held his large audience spell bound for about forty minutes, after which collection was taken by Rev. J. H. Hamlin which was to the amount of \$54.10. After this they proceeded to the laying of the corner stone which was of grayish marble. This service was very impressive.

Yours in His service,

Mrs. P. H. Moss,

P. O. B. No. 4.

Mississippi

Dear Editor of THE PLEA: Please allow space in your paper for the following:

School met at 10:30 a. m. Song No. 30 for opening, "Sing His Praise." Prayer by Rev. Jacob Hampton; Lesson read by the school; Roll call; Classes divided. Class No. 1 present 7; No. 2 present 12; No. 3 present 10.

School reassembled at 6 o'clock p. m. for the celebration of Easter. Song No. 138, "Sing His Praise." Prayer by Bro. Hampton Clark. Then the house was called to order, and the program was carried out as arranged.

PROGRAM.

Welcome address by Miss Everlene Pounds, subject: Easter time.

Recitation by Mary A. Wien.

„ „ Richard Wells.

„ „ Talid Wilson

„ „ Annie B. Allison; Subject: He lives again.

Recitation by Booker T. West.

„ „ Annie Claiborne.

„ „ Columbus Rillely.

„ „ Eliza Johnson.

„ „ Coney Headrick.

Song: Walking With Jesus.

Recitation by Fannie Johnson.

„ „ Lucinda Washington.

Oration by Master Green West.

Life of Jesus by Katie Wells,

Oration by Hannah Claiborne.

Papers and orations by the following:

The Great Safety of God, by Miss Annie Lenston
God Created Heaven and Earth, by Miss Georgia Lenston.

Oration, by Mr. Trenley Bruce.

Free Witness, by Miss Maria Wien.

The Transfiguration of Christ, by Miss Roberda Tillman.

Death and Burial of Christ, by Miss Lillian Headrick.

God is Love, by Miss Florence Claiborne.

Song: Go Ye Therefore.

Lovely Easter Lillies, by Miss Sarah Claiborne.

Oration: Woman, by James Rollins.

Song: He is Risen.

Closing address: The Closing Years of His Life, by Miss Hanna Allison.

Collection taken up by Hampton Clark \$1.91
Sermon preached by Rev. Bennett. A second collection taken up by Bro. James Franklin. Total amount \$2.91.

I will close by sending 25 cents for the GOSPEL PLEA. Please to send it in the next issue.

I will remain.

Yours in Christ

HANNAH ALLISON.

TWO DIED FOR HIM

Jimmie was a sailor lad and as true a Christian as ever lived. The sailors taunted him, laughed at him, and tried hard to persuade him to engage in their wicked sports; but Jimmie remained steadfast and true to God. Over and over he had tried to persuade his berthmate, Mark, to give up his wicked life and become a Christian, but it seemed all in vain.

One night a terrible storm arose and it was soon known that the boat would go to the bottom. The life-boats were lowered, and one by one they carried all the passengers to the shore. There were now but a few moments before the boat would sink, and the crew were still to be saved. It was soon seen that to save the whole crew would be utterly impossible, for the boat was already sinking. Hastily lots were cast, and the fortunate few stood their turn to be lowered into the life boats. By their sides stood their doomed sailor friends.

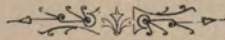
Jimmie was in the life line, all ready to step down into the little boat; Mark stood in the death line at his side. Farewells had been exchanged. Then suddenly, without warning, Jimmie seized his friend, hastily drew him into his own place, and he himself stepped into the fated line. Before any remonstrances could be made, Mark had safely been lowered, and looking back, saw Jimmie go down to his grave, calling a last brave farewell.

(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. E. Harlan, Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E Hunt, Editor



Arkansas

Kind Editor, you will please allow me space to say a few words concerning our C. W. B. M. at this place. I am glad to say that by the help of God we are striving to uplift fallen humanity. Since I last wrote, Mrs Pennie Holden has become our President. It seems that God has so fixed that when one faithful soldier falls in the great battle he has another one standing ready to take his place. Mrs. Holden seems to be much in earnest in the warfare of her people. We do pray that she will continue to do her part in the great work. We may sometime become discouraged having so many difficulties to confront us. But when we are weary just think of the song, "Falter Not For Jesus Knows." We've had several interesting programs since our president has been elected. Yesterday which was the first Sunday we had our organizer Mr. S. L. Bostick with us, and need not say that she left many inspiring words with us, because you may know that whenever she is around she clears the darkened windows, opens wide the doors and lets the sunshine in. We had the pleasure of meeting Miss Emma Franklin of Russellville a few weeks ago. She was the guest of Mrs. Bostick and while she was at her home they came down to see us. Sorry to say that it was only a short call, but nevertheless we enjoyed her visit much. Come again Miss Franklin and be sure and be with us in our next convention. Remember that our Board meeting will meet with the Argenta Christian Church the 15th. If we only follow the program I am sure it will be the best one ever held.

Oh don't go bowed in sorrow,
The sweet sun shines tomorrow
If we'll but reach and take it
Don't worry yourself forget your wrong
Look up and sing a song.

MINNIE S. MITCHELL.

Miss Adelaide Gail Frost tells us what one dollar will do in India.

1. Keep a child from starving for fifty days.
2. Feed and clothe an orphan for twenty-five days.
3. Pay for the education of an orphan for twenty-five days.
4. Feed a poor widow for a month.
5. Furnish a teacher for untaught little girls for two weeks.
6. Send out a Bible woman for two weeks, when she may brighten fifty homes and and two hundred souls.
7. Send out an evangelist for one week, who may reach at least fourteen villages and 1,400 souls.
8. Send out a colporteur with the Bible for twelve days.
9. Buy fifty portions of Scriptures in any language.
10. Buy twelve New Testaments in any language.
11. Buy three Bibles in any language.
12. Set in motion incalculable influences.

ASK AND YE SHALL RECEIVE.

O praying one, who long has prayed
And yet no answer heard,
Have ye been sometimes half afraid
God might not keep his word?
Seems prayer to fall on deafened ears?
Does Heaven seem blind and dumb?
Is hope deferred? Believe—believe—
The answer time will come!

"Ask what ye will"—His word is true,
His power is all divine;
Ye cannot test his love too far;
His utmost shall be thine.
God does not mock believing prayer;
Ye shall not go unfed!
He gives no serpent for a fish,
Nor give He stone for bread.
Thy inmost longings may be told;
The hopes that turn to shame,
The empty life, the thwarted plans;
The good that never came.
Say not, "The promise is not mine,
God did not hear me pray;
I prayed—I trusted fully—but
The grave hath barred the way."
God heard thee—He hath not forgot,
Faith shall at length prevail!

(Continued on Page 7)

Arkansas

"MELICAN HEATHEN"

Editor of the GOSPEL PLEA:—Please allow space in your paper to report the closing of the Wilmot High School. Our exercises commenced with the closing of the Primary Department which was Wednesday night April 19th. Thursday night the Intermediate Department closed. There were five pupils promoted to the higher department. Bammer Williams was salutatorian of her class, subject, "Efficiency A Requisite For Success." Her oration was well composed and delivered. Luvenia Jones delivered the valedictory, subject, "A True Servant." Her address was pronounced to be the best for the occasion.

Friday night the Advanced Department closed. Previous to making arrangements for our closing, the faculty decided that this should be a commencement for better things. Thus we decided to charge all who came to the exercises a fee which was to go toward purchasing such apparatus as we need for the schools. When this was made public some dissatisfaction arose. This crowd was headed by the ex-principal. But we did not stop. We kept quiet until the writer got an opportunity to make a public explanation then all except the non-progressive ex-principal and wife saw the necessity of making changes. This gentleman refused to pay but we admitted him on condition that he pays after the exercises were over should his mind change. This he has not done.

On the first night we raised \$7.80; second night \$12.35; and the last night we raised \$32.90. Total amount raised \$52.95; expenses \$28.95, balance on hand \$24.00. This amount is to go towards purchasing a piano. It is also hoped that we can get wall maps for each room.

We are now planning to organize a School Improvement Association the first Saturday in May. In this association all parents can become honorary members, but they will not be allowed to vote. The Principal will be general manager and the other teachers will compose the executive committee. The assistant principal will be ex-officio member of all committees. We feel that if the present progressive movement is continued our school will be one of the best of its kind in southern Arkansas.

D. A. Cook.

ASK AND YE SHALL RECEIVE.

(Continued from Page 6.)

Yea—know it! Not one smallest jot
Of all his word can fail.
For if ye truly have believed,
Not vain hath been thy prayer!
As God is true, thy hope shall come—
Sometime, soweway, somewhere.

Those who come to our shores from heathen lands are quick to see the inconsistencies of professing Christians. A story is told of a Chinaman who applied for a position as house servant with a family which belonged to a fashionable church. Among the inquiries proposed by the mistress of the house were the following:

"Do you drink whisky?"

"No I, Clistian man."

"Do you play cards?"

"No, I Clistian man."

He was given the position, and he proved to be a very capable servant. After a time the lady gave a bridge party, with wine accompaniments. The Chinaman did his part during the evening acceptable but the next morning he said to his mistress.

"I want quit."

"Why? what is the matter?"

"I Clistian man. I told you so before. I no work for 'Melican heathen!"

It is useless to pray for the heathen at our doors, so long as we do the things that are inconsistent with Christian profession.—ONWARD.

A RECIPE FOR A GOOD DAY

When you go to bed some night you say to yourself, "What a nice day this has been!" And sometimes you can hardly wait till bedtime, you are so glad the day is over. Did you ever stop to think that the difference between the nice days and the spoiled days is largely a difference in you?

Here is a recipe for making a good day. Read it to your mother and see if she has any thing better in her cook-book.

Take two parts of unselfishness and one part of patience, and work together. Add plenty of industry. Lighten with good spirits, and sweeten with kindness. Put in smiles as thick as plums in plum pudding, and baked by the warmth which streams from a loving heart. If this fails to make a good day, the fault is not with the recipe, but with the cook.—UNIDENTIFIED.

TWO DIED FOR HIM.

(Continued from Page 5)

Mark knew that Jimmie had given his life for him for the sake of bringing him to Jesus whom he loved, and he showed his gratitude by accepting Jimmie's Saviour. When appealed to, to go with the boys into places of wickedness, his answer always was: "I can't do it, boys; two died for me, Jimmie's Jesus and Jimmie."—EVANGELICAL HERALD.

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor

Lesson for May 14.

Edited From Standard Bible

Lesson.

Lesson 7.

ISAIAH'S VISION AND CALL TO SERVICE.

(Home Missionary Lesson.)

—Isaiah vi.

GOLDEN TEXT.—"I heard the voice of the Lord saying, whom shall I send, and who will go for us? Then I said, Here am I; send me."—

—Isaiah 6:8.

TIME.—The incidents of this lesson occurred during the year that Uzziah died, probably 755 B. C.

PLACE.—The temple in Jerusalem.

INTRODUCTION.

Read up on Isaiah. His personality colors this lesson to such an extent that you ought to have a good picture of him in your mind. Also read up on Home Missions. Local public libraries will be glad to install good religious books if the community will read them. Adult Bible classes ought to see to it each year that the local public library has an abundant supply of wisely selected books on the yearly Bible school lessons and on the fundamental subjects dealt with. Surprise every one in the class by being familiar with the facts and principles of missions.

EXPLANATORY.

1. **IN THE YEAR THAT UZZIAH DIED.**—The exact date of Uzziah's death depends. His son Jotham is said to have reigned sixteen years. But he took up the affairs of government at the time his father was disqualified by leprosy. **UPON A THRONE, HIGH AND LIFTED UP.**—The Oriental monarch delighted in a splendid throne. The people stood in awe of the throne, and it became highly symbolic of majesty, power and dominion. **HIS TRAIN FILLED THE TEMPLE.**—His royal robes.

2. **ABOVE HIM STOOD THE SERAPHIM.**—The seraphim (probably "fiery beings") are mentioned nowhere else in Scripture as angelic beings. Their function in this vision is purely symbolical. **EACH ONE HAD SIX WINGS.**—Four of the wings of these heavenly beings were used to cover the face and feet, indicating reverence and humility in God's presence. The other two were used for flying—for service—for speedy use in carrying out the wishes of Jehovah.

3. **AND ONE CRIED UNTO ANOTHER,** AND SAID.—"While the seraphim hovers above on both sides of the throne, and thus forms two semicircular choirs hovering over against each other, they worship him that sits on the throne as in a responsive hymn."—**HOLY, HOLY, HOLY.**—The absolute supremacy of God forms the atmosphere of this whole picture.

4. **AND THE FOUNDATIONS SHOOK.** As Pendleton says, these seraphic beings "were proclaiming God's glory with a power somewhat in keeping with the theme."

5. **WOE IS ME!**—To appreciate this lesson, it is well to keep in mind that king Uzziah had stood for all that was ideal to Isaiah up to the time of the king's presumption in the temple, and its awful judgement. Isaiah's idol was then shattered.

6. **WITH THE TONGS FROM OFF THE ALTAR.**—The angel "could not bear to touch the fire with his fingers," yet it was applied to the sensitive lips of Isaiah.

7. **AND HE TOUCHED MY MOUTH WITH IT.**—Fire has always been an emblem of purification. Sacrifices were consumed on the altar by fire. Fire was not permitted to go out on the altar of burnt offerings. Its ceremonial uses were known to Isaiah, but ordinary symbolism was brushed aside and the "live coal" applied directly on the prophet's lips by the heavenly seraph.

8. **AND I HEARD THE VOICE OF THE LORD.**—The prophet's convictions having been intensified, his hearing was attuned to the divine call to duty. Having ears to hear he heard. **HERE AM I; SEND ME.**—The spontaneity and abandonment of this response are characteristic of Isaiah. Through out life he never felt his message to be a grievous burden, as Jeremiah often did.

9. **GO AND TELL THIS PEOPLE, HEAR . . . BUT UNDERSTAND NOT.**—Jesus quotes these words in Matt. 13: 14, 15 and their substance is quoted over and over again in the New Testament.

10. **LEST THEY SEE . . . HEAR . . . UNDERSTAND . . . TURN AGAIN, . . . AND BE HEALED.**—This is plainly an educational process, and the intimation is equally plain that nothing but this can result in redemption.

11. **THEN SAID I, LORD HOW LONG.**—If Isaiah's message was so often to meet with failure as his vision clearly revealed, how long must he keep up its deliverance? Natural inquiry! **UNTIL CITIES BE WASTE WITHOUT INHABITANT.**—That is always, so long as he lived, although but the merest hope of results or grounds for encouragement might accompany his work.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVI. Edwards, Mississippi, Saturday

May 20, 1911

No 17

HELPFUL TO ALL

THE HOPE OF ISREAL.

The Jews were different from every other nation of antiquity in that they had set up for themselves an ideal different from that of every other nation. Babylonia, Persia, Macedonia, and Rome all had throbbing in their bosom an ambition for world mastery and all were overwhelmed in the selfishness that came as a consequence of it. But, while the Jews occasionally manifested an ambition for mastery, it never became the hope of the nation. Way back in the dim past Abraham came out from Ur of the Chaldees with an assurance that in him should all the nations of the earth be blessed. There was no nation over which he had the least control. He was a martyr driven from Ur and God apparently refused to give him children, but this never shook his faith for a moment. He imprinted his faith upon his nation and civilization and every Jew there after who became great was deeply impressed with this hope; and those Jews who sought to become great by adopting the hope of the other nations made a miserable failure. Saul came to the throne under very adverse circumstances and it is not at all strange that he made mistakes, but his downfall was due to the fact that he did not have the hope of Isreal. His people would have readily overlooked his faults if he had had that hope. David made many and grievous mistakes, but he was full of the hope of his civilization, and throughout the whole history of the Jews he was the standard by which all the Jewish rulers were measured. Bad kings were rejected with "He walked not after the manner of his father David."

This hope, the desire to bless all mankind, was apparently against the ambition of the nation to gain great power, but while the other nations were forging alternately ahead and then being crushed, the Jews were steadily gaining influence over all the nations until at present the hope of the Jews is becoming the ideal of all modern civilizations. Japan and the United States would have been at war five years ago, had not Japan been profoundly impressed by our missionaries and there had not been a reserve of Christian sentiment in America. The Jews, by their method of laboring for the good of mankind, have steadily gained control of the world until now their ideal all but dominates it.

From this, then, we gain an important lesson. The nation of modern times that sets up for itself gain simply invites an early destruction. We fear very much that the great German nation is creating its vast military establishment for the purpose of gaining world dominance for the sake of aiding German manufactures. If so she is going contrary to the high ideal the Jews gave to the world, and she is riding for a fall. England at present holds the world mastery but she has gained it by vigilance and energy rather than by striking for world mastery.

But what is here true for nations holds equally true for individuals. Inordinate desire for mastery carries with it its own destruction. Absalom became possessed with an inordinate desire to gain power. He let his hair grow long and made himself a regular dandy. He stood at the gate and took up the cause of every dissatisfied man of the nation whom he could find. He frankly told him he would be his champion, if only he could gain power. In this way he stole the hearts of the people; but his downfall was as spectacular as his intriguing. Haman of the Persian was another man who set up for himself this wrong ideal. He fawned before Ahasuerus the king and intrigued to destroy all who in any way obstructed his way. He built a scaffold seventy feet high to hang Mordecai on, but suddenly all his schemes collapsed and he himself was hanged thereon. Cataline of the Romans tried to elevate himself to power by the same methods but he had not counted on the power of Cicero and his fall was as spectacular as his uprising. In our own country we have had a number of instances. Aaron Burr made a sudden dash for the presidency by stealing the hearts of the people with flattering words, and came within one vote of the prize, but his downfall was as spectacular as was that of Judas Iscariot. He who attempts the impossible thing of gaining mastery for selfish ambitions must invariably fail.

This information is especially important to young Negro men and women just starting out. The temptation is great to appeal to the prejudices of the inexperienced colored people, and it may be confidently looked for that many will rise up and attempt the impossible task of seeking to gain mastery with selfish ambitions. The temptation is made all the greater by the fact that some white politicians have attempted to make the Negro's peculiar condi-

(Continued on Page 7.)

THE GOSPEL PLEA

A RELIGIOUS NEWS PAPER

Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE

Published in the interest of the cause of
Primitive Christianity and the general interest
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.

Note from Our School.

Sec. C. C. Smith came Friday morning to attend Commencement. We are always glad to have him come.

Last Saturday night the boys of Belding Hall were out around the fire, back of their dormitory. They played games in the moonlight. Then around the camp-fire they told stories and ate wienirwursts. It was an enjoyable evening for all and eleven o'clock came all too soon.

This (Friday) is the last of the examinations for the academic year.

The Industrial Department purchased three yoke of oxen with which to haul gravel and logs. We have been handicapped in our work because of a lack of teams.

Blackberries are ripe and there is an abundance of them. May 12, 1911'

BREAKING THE DROUGHT.

Patter, patter, thicker and faster came the rain on the roof, on gravel paths and garden beds side-walks, and duller and heavier grew the faces of the children to match the storm clouds overhead.

"It's going to rain all day! We can't go a step to the picnic," mourned Bess. "Isn't it just horrid, Aunt Barbie?"

Up went the shade, two gentle brown eyes peered out from behind auntie's spectacles and then the cheeriest dimple you ever saw twinkled in the cheek next to Bess. "If you'd ever been through one of our Western dry spells, child you'd know how blessed good a sky like this can look. I've seen the time when one little rain cloud would have eased my heart more than any other sight on earth.

"The year of the awful drought it was. Not a drop of rain for forty-eight days and the sun glaring up there in the sky without a sign of a cloud, till it seemed as though the ground would bake too

hard ever to soak up again and we should go blind from the glare. I used to dream of mornings like this, back home, cool and gray, with the rain drip-dropping from the eaves. Then I'd get up to find another awful, burning day.

"It was the first year your uncle and I were married and I didn't know what farm life could be in such a country. We saw the river and all the ponds and streams dry up and the garden wither and the poor cattle grow thinner and thinner for want of water and fresh green pasture. Sometimes I was almost afraid to look at your Uncle Charley's hair in the morning for fear it would have turned white over night, he took it all to heart so. He didn't know, either, what a season like that meant to a man that had put everything he had and more, too into a little place, and his farm tools and stock.

"By and by, when it seemed as though we could not endure it another day, the wind changed and a little faint cloud came. And before night the rain had begun to fall and the drought was broken. I ran out and caught the first drops on my hand, I was so thankful; and I remember the first bucket of water I drew after the cistern filled up I couldn't say anything but 'with joy shall ye draw water out of the wells of salvation.' I never had thought much about missions, home or foreign, before then, but that verse kept saying itself over in my head and I got to thinking if people's souls were really as dried up and famished for the gospel as everything on our place was for water, and we had what they needed and wouldn't pass it along, we ought to be ashamed to say our prayers at night!

"The collection box and the missionary envelope looked better to me after that somehow. 'Twas like sending something to help break the drought every time either of us put in a dime or a dollar—and even the pennies wa'n't plenty after such a summer, you can be sure,'—Jessie Claire Glasier, in the King's Builders.

THE BEST THINGS

The world is old, but the heart is young,
And its sweetest songs are yet unsung;
Earth's richest treasures are yet unsought;
Earth's bravest battles are yet unfought.

Down deep in the earth—in the blackened soil—
Shut out from the light does the miner toil;
But, see, at the sound of each ringing blow,
How the factories hum and the hearth fires glow!

A black-browed man in an humble room
Sits patiently tending an ancient loom;
But, see, from his hands what hues arise
Of tapestry rich in eastern dyes!

(Continued on Page 7.)

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks

PROGRESS

By E. M. W. FRAY.

When mother was a little girl,
And first saw, bright as noon,
The great, round, white electric
light,
She took it for the moon.

But now, with wee Elizabeth
The case is different, quite;
For when she saw the moon she
thought
'Twas an electric light

—YOUTH'S COMPANION.

CAST OFF THE HAWSHER

EDGAR L. VINCENT.

Down at the wharf lies a great steamer. Steam is up, the engineer has started the mighty machine down out of sight that should send the beautiful vessel away on her course across the water. But something holds her fast to the wharf. What is it?

See that great cable running from the stern of the ship over to the post on the shore! Tighter than the string of a bow it is now. Ah! here is the trouble. The hawser holds the vessel to the shore. Cast that off and away the steamer glides out on its voyage.

Are you getting along as fast as you would like to in the way of life? Are you more earnest than you used to be? Can you be more patient when things go wrong? Is it easier for you to keep still when things do not go as you would like them to go and wait till the tangle is straightened out? Or do you fail at all these points.

Stop and think about this. What holds you to the shore?

What about your habits? Are they right? When you sit down quietly and think it all over, are you satisfied with every thing you do? Or do you not know that in your very heart of hearts that there is a great, strong hawser of bad habits chaining you to the wharf?

It may be your hawser does not seem like such a very big one. If somebody ventures to speak to you about it, quite likely you will say, "I don't do anything very bad. I do not like you to criticise me this way.

Ah, but that little slender thing is enough to keep you from the grand voyage of life you are longing to make. Never until you have cast that line off can you make a bit of progress. You may

wish and hope and pray, but not until you get rid of that one bad habit will you be at peace with your self and make the advancement you would like to make.

Be brave enough, then, to do the thing you know you ought to do. Pride may say, "Don't you do it! Fight it out! You're alright! Be your own master!" That is the way evil does whisper in the ear, and it is an enemy when it does so. Drive it out of your heart! The way to be your own master is to give Jesus Christ the right of way in your life.

Do it. Cut the lines that hold you back! Then you will rise to perfect peace and joy.

MOTHERS LIGHT

A very beautiful story is related of a boat out at sea carrying in it a father and his little daughter. As they were steering for the shore they were overtaken by a violent storm, which threatened to destroy them. The coast was dangerous. The mother lighted a lamp, and started up the worn stair way to the attic window "It won't do any good mother," the son called after her. But the mother went up, put the light in the window, knelt beside it and prayed. Out in the storm the daughter saw a glimmer of gold on the water's edge "Steer for that the father said. Slowly but steadily, they came toward the light, and at last were anchored in the little sheltered harbor by the cottage.

"Thank God" cried the mother, as she heard their glad voices and came down the stairway with a lamp in her hand "How did you get here?" she asked.

"We steered by mother's light" answered the daughter, "although we did not know what it was out there."

"Ah!" thought the boy, a wayward boy. "It is time I was steering by my mother's light." And ere he slept he surrendered himself to God and asked Him to guide him over life's rough sea. Months went by, disease smote him. "He can't live long," was the verdict of the doctor; and one stormy night he lay dying. "Do not be afraid of me," he said as they wept; "I shall make the harbor, for I am steering by mothers light."—"Sent of God,"

The class was given "Oliver Cromwell" as the subject of a short essay, and one of the efforts contained the following sentence: "Oliver Cromwell had an iron will, an unsightly wart, and a large red nose; but underneath were deep religious feelings." —Selected.

Reports From the Field.

Mississippi

Dear Editor of the PLEA: As it has been some time since I have written to the PLEA, I have decided to write again. Dear readers we are yet on the rock, don't think that we are going backward, we are still going forward. We had our Rally on the fifth Lord's Day in April, we had such a nice time and it would have been better but for the rain.

We had three excellent sermons by Rev. B. C. Calvert, H. G. Smith, and R. L. McAlister, of the Jackson College. We raised \$10.40.

We had only a few of our members out. Our good Brother, M. T. Jackson passed away on April 23 rd. about 5 a. m. and was buried on the 30 th. so that kept away some of our members.

Brother Jackson is gone to rest. He was in bed twelve months. Readers pray for the Jackson Church. I write this to let you know that I am yet in the work for the master.

I feel at a loss without Bro. Jackson.

W. M. GUICE.

AS OTHERS HEARD HIM

"There goes a young whom I saved from going to the dogs through drink," remarked a court stenographer. "He is a tip-top fellow, and has plenty of ability, but two or three years ago he began to let liquor get the better of him.

"I was sitting in an up-town restaurant one evening when he came in with some fellows and took a seat without seeing me. He was just drunk enough to be talkative about his private affairs, and on the impulse of the moment I pulled out my notebook and took a full shorthand report of every word he said. It was the usual maudlin talk of a boozy man and included numerous candid details of the speaker's daily life.

"Next morning I copied the whole thing neatly on the typewriter and sent it to his office. In less than an hour he came frantically tearing to me, with his eyes fairly hanging out of their sockets.

"Oh, Jack," he gasped, "what is this anyhow?"

"It is a stenographic report of your monolog at——'s last evening," I replied, and gave him a brief explanation.

"Did I really talk like that?" he asked faintly.

"I assure you it is an absolute verbatim report," said I.

"He turned pale and walked out, and from that day to this he has not taken a drink. His prospects

at present are splendid. All he needed was to hear himself as others heard him."—THE LOOKOUT.

THREE WAYS TO BE HAPPY

Miss Alice Freeman, president of Wellesley College, had a wonderful influence in moulding the lives of young women who passed under her care. She afterward married Professor Palmer, of Harvard College, but she did not give up her interest in good works, and was continually called upon to speak to and help others. One time she was asked to talk to the girls in a city school in a poor neighborhood. "What shall I talk about?" she asked, and one girl replied, "Tell us how to be happy."

"The tears rushed to my eyes," said Mrs. Palmer, in telling the incident; "and a lump came into my throat. Happy in such surroundings!" But she gave her recipe for happiness, and here it is for others who may want it.

"I will give you my three rules for being happy but mind, you must all promise to keep them for a week, and not skip a single day, for they won't work if you skip one.

"The first is, that you will commit something to memory every day, something good. It needn't be much, three or four words will do, just a pretty bit of poem or a bible verse.

"The second rule is, look for something pretty every day, and don't skip a day or it won't work. A leaf, a flower, a cloud—you can find something.

"My third rule is—now mind, don't skip a day—do something for somebody every day."

The late Prof. Charles Eliot Norton once said, "However busy you may be, always manage to refresh your inner life with some bit of poetry."

—THE EVANGELICAL.

THE ONLY ONE LEFT.

The late General O. O. Howard was so earnest in his religious efforts that he converted every man in his brigade but one hardened old teamster who swore fearfully. Going to his commander one day this man said earnestly.

"General Howard I'm lonesome. Every man in the camp has been converted except me. I'd like mighty well to be a Christian, just to be in with the other boys. I suppose it's the right thing, too, but I don't see how I can manage it."

The man shook his head mournfully.

"Why, my good man," said the General, "I see no difficulty in the way of it, if you will just surrender your own will, ask for guidance and stop your

swearing."

"That's just it, General," responded the would-be convert. "If I'm converted as you say and stop swearing, who in blazes is going to drive them mules?"

EDUCATIONAL RALLY DAY GIFTS.

April 21,—Ridgeville, South Carolina,—by Mose Wilson,—\$1.00.

May 3,—Sherrill, Arkansas,—G. W. Ivy, 50 cents, R. B. Ivy, 50 cents. Rayman Conier, 25 cents, Henderson Conier, 25 cents, Robert Conier 25, cents. (Sent by G. W. Ivy)

This brings our Educational Rally Day fund for this year up to \$469.55. C. C. SMITH.

THE RELIGION OF THE SMILE AND FLOWER

Yellow fever was epidemic in New Orleans. From the French market to the river, and all along the levee, and back through the old city, the terror spread. Every one who could get away went, and those who remained, quarantined, sat down to battle with death. To be in a city, yet cut off from the world, this if anything, is isolation. To be surrounded with and dependent upon men and women, any one of whom may yet prove the source of a deadly contagion, this is the occasion of despair or even of madness.

But science had brought a ground of encouragement. Men need not fear each other, but the mosquito. And good sense and religion all united to emphasize the lesson: the city's salvation lay in united and unselfish effort for the common good.

Prominent among the workers was a young minister who had refused to flee from the city, and whose work day by day in the midst of danger brought comfort to the dying and hope to those in despair.

The health officers and volunteer committees had been laboring to screen all cisterns and vaults where mosquitoes could breed, and had just about finished their work when a storm tore away the thin netting and made innumerable new pools for the breeding of the fever-spreading pests.

Men heard the rain and wind in the night with sinking of heart, and rose the next day to find their precautions vain and their labors futile. What was left but to curse God and die?

It was on that morning that the headquarters of the committee flamed out a new motto, placarded there by the young minister:

"Wear a smile on your face and a flower in your buttonhole"

Men would not have heeded a sermon more dog-

matic; but few could resist the persuasion of a homily so sensible and short. They pinned on the flower, smiled, and took heart, and went about the hard duty of repairing the work the storm had destroyed. And now, as they look back on those days of distress, it seems to them a message from heaven that came to them in their need—"Wear a smile on your face and a flower in your buttonhole."

There are many persons who face hard situations and need the same message, and need it as a message of faith in God. God reigns, and through evil and good will cause all things to work together for good. Faith such as this may well blossom in the smile and flower, and these will surely carry the gospel of hope and trust to other lives, and cause religion to become contagious

It is written in the word of God "Thou wilt keep him in perfect peace whose mind is stayed on Thee." A mind so stayed must bring peace to other minds. The smile of serene trust reflects itself in the life that sees the smile. The flower of hope blossoms in other hearts than his who plucks and wears it.

When duty is hard, and your own faith is low "wear a smile on your face and a flower in your buttonhole."—YOUTH'S COMPANION.

KENTUCKEY.

GOSPEL PLEA: We closed a very successful meeting in Louisville, Ky. April 12 th., with eleven added in two weeks.

The simultaneous campaign was on, and our meeting having been arranged for ere it was stated, our church was not "in that pack." Fortunately (from some angles) the other colored Christian Churches of Louisville were in the union services, I hope they will report through the GOSPEL PLEA and let us know how it worked.

I want M. T. Brown's address.

S. H. DICKERSON.

MISSISSIPPI.

Dear Editor of GOSPEL PLEA: I am again sending in the report of our Lord's day school April 30th 1911.

School met at 10-30 a m. Song for opening No. 1, Living Praise. Prayer by Bro. Preston Claiborne Then the roll was called after which the lesson was read by the school, and classes were divided.

Scholars present in class No 1, 9; Class No 2, 9; Class No. 3. 4. The classes were taught by their teachers, after which we had a talk by Bro. R. T. Tillman. Then school was dismissed without song by Bro. R. T. Tillman.

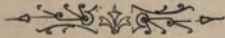
Yours in Christ.

HANNA ALLISON.

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 FOR JUNE.

TOPIC: Education in Foreign Lands. (A) Zenana Work in India; (B) Schools in India, Porto Rico, Mexico and Argentina; (C) Need of Proposed Industrial School in Jamaica.

Topic for special prayer: For wives and children of our foreign missionaries.

Hymn.

Bible Lesson: Psalm 23: 8.

Prayer.

Business Period: Announcement of the beginning success of the MISSIONARY TIDINGS campaign and plans for the further advancement of the campaign. Remind the members of the Society that June closes a quarter and that all regular offerings should be paid up to date.

Roll-call: Respond to roll-call with an item of interest concerning the National Convention at Portland, Oregon.

Offering: In this world it is not what we take up, but what we give up, that make us rich.

—Beecher.

Hymn.

SPECIAL HELPS FOR THE MEETING.

Leaflets: "Miss Ada Boyd," price 1 cent; "A Visit to our Schools," price 5 cents; "Industrial Missions," by Mrs. M. E. Harlan, price 1 cent; "Industrial Missions," by Jasper T. Moses, price 1 cent. The Annual Report found in the November MISSIONARY TIDINGS will give some help on the school work in India, Porto Rico and Argentina.

THE NEED OF THE PROPOSED INDUSTRIAL SCHOOL IN JAMAICA.

As many know, I spent three months in the winter in my first visit to the island of Jamaica and three months in the summer in my second visit. During both stays on the Island I visited nearly all the stations and rode over all the mountain trails at eastern end of the island, where our stations are located. The picture formed by the people in their little homes amid their beautiful and romantic natural surroundings, yet amid difficulties and hardships

of peculiar nature, is one of the most vivid memories of my past. I almost envy this people their salubrious climate and the marvelous beauty of their natural surroundings. At the same time I deeply sympathize with them as they struggle upward toward better things, bound, as they are, by customs and environment. Some things are in the favor of the black people of the island of Jamaica. Although they live in miserable thatch huts, yet so much of their life is spent in the open air which is washed by the breezes of the ocean, and the necessities of life call for so much haltful exercise and their food being so largely vegetable, they develop strong bodies and healthy brains.

After careful study of the situation I am convinced that a properly equipped and conducted training school in the island would be the surest and speediest way to bring true development to this people. In a matter of this kind great weight should be given to the opinions of the laborers on the field. All who have struggled with the difficulties of work in Jamaica unite in the opinion that there is a great need for an industrial training school. John Randall, who is one of the leading workers in Jamaica, and has been for years, was in the United States last summer and represented to some of the churches this need. Although living in Kingston, he has ridden those mountain trails so long and seen and felt the suffering of this people, and sought to relieve it for so many years, that it was well worth while to hear him plead for such a school for Jamaica. He not only looks upon it as a need, but as a necessity for the cause in the island. I wish you could have spent days, as I have, out in the Oberlin district, where G. D. Purdy and his good wife have spent years in isolation from the world in order to bring light to those who sit in darkness. He knows how little can be accomplished for the people believes and works among without all-round training for them. He knows the need of the gospel of skilled labor, and that without it those mountains so rich in soil cannot be made to yield their increase.

In my own brief study on the field of the needs there I saw things which emphasized an industrial training school as a necessity, if large results are to come from our mission work on this island. First of all, we have no rallying point for our workers. Kingston has been the place where they have most

often assembled, but there we only have the church and private homes. When there I often thought of our training school at Edwards, Mississippi, and what it would mean if such a home could be established in Jamaica.

I found that the Jamaica boys trained in the United States, while being of great help to their own people when they again went among them, yet a long industrial lines were always handicapped by the fact that much of what they had learned here was not practical for Jamaica. I am satisfied that if we had an experiment station, so the natives could study proper rotation crops and the raising of fruits and all that pertains to their peculiar condition in that land of rich soil and salubrious climate, it would enable them to vastly increase the returns of their toil. Considered from every standpoint, an industrial training school will be not only a great aid to our mission work in the island, but would be an incalculable value in the material prosperity of those coming under its influence.

Christian women of our churches, will you not make such an outpouring of gifts in this Jubilee year of your foreign mission work that this need of the Christian Woman's Board of Missions may be met along with many others.

C. C. SMITH.

THE BEST THINGS.

(Continued from Page 2.)

The farmer wakes with earliest light,
And toils in his field from morn till night;
No king could a worthier service yield,
"For even the king is served by the field."

Then, work and win! for the world is wide,
And its doors will open on every side:
Look not on the path with vain regret,
For "the best things haven't happened yet"
—"ZION'S HERALD."

HELPFUL TO ALL.

(Continued from Page 1.)

tion a means for gaining power. But to offset this they have the advantage of having gained their start in the missionary school where selfish ambitions were always curbed.

In fact we have every reason to believe that while now and then one will rise to such power with wrong ambitions, the predominating hope of the race will be the hope of Israel, the hope to bless all mankind by their conduct.

"OUR MOTHERS"

Colonel Higginson, when asked to name the incident of the Civil War that he considered the most remarkable for bravery, said that there was in his re-

giment a man whom every one liked—a man who was brave and noble—who was pure in his daily life absolutely free from the dissipations in which most of the other men indulged. One night at a champagne supper, when many were becoming intoxicated, some one in jest called for a toast from this young man. Colonel Higginson said he arose, pale, but with perfect self-possession, and said "Gentlemen, I will give you a toast which you may drink as you will, but which I will drink, if you please, in water. The toast that I have to give is, 'Our mothers.'" Instantly a strange spell seemed to come over all those tipsy men. They drank the toast in silence. There was no more laughter, no more song, and one by one they slunk out of the room. The lamp of memory had begun to burn and the name of "mother" touched every man's heart.—Independent.

DON'T LET THE SONG GO OUT OF YOUR LIFE.

Don't let the song go out of your life;
Though it chance sometimes to flow
In a minor strain, it will blend again
With a major tone, you know.

What though shadows rise to obscure life's skies
And hide for a time the sun;
They sooner will lift and reveal the rift
If you let the melody run.

Don't let the song go out of your life;
Though your voice may have lost its trill,
Though the tremulous note should die
throat,

Let it sing in your spirit still.

There is never a pain that hides not some gain,
And never a cup of rue
So bitter to sup, but that in the cup
Lurks a measure of sweetness, too.

Don't let the song go out of your life;
Ah! it never would need to go

If with thought more true and a broader view
We looked at this life below.

Oh, why should we moan that life's spring-time
has flown

Or sigh for the fair summer time?

The autumn hath days filled with paeans of
praise,

And the winter hath bells that chime.

Don't let the song go out of your life;

Let it ring in the soul while here,
And when you go hence it shall follow you
thence

And sing on in another sphere.

—SELECTED.

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor

Lesson for May 28.

Edited From Standard Bible

Lesson.

Lesson 9.

MICAH'S PICTURE OF UNIVERSAL PEACE.

International Peace Lesson Micah 4: 1-8.

GOLDEN TEXT.—"Nation shall not lift up the sword against nation, neither shall they learn war any more."—Micah 4: 3.

TIME.—The prophet Micah made his prophecies during the reign of Jotham, Ahaz and Hezekiah, 754-695 B. C. **PLACE.**—Micah doubtless prophesied in his native town, Moreshethgath.

INTRODUCTION.

This lesson is intended as a basis of study of the question of world-wide peace. The lesson itself is a prophetic promise of peace. There are scores of problems that must be solved before peace can become universal. A study of these problems and their solution will, together with a study of the lesson, fit you to contribute many things of interest to class discussion. Peloubet quotes a number of the world's leading warriors who regarded war with horror and emphasized the desirableness of peace.

Napoleon said: "The more I study the world the more I am convinced of the inability of brute force to create anything durable." Sherman said: "War is hell." Sheridan said: "By the next centennial arbitration will rule the world." Note down your convictions as to the obstacles that will have to be removed and the method of their removal before peace can become possible. Discuss the belligerent "streak" in human nature and say what you think should be done with it. In all of your investigations do not lose sight of the fact that the word of God stresses the principles of peace.

EXPLANATORY

1. **THE MOUNTAIN OF JEHOVAH'S HOUSE.**—The temple stood on Moriah, but this description includes not only Mt. Moriah, but all of Jerusalem. **SHALL BE ESTABLISHED.**—The vicissitudes through which Jerusalem had passed suggest anything but stability. She has sometimes been stable and sometimes fickle, but Micah sees the time when she shall be steadfast and unmovable. **AND PEOPLE SHALL FLOW UNTO IT.**—In the prophet's vision are the nations of the earth streaming toward Jerusalem in order to worship Jehovah. It is an ideal picture of the unity of God's people in Jesus Christ. The other prophets have pic-

tured Jerusalem as the world's religious metropolis.

AND MANY NATIONS.—The law of Moses had contemplated one nation; the gospel of Jesus Christ the supremacy of which Micah has in mind, contemplates all nations. Micah's prophetic vision was much larger than the actual vision of the Jews of Jesus' time. **AND HE WILL TEACH US.**—Micah sees the time when men will go to Jehovah for instruction—when they will seek his teachings instead of trying to avoid them.

AND HE WILL JUDGE BETWEEN MANY PEOPLE.—In the coming days Jehovah shall be appealed to and depended upon in all international misunderstanding. Nations will depend less upon their own wisdom and more upon the wisdom of God. The Gospel will introduce such wide spread faith in God's fatherhood and belief in man's brotherhood that divine arbitration will take the place of human bickerings.

4. **AND NONE SHALL MAKE THEM AFRAID.**—It will be a time of undisturbed peace; the promise of peace means much to a people who have been harassed and impoverished by war. **THE MOUTH OF JEHOVAH OF HOSTS HATH SPOKEN IT.**—The day had been when "thus saith the Lord" was sufficient to insure respect and obedience. The day will come when the same will be true again.

5. **FOR ALL THE PEOPLE WALK EVERY ONE IN THE NAME OF HIS GOD.**—In the earlier verses the prophet has been describing an ideal time in the future. He here drops back to conditions then present. The various nations were following false Gods and walking in paths of their own making and choosing. **WE WILL WALK IN THE NAME OF JEHOVAH.**—It behoves Israel considering the blindness of other peoples, to be steadfast in her allegiance to the one true God.

6. **IN THAT DAY SAITH JEHOVAH WILL I ASSEMBLE.**—In the days of the coming Messiah, described in earlier verses, the Lord will gather the foot sore wanderers the remnant of his scattered and shattered people—and make of them a strong nation. There is a sublime pathos running through this prophecy. the prophet's love for his people; his grief because of their doom, his righteous indignation because of their sins, his expectation of their restoration and his steadfast fidelity to God make it a rare and touching picture.

7. **AND I WILL MAKE THAT WHICH WAS LAME A REMNANT.**—See Isaiah 6: 13; 10: 20; 11: 11 and 24: 13. In spite of Israel's halting lameness she will furnish the "remnant" which by faithfulness, will become the stock from which the Messianic future will spring.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVI. Edwards, Mississippi, Saturday

May 27, 1911

No 18

HELPFUL TO ALL

The tendency to degeneration in our present political system is becoming more and more manifested. Go into almost any state of the union and you can pick out a set of men who have been reduced to a level where their sense of right seems to have entirely left them. The exposures that have been made in the past five years clearly shows that we have a problem. First it was Pennsylvania with its graft in its capital building, then it was Philadelphia and Pittsburg, and after many others comes Illinois with her scandalous senatorial election and Ohio with its almost untold depravity in bribery. Even our own state of Mississippi is furnishing its measure of graft and self gratification.

From this we learn that there are two things to gain power and another thing to learn how to use that power so as not to be dangerous to the possessor. It was this thought that Jesus had in mind when he said, "What shall it profit a man if he gain the whole world and lose his own soul?"

It is our opinion that our political system is organized on a wrong basis. The present method of entering the lists and contending for office is an appeal to selfishness. A man is compelled to go out and continually refer to his own good qualities and to his opponents bad ones, and it develops his selfish nature to such an abnormal degree that he is thenceforward incapable of correctly judging of his duties and obligations to his office. The result is that we have a lot of bribe takers and grafters.

Up to almost the present it has appeared to be confined to the professional politicians, but now we see many evidences that it is honeycombing its way into the rank and file of our citizenship. In Adams County, Ohio over 1200 voters were convicted of selling their votes. In one school district not one legal voter is left to elect school officers. In our own state of Mississippi a symptom is showing itself which is as evil as the other. Partizans are adhering to their respected candidates no matter what is revealed on their conduct and character which shows that they are an electorate that can not be depended upon to labor for the best interests of the state.

We relate the above for the purpose of show-

ing that the Negroes have lost nothing by being crowded out of politics. In fact, we think that they escaped complete destruction by being crowded out. They came out of slavery inexperienced and immature and they would not have been able to withstand the temptations that beset the politician. But when they were crowded out of politics, they were free to wrestle with the problem of their own development in the fundamental principles of life. Let us illustrate by a story.

Suppose two men would start to build fine houses. One would say I am not going to do such dirty drudge work as digging in the ground. I want to be a clean carpenter who gets three or four dollars a day and he begins to build right on top of the ground. The other says I will spend a few months to dig down on the firm ground and will there build a solid foundation. Afterwards he becomes a carpenter and builds his house a year after the other is done. But in a year or two the first house begins to settle all out of shape and soon falls, while the other stands straight for centuries. All depends on the work that was done at the bottom.

Let the Negro youth avoid the ambition either of entering the lists of state politics or creating a politics among his own race. Providence has fortunately cut out for him a work on a much higher plane, viz., the creation of an educational system that has for its object the redemption of a race. They are civilization builders. And who could wish for a more exalted work? If he had been left to his own choice he could not possibly have chosen as wisely as providence chose for him.

Then let the young men and women go to work in earnest. They have before them a great task, but they can do it.

They must resist the temptation of living like the crowd does.

2. They must resist the temptation of living the life of selfishness, or the life of the politician.

3. They must have their people into modest living, free from boasting and vaunting.

They must cooperate with all good, self-sacrificing people the world over.

THE GOSPEL PLEA

A RELIGIOUS NEWS PAPER

Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE

Published in the interest of the cause of
Primitive Christianity and the general interest
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.

Note from Our School.

The present student officers are as follows:—
(For the girls) Rosa Brown, Commander-in-chief;
Captain of Co. B, Malinda Sneed; Co. C, Nancy
Jennings; Co. E; Florence Blackburn. (For the
boys) Gentry Robinson, Commander-in chief; Cap-
tain of Co. A, Hyman Armstrong; Co. B, James
Rundles; Co. C, Robert Gooden; Co. D, Stanford
Matthews; Co. E, Richard Davis.

I presume "Helpful to All" will tell us about
commencement exercises, so the writer will not at-
tempt it.

We have a splendid garden. The boys have
been keeping it nice and clean.

The stand during Wednesday and Thursday of
commencement week did a thriving business espe-
cially in fried fish and ice cream.

The boys for a few days have been breaking
oxen; we have bought three yoke with which to
haul gravel and logs.

The prayer meetings for the Summer Term will
begin next Wednesday evening at 8:00 o'clock.
They will be under the direction of Deetsy Blackburn.

Eld. J. H. E. Thomas, of Greenville, Texas, at-
tended the Worker's Conference and commencement.

The work of the Summer Term began yesterday
at noon. There are more students enrolled than ever
before during a summer term.

The Summer Night School will start next Wed-
nesday night, with the following teachers: Presi-
dent Lehman, Miss Hunt and Miss Evans. We
trust that every student will do his best to make a
good record.

Last Thursday afternoon at the conclusion of
the Commencement exercises, E. W. Hunt one of
the graduates, of Castleton, Jamaica, was ordained
to the ministry.

Commencement Day was ideal,—the audience
large and orderly. It is estimated that not much
more than half could gain admittance to the Chapel.

The following teachers went to Vicksburg to-
day to visit the Military Park and the war ship
Idaho: Prof. and Mrs. Young, Prof. Prout, Miss
Evans, Miss Tyner, Miss Anderson. Harry Prout,
Paul and Karle Lehman, were also among the
number.

None of the teachers will leave for their vaca-
tion till next week. It is joy to linger at this beau-
tiful spot.

The Cumberland Telephone Co. is giving us an
other wire, and extending the line to Smith Station.

FATHER LEADS THE WAY.

Years and years ago, when I
Was just a little lad,
An' after school hours used to work
Around the farm with dad,
I used to be so wearied out
When eventide was come,
That I got kinder anxious like
About the journey home.
But dad he used to lead the way;
An' once in a while turn' round an' say—
So cheerin-like, so tender: "Come!
Come on, my son, you are nearly home!"
That allers used to help me some,
An' so I follered father home.
I'm old an' gray an feeble now,
An' trimbly to the knee.
But life seems just the same to-day
As then it semed to me,
For I am still so wearied out
When eventide is come,
An' still get kinder anxious-like
About the journey home.

But still my father leads the way,
An' once in a while I hear him say,
So cheery-like, so tender: "Come!
Come on, my son, you're nearly home!"
An, same as then, that helps me some,
An' so I'm follerin' Father home.

—John Talman.

PERSONALS.

We learn that Brother P. H. Moss, pastor of
the Church at Martinsville and teacher of Bible in
the Martinsville Institute, is holding a Meeting for
the Church at Chatham, Virginia. When the meeting
had been running for two weeks there had been 57
confessions.

Eld. J. E. Henderson of Dallas Texas sent in
his collection to the Workers' Conference. When
many more get to where they will do this, the work
forge ahead greatly.

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks

What is the supremest passion of your lives? Is it that you may give your lives in unselfish service to others? God grant that this may be the ideal of every life.

O—————O

Son—I could lift more than any man in my class at college, dad.

Father—Wa-al, son, s'posin ye take off ye coat an' see if yer kin lift th' mortgage off th' old place we put on it ter send ye thar.

A negro came running down the lane. "What are you running for, Mose?" called the colonel from the barn.

"I ain't a-runnin' fo'," shouted back Mose. "I'se a-runnin' from!"

—Selected.

THREE MEMBERS OF THE S.C.I. FAMILY— GRADUATES OF 1911, BY ROBERT GOODEN.

From homes that are severed far and wide,
From lands that are blest with the gospel's light,
From the loved abodes of their childhood days,
From families small to a larger one,
To a broader vision and a higher stand
To the place where truth and knowledge dwells
And their lights all darkness dispels
They are come—Students young and brave.

They have dwelt together for years,
And fair pages their records bear
In the home that to them was dear,
Where from their lives were removed all fears;
Into their hearts have flowed a stream
More lovely far, than earth's fondest dream—
A stream that refreshes the soul,
A stream that keeps the heart pure.

By teachers kind, they were taught
How life's battles by them must be fought,
How other lives by theirs must be blest,
And by them, starving souls must be fed;
Into life's broad field they are sent,
To the world as lights they are lent,
That they may brighten the paths of the sad
And teach men in humility to be clad.
They have set us examples good and uplifting—
In little deeds the right defending,
In simplest forms the wrong resisting,
In all things our teachers obeying;
Firmly in simplicity's path
Together for years they have walked,
Our seniors noble and true are they
Their actions doth merit our praise.

Side by side they stand—a band of three,
Who from the curse of our land are free,
Noble they are standing for a cause that's right,
Little dreaming the powers of darkness and might;
See them standing—Two gallant lads,
And by their side like a rose, stands a lass
Oh God, may their hearts be kept pure,
And their path-way-by Thee be made sure.

For them the scene is now changed
From them the hours of School days are passed
Out of the shades of night voices are calling
Calling for those who will stand for the right;
From our Institute dear, they are going,
But long in their hearts shall ring,
Peals of love for our teachers brave and kind
Whose names, a place in their memory shall find.

Well, have they used their chances
Each day improving their classes,
For dark problems they had no frown
And their labor with success is crowned
Firmly their choices they made,
Beautiful foundations have they laid,
Ours, like theirs, can be made strong
If only we shun things that are wrong.

From homes that are severed far and wide
From lands that are blest with the gospel's light,
They came, and their visions are widened
And now, as away the days are gliding
Our lives by theirs can be strengthened,
Let future difficulties with courage be met,
Their glooms let us quickly forget,
And God, our toils will abundantly bless.

A MORNING PRAYER

Let me to-day do something that shall take
A little sadness from the world's vast store
And may I be so favored as to make
Of joy's too scanty sum a little more.

Let me not hurt, by any selfish deed
Or thoughtless word, the heart of foe or friend;
Nor would I pass, unseeing, worthy need,
Or sin by silence where I should defend.

However meager be my worldly wealth,
Let me give something that shall aid my kind,
A word of courage, or a thought of health,
Dropped as I pass for troubled hearts to find.

Let me to-night look back across the span
'Twixt dawn and dark, and to my conscience
say—

Because of some good act to beast or man—
"The world is better that I lived today."

Selected.

Reports From the Field.

Mississippi

Dear Editor of GOSPEL PLEA: I am again sending in the works of our Lord's Day School May 7, 1911. School met at 10:30 a. m. Song for opening, No. 58, Sing His Praise. After song the Supt. repeated the 23 Psalm. Then the roll call of officers and teachers of the school. Song by the school; Prayer by Rev. Hampton Clark. The lesson was read by the school. Roll call of the scholars. Classes divided and taught by teachers. Scholars present in class No. 1, 10; Class No. 2, 15; Class No. 3, 8. After classes we had a talk on the lesson by Mrs. Hester and A. J. Allison. After their talks, school was dismissed without a song by Rev. Preston Claiborne.

Yours in Christ,

HANNAH ALLISON.

GOD'S BIRD.

The educated daughter of an Omaha chief tells the following story. It illustrates the method by which the red man trains his children:—

I remember the first time I ever heard the name of God. I was a very little girl, playing about the tent one summer day, when I found a little bird lying hurt on the ground. It was a fledgling that had fallen from the tree and fluttered some distance from the nest.

"Ah," I thought, "now this is mine." I was delighted, and ran about with it in my hand.

"What have you there, Lugette?" said one of the men who was at work in the field.

"It is a bird. It is mine," I said.

He looked at it. No it is not yours. You must not hurt it. You have no right to it."

"Not mine?" I said. "I found it. Whose is then?"

"It is God's. You must give it back to him."

I did not dare to disobey. "Where is God? How shall I give it back to him?"

"He is here. Go to the high grass yonder, near its nest, and lay it down, and say, God, here is your bird again.' He will hear you."

I went to the tall grass, crying and awed, and did as he bade me. I laid it down on the grass in a warm, sunny spot, and said, "God, here is your bird again."

I never forgot that lesson.—SELECTED.

A SWEET VOICE.

O father, I wish I could sing! It is so nice to give pleasure to people. Florence sang at the

club to-day and we all enjoyed it so much. She sings every night to her father, too. I'd give anything if I could, but there's no use wishing. There isn't any music in me."

"Is that so?" asked the father, taking her wistful face between his hands. "Well, perhaps you can't sing. But don't tell me your voice has no music in it. To me it is full of music"

"Why, father, how can you say so?"

"Almost every evening," answered the father "when I come home, the first thing I hear is a merry laugh, and it rests me no matter how tired I am. Yesterday, I heard that voice saying, 'Don't cry, Buddie; sister'll mend it for you.' Sometimes I hear it reading to grandmother. Last week I heard it telling Mary, 'I'm sorry your head aches. I'll do the dishes to-night.' That is the kind of music I like best. Don't tell me my little daughter hasn't a sweet voice!"—UNIDENTIFIED.

Arkansas

Dear Editor: Please allow space in your valuable paper for the publication of our work there. We are still in the faith both in words and deeds. Our rally began the 1st. Lord's day in April and closed the 1st. Lord's night in May. Our pastor asked that each male member make a personal offering of \$4.00, each female \$2.50. The following is the personal offering by male:

C. Davison	\$4.00
S. Bridgewater	4.25
Eld. Crittendon	5.75
Leslie Bridgewater	1.00
Eva Churchill	2.00
Rosa Palmer	1.00
Measy Cooper	5.00
Lora Bridgewater	2.50
Lucy Bridgewater	3.85
Ida Glass, Raised by socials:	7.00
Measy Cooper " "	10.75
Lora Bridgewater " "	8.80
Individual offering by white brethren:	
J. F. Hopkins	.25
J. H. Jardine	2.00
W. H. Vance	2.00
E. O. Ellis	1.00
Jessie Churchill (colored)	4.46
By white Christian Church	15.05
Grand total from all sources	\$81.22

This report stands open for correction on the part of those concerned.

E. D. Crittendon Secretary.

Eld. J. W. Murray. Pastor.

Arkansas

Editor of the GOSPEL PLEA: please allow space in your valuable paper to say a few words about the Sunday-school through the State of Arkansas. First I want to say that our last Sunday-school board met on Saturday before the fourth Sunday in April with the Argenta Christian Church. The house was called to order by the writer at 1-30 p m. Song and prayer; All the members were present so we entered into discussions and plans for the best things for the schools. No new plans were suggested only that we would try to get all the superintendents of the different schools to fall in line and try to get the Sunday-school to carry out the first suggested plans that were placed before the different schools at the beginning of the year. Now Superintendants I hope you have not forgotten the plans that were related to you through the plea and also by our most worthy Sunday school State Evangelist, Bro. M. M. Bestick who is trying to build up the schools that are dead and to give life more abundantly to the one that has life. Our plans were 1st. school on time, 2nd. Christians in every school, 3rd. an increase in membership. Motto: Each One Gain One. Now we hope that all the schools at large through out the state will join in one class and try to carry out the plans as near as possible.

Now dear Superintendants I hope you will keep in mind that our Sunday-school convention will be the 4th. Saturday and Sunday in July and we are expecting all the Sunday schools to be represented in that convention. Do not fail to send at least one delegate from your school. We hope that you will remember the things that were related to you as co-workers in the Masters kingdom hoping to hear some of the Sunday school superintenders if not all before the Convention

Your brother in Christ,

PORTER WORLD.

Sunday-school State Chairman.

Texas

GOSPEL PLEA: The services at Kilgore with the Corinth Church Yesterday May 14, were good. Audience large, one accession by confession and baptism. Collection \$16.50.

I organized an Auxiliary to the C. W. B. M. we will soon place an excellent instrument in the I have already organized a Choir. I took occasion address the audience at night on the work of the S. C. I. and its present Commencement. We have a young man, R. B. Jacobs there, of whom we are

proud.

Yours for success

M. T. BROWN.

POLLY'S PHILOSOPHY

Polly is just a plain, unambitious African retaining all the characteristics of her race. And yet she is something of a Philosopher, as the following story shows: Once the merry-go-round visited the town where she lives. It had been there for a month, and nearly every body in town had taken a ride. Polly's mistress said to her one day: "Why is it, Polly you haven't been on the merry-go-round?" "No, indeed," replied Polly. "You don't ketch me ridin' on them things. Whenever I spends my money for a ride, I wants to go somewhar. I don't to get off right whar I got on.

When I heard that simple-minded Negro's speech, I said to my-self, how many of us go through life deceiving ourselves, paying out our hard-earned money without getting returns! How many there are just riding around in a circle-getting off right where they got on! Riding ourselves to death going nowhere! How many of us foolishly spend our money for that which is not bread! Brethren, when we spend our money, let's be sure to get something. When we ride, let us go somewhere.

L. H. Rice

Columbia, Mo.

THE WHITE LIFE IN A SIN-STAINED WORLD

A traveler went with a party into a coal mine. On the side of the shaft a perfectly white flower was growing. "How is this?" exclaimed the traveler. "Here where coal dust is continually flying about, how can this little plant remain so pure and white?"

"Look here, sir," said a minee, and as he spoke he threw a handful of coal dust upon the plant. Not a particle remained upon it. Then the visitors repeated the experiment with exactly the same result—the coal dust would not cling.

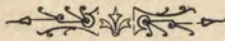
On the white plant there was something that appeared like a fine enamel, and to this not the tiniest speck could adhere. Living there amid clouds of black dust, its snowy whiteness remained unchanged.

Beautiful as is the thought of this pure blossom, it is not so lovely as a white life in a sin-stained world. Let us remember that the same God who made and kept the little plant stainless amid clouds of black dust, can make our hearts pure, and keep our lives free from sin.—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

Annual report of the work of the colored auxiliaries from the various states.

Texas, Mississippi, Arkansas, Ohio, Missouri, Louisiana, Oklahoma, Alabama, Tennessee, Florida, South Carolina, North Carolina, Kansas, Kentucky, and Indiana. The fourteen states report seven hundred (700) members.

Gained members	95
Number of Missionary Tidings	62
Added new Auxiliaries since our last conference,	10

The new Auxiliaries were gained in Texas, Mississippi, Arkansas, Ohio, Alabama, Kansas, and Oklahoma.

Grand total of money raised is something over,	\$400.
Number of Auxiliaries,	53.

We have three state organizers on the field, Mrs. Alphin of Texas, Mrs. Hattie Griffin, of Mississippi, and the writer in Arkansas. Miss Roxie Sneed is doing some missionary work in Alabama. Bro. D. L. McMickens has organized some three or four Auxiliaries in Ohio. The missionary work is slowly awakening to the sense of its duties among the Negroes of the various states.

Negro schools five and the total of schools run by the C. W. B. M. is fifty nine.

Total number of Auxiliaries 2728 and they are helping in 34 states. Number of C. W. B. M. women both white and colored are 73609, only 700 colored.

MRS. SARAH L. BOSTICK, President.

Mississippi

(READ BEFORE THE CONFERENCE.)

Sisters of the C. W. B. M. and visitors this is to let you know I am yet alive in this great work. It has been sometime since I have been with you in person but in mind and spirit I've been with you. Tongue can not express my interest in the work.

When I remember this is a mission work and

when we did not appoint it ourselves, the commandment is "Go ye into ALL the world and preach the gospel to every creature.

Dear Sisters, we all cannot go but let each assist in sending. Though it be but the widow's mite it will be precious in the sight of Jesus.

We need not fear or be discouraged. Let us have Elijah's faith. We know what his faith in God accomplished. Let us be more determined, having the zeal of God and not of man.

Dear Sisters, I pray for the success of this great mission work today and forever. I pray that the love of God may go from heart to heart, and that the spirit of God may be with you, enabling you to speak with unknown power.

I hope in days to come this work may be as "bread cast upon the waters."

The voice may sound throughout the world "Who will go?" and the answer resound, "Here am I send me, send me."

As I now represent the auxiliary to the C. W. B. M. of Hermanville I feel in no way ashamed. I represent one alone, standing in the field for Christ and the work. I say if I never meet with you in another meeting I want you to remember me as one of the C. W. B. M. workers trying to do all in my power to make it a success among my people.

Let us love one another, let us continue in the work.

I send to this meeting one (\$1.00) dollar. It is a mite, but I pray the Lord's increase. With joined heart and hand in this work today dear Sisters.

I am yours for the work,

Sister Julia Flowers.

Help other people grow, and you will be amazed and delighted to see how much larger and more robust you have yourself become. Every time you lead a wanderer along the Godward path, your feet become familiar with the way and stronger to walk therein. Every time your arm steadies a stumbling one or lifts a fallen, it becomes sinewy for the bearing of its own burdens and for warding off the attacks of evil. Only idle hands and hearts are dwarfed and weak.

—SELECTED

BE KIND TO THE LIVING.

If we all would think and feel, speak and act, as kindly and lovingly in every-day life as we do at funerals, what a heaven we should have on earth. If we only could appreciate each other as fully in life as in death, how much the aggregate of human misery would be diminished and the sum of human happiness increased. But, alas! how much kindness comes too late, in funeral eulogies and cemetery scenes.

A husband weeps, broken hearted, over the lifeless form of his wife, breathes out the most radiant tones of affection, showers his kisses on unanswering clay, covers the casket with flowers and keeps her grave green and bright, when it is too often whispered that he was not always thus considerate, affectionate, and kind while she lived. "Poor, dear woman," said one of them, "she bore with me for forty years."

This post-mortem kindness comes too late. It is a poor compensation for former neglects. After the eye is closed, the ear cold and the heart still in death how vain are all kind offices. But oh, if these flowers, kisses and kindness could have been strewn along the path way of life instead of along the path way of death how bright and joyful might that path way have been. The kind things you intend to say and do, say and do them now.

"It is better to buy a small bouquet,
To give to your friend this very day,
Than a bushel of roses, white and red,
To place on his casket when he is dead."

A husband carefully and tenderly placed a flower in the pale still hand of his dead wife, when some one remarked, "That is the first flower he ever gave her."

The living and not the dead need our kindness. Let us break our alabaster boxes among the living and thus make them happier and better. Let us appreciate our friends and kindred while they are with us and not leave this for funeral eulogies and cemetery scenes. Let us show at least as much appreciation and kindness in the city of the living as we do in the city of the dead.

A darling little girl approached the lifeless form of her grandfather, and taking his cold hand exclaimed:

"Dear grandpa, you know I was always good to you while you lived." It is worth more than a world to say that to our departed friends. No fulsome praise of the dead can bring such comfort as that.

A wife parted with her husband at the cottage door in the morning with a little unkindness. He offered a kiss of reconciliation, but she refused it. He was brought home dead at noon. She threw up her arms and exclaimed with frantic grief.:

"O God, if I had only spoken him fair this morning!"

Let the law of love and kindness reign perpetually in our hearts and in our tongues. Let not appreciation and kindness come too late. Let wedded souls be always true and kind to the uttermost. Keep sweet, and sweeten others with kind thoughts, words and deeds. This will make a happy home, a peaceful church and a better world.

"Oh, friends I pray tonight,

Keep not your kisses for my dead cold brow;
The way is lonely, let me feel them now.

Think gently of me, I am travel-worn,
My faltering feet are pierced with many a thorn;

Forgive, oh hearts estranged forgive, I plead.
When dreamless rest is mine, I shall not need
The tenderness for which I long to-night.

SELECTED.

THE CHRISTIAN GENTLEMAN

He is above a mean thing. He can not stoop to fraud. He invades no secret in the keeping of another. He betrays no secret in the keeping of another. He betrays no secret confided to his keeping. He never struts in borrowed plumage. He never takes selfish advantages of mistakes. He uses no ignoble weapon in controversy. He never stabs in the dark. He is not one thing to a man's face and another behind his back. If, by accident, he comes in possession of his neighbor's counsels, he passes upon them an act of instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eyes are sacred to him. He invades no privacy of others, however the sentry sleeps. Bolts and bars, locks and key, hedges add pickets, bonds and securities, notices to trespassers, are none of them for him. He may be trusted alone, out of sight, near the thinnest partition—anywhere. He buys no offices, he sells none, he intrigues for none. He would rather fail of his rights than win them through dishonor. He will eat honest bread. He tramples on no sensitive feeling. He insults no man. If he have rebuke for another, he is straightforward, open, manly, he can not descend to scurrility. In short, whatever he judges honorable he practices toward every man.—Unknown.

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor

Lesson for June 4,
Edited From Standard Bible
Lesson.

Lesson 10

ISRAEL'S PENITENCE AND GOD'S PARDON.

Hosea, 14.

GOLDEN TEXT.—"Thou art a God ready to pardon, gracious and merciful, slow to anger."—Neh. 9: 17.

TIME.—During the close of the reign of Jehoboam II, whose reign terminated about 792 B. C.
PLACE.—The place can not be located more nearly than the northern kingdom.

INTRODUCTION.

The mountains of Lebanon, lying north of Israel, along the seashore of Phoenicia, were famous in ancient history for the vigorous growth of its cedar-trees. Not only Israel in the days of Solomon, but the Assyrians, as far off as Nineveh, resorted thither for timbers to construct their great palaces, and the latter had to transport them over land for hundreds of miles. The immense size to which many of these trees grew required that their roots should strike very deep in the earth, and this suggests the comparison in verse 5, in which Israel, in its promised solidity as a nation, is compared to these trees in being deep rooted.

The best way for you to prepare your lesson for today, is to get a clear view of Hosea and the purpose he has in mind. Read the whole book and if you have the time, read it more than once. The Bible is the most wonderful book in the world, and it is better to read it, than to put more thought to what people say about the Scripture. People miss much of its beauty and strength by reading it from a broad sense of duty rather than from a keen sense of anticipation. Select some topics for special research select an important one from the lesson of your own accord and "post up" on it in advance.

EXPLANATORY

1. O ISRAEL.—Hosea is the first named of the six Minor Prophets. He was a prophet both of and for the children of Israel, and seemingly, was not interested in Judah. He saw Israel's impending doom and sought to ward it off. **RETURN UNTO JEHOVAH THY GOD.**—The message of most of the prophets was a message of repentance. "Turn" and "return" are familiar words in their warnings.

TAKE WITH YOU WORDS, AND RETURN UNTO JEHOVAH.—In the worship of Israel, repentance was characterized by gifts to Jehovah. Hosea urges repentance, but instead of the sacrifices and burnt offerings they would naturally bring, he urges "words" bearing the sincerity of a contrite heart. **TAKE AWAY ALL INIQUITY AND ACCEPT THAT WHICH IS GOOD.**—Forgive the bad and receive the good. The petition Israel is here urged to offer is precisely that which God's wayward children should offer at all times.

3. **ASSYRIA SHALL NOT SAVE US.**—Hosea urges Israel to admit to Jehovah that Assyria, with all her military powers, and her variety of gods, is unable to save. **WE WILL NOT RIDE UPON HORSES.**—He pictures them as pledging Jehovah not to longer depend upon the horses of Egypt or any other foreign power. What are Egyptian horses and Assyrian military tactics when matched against the Jehovah of hosts? **NEITHER WILL WE SAY ANYMORE TO THE WORK OF OUR HANDS.**—A strong and vigorous ideal is portrayed in the prayer the prophet urges upon Israel. It urges them to absolutely cut loose from all idolatry. **FOR IN THEE THE FATHERLESS FIND-ETH MERCY.**—Not only negative virtue, but positive, are promised. Their hands are to be dedicated to a ministry that means something.

4. **I WILL HEAL THEIR BACKSLIDINGS.**—Hosea now turns from the prayer which he urges upon Israel to Jehovah's answer. This answer is being given to those who are striving, through Christ to fulfill the purposes of God as they were unfolded by the faithful in Israel. **I WILL LOVE THEM FREELY.**—Not requiring the gift of animal sacrifices, but only demanding the faithful life just portrayed, God promises the free bestowal of his love. "The love of God is written in the birth of Christ upon the face of history"

5. **I WILL BE AS THE DEW UNTO ISRAEL.**—The scarcity of rain made heavy dews or "night mists" a god send. Dew, therefore, was metaphorically expressive of blessing. **HE SHALL BLOSSOM AS THE LILY.**—The Oriental mind reveals an imagery. The lily suggested beauty, purity, grace and rapidity of growth. **HIS BEAUTY SHALL BE AS THE OLIVE TREE.**—The harvest of the olive comes only to a long patience. The young plant is carefully cultivated for seven or eight years before engrafting and even then for three years more before it bears fruit, but it is only after fifteen or twenty years that it reaches its full value.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVI. Edwards, Mississippi, Saturday

June 10,

No 19

WORKERS CONFERENCE AND COMMENCEMENT.

The closing exercising of 1911 are now a part of the records of the institution. While there is yet much room for growth and development, we are highly pleased with what was done and especially what was revealed in the course of these meetings. When we learn definitely what the true conditions are we are well on our way towards the accomplishment of greater things.

The baccalaureate service on Sunday morning was well attended and it was truly a devotional meeting. Our young people always look forward to this meeting with much interest and there was no exception this year.

In the afternoon Mrs. Maud Jacobs Brown of Columbus, Mississippi, the state organizer of Auxiliaries came to see the exercises through, and her presence was a great inspiration to the work. She attended all the meetings and gave one interesting talk.

The Junior program was well rendered on Sunday night. The Juniors of the Church of the Southern Christian Institute are wide awake and deeply in earnest. The collection amounted to \$26.00. For a number of years this Junior Society has given \$100 annually.

On Monday night the night school gave an exhibition of its work. This night is composed of those who are working the first year and go to school at night. Their motto, "Toiling upward in the night" was prominently displayed. The exercises were creditable and showed what there has been done in that department.

On Tuesday morning the Women's Conference convened with a better attendance than ever before.

The addresses were of a very high order and showed a conception of the work that was truly inspiring. It was never our privilege to attend a woman's missionary meeting where the addresses were more uniformly of a high order than was the case at this meeting. It would give us special pleasure to mention the contents of each one of these addresses but we hope to publish most of these in the PLEA.

The regular Workers' Conference convened on Tuesday night with Elder K. R. Brown and Zach H. Howard acting as president and secretary. It has been our custom to never place any one on the program till we had a definite promise from him that

he would be present and we followed this custom this year. But we were disappointed in a number of instances. However we know definitely that a number of these met with circumstances that precluded their coming and it is possible that this was the case with all who failed to appear on the program as designated.

Nevertheless we never had a better program than was given this year. Sec. C. C. Smith gave a powerful discourse on Tuesday night in the place of Elder William Alphin. On Wednesday forenoon Elder K. R. Brown gave a talk which was a great help to all present, and speeches were given by Richard Davis, Hampton Griffin and J. H. E. Thomas of Greenville Texas.

The collection at the Men's Conference was \$17.02 and at the Women's Conference \$36.00. This made a total collection for the work of \$79.02. This we regard as a good showing, considering all the circumstances.

On Wednesday afternoon was held the Annual Farmer's meeting and the attendance was larger than ever before. C. R. Young, Superintendent of the Agricultural Department gave a highly instructive talk on the value of manures and crop rotation. Willis Prout, Superintendent of Mechanical Industries gave an intensely interesting address on farm mechanics. After the program was closed all went out to inspect the various industries. Everybody went away expressing joy at the good meeting.

The Alumni Association had its annual reunion on Wednesday night and it is one candid judgement that it was the best yet held, notwithstanding the fact that a number were kept away on account of sickness and inclement weather.

On Thursday forenoon were held the promotion exercises. The program was intentionally made shorter than usual and all enjoyed it. There were seven in the class representing, Mississippi, Texas and Liberia, Africa.

In the afternoon a vast throng were out to see the graduation exercises. The class consisted of three. Rosa Viola Brown had the Salutatory and Eric Walworth Hunt the Valedictory. Hampton David Griffin was the third, finishing the Bible course. Gentry C. Robinson who would have finished with this class had he not remained out to work, read an original poem entitled "Children, there is

(Continued on Page 7.)

THE GOSPEL LEA

A RELIGIOUS NEWS PAPER

Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE
 Published in the interest of the cause of
 Primitive Christianity and the general interest
 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.

Notes from Our School.

Prof. T. M. Burgess and wife started on a long journey to see New England kinfolks at Portland, Maine. They go by way of Joliet, Illinois where they will be joined by their daughter Reba and Mrs. Burgess' mother, Mrs Barber, when they will take the Grand Trunk railroad by way of Port Huron, Toronto and Montreal, Canada for Portland Maine. They will probably stop over a few days at Niagara Falls, Thousands Islands and Montreal. With them went Miss Gardiner as far as St. Louis who was the last of the teachers to leave.

Those boys and girls who remained for the summer's work are now busy at their tasks. The Chicasaw plums were almost a failure so one of the girl's enterprises failed but they are getting up a nice lot of blackberries. The young men are now busy putting the concrete into the wall for Smith Home. The planing mill is running daily on flooring and other mill work. The printing office has just gotten off a catalog as a special issue of the Plea. The Agricultural department has just gotten a new binder and the oats crop has been reaped. We also cut oats for three of our neighbors. While a self binder costs a good deal, if we should buy the grain that we reap it would cost more in one summer than to buy the reaper. In fact we have spent enough each year during the past four or five years to buy one.

A government agent is here supervising the placing of a cattle dip. Cattle raising under Texas fever conditions is an unprofitable business. We have just lost one of our new oxen and a thorough bred bull from that cause. When this dip is done we hope to see the last of Texas fever and then we expect to see cattle raising become profitable.

We are putting cement tops on all our cisterns with a view to putting in pumps and then we expect to carry out the order of the state board of health to have individual drinking cups. They have ordered

that no railroad, and public and private school shall be allowed to furnish public drinking cups.

Eld. K. R. Brown is now in Muskogee, Oklahoma holding a meeting. Oklahoma is a great field. Thousands of colored people have gone to that territory and there are no churches. Our prayers go with Brother Brown in his effort to build up the work in that New State.

Last week we made the S. C. I. Catalog an issue of the Gospel Plea. We trust all our readers will be able to make use of it. Either by giving it to their children or giving it to those who have children who ought to go to school.

Prof. A. J. Thomson writes;—"On the published program of the Missionary Convention of the Colored Churches of Kentucky, to be held July 19-21, 1911 I see that out of the 16 names appearing on it 8 are those of former students of the Louisville Christian Bible School."

This certainly speaks much for the work of the Christian Bible School at Louisville, Kentucky. Many young men ought to lay their plans now to attend school this fall.

Mrs. William Alphin writes that she waited to the last moment for some money that did not come in order that she might attend the Workers Conference. We very much missed her at the meeting and hope she may attend another year.

Eld. K. R. Brown has a call to hold a meeting in Oklahoma. We trust he may go. There is a great field open in that new state.

A Church is being organized in New Orleans, Louisiana and they will probably want a meeting held soon. There ought to be a good Church in that great city.

Mississippi

Dear Editor:—Here I am sending in the work of our Lord's Day School. May 21st 1911 school opened at 10:30 a. m. Song 245, after which the scholars repeated the 23 Psalms. Then one verse of a song was sung. Prayer by Hampton Clark. The roll was called and classes divided and taught by the teachers.

Class No. 1 was taught by Miss Rebecca West, No. present 3; class 2, No. present 9; class 3, No. present 6. After the classes recited school was dismissed by Hampton Griffin.

Yours in Christ,

Martin

Hanna Allison.

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks

Our readers have and equal interest with us in the upbuilding of this great educational plant. If any one can use other copies of the catalog, drop us a card and we will send any amount of sample copies.

Our Commencement is now over and we are doing our summer's work.

The Commencement was very good. Elder K.R. Brown was with us and he did a deal of good.

Some of the Calhoun teachers were out with us doth days. And Prof. V. W. Barnette and his corpse of teachers were with us on the Evening of the 11th. they did not get here in time to witness any of our exercises but they were here in time to hear a grand sermon by Bro. Brown.

All have left for their homes. Mrs. Franklin and Mrs. D. C. Brayboy are visiting Mississippi to be there in time for the Commencement at the S. C. I. We wish them a nice time.

Mrs. Carrie Brooks, was buried May, 19, her funeral was attended at the Salem Church. She leaves a husband, one child and quite a number of brother and sisters to mourn her lost.

Our corn is beginning to look fine now. We will soon harvest our oats they are very fine.

TOPICS FOR Y. W. C. A.

June 25, "How To Make Other People Happy."

Ellen Johnson.

July 2, "Living For Christ."

Alberta Henry.

July 16, "Patience."

Irene Sneed.

July 23, "If We Had But a Day."

Mattie Robinson.

July 30, "The Inner Life."

Rosa Brown.

August 6, "God's Temples."

Deetsy Blackburn.

August 20, "Things To Forget."

Oletha Brown.

August 27, "The Habit of Private Devotions."

Gertrude Coin.

September 3, "True Womanhood."

Mable Hicks.

September 17, "How God Leads."

Bertha Bridges.

September 24, "How Can We Best Help Our School."

Pandora Thomas.

Mississippi

Dear Editor, a word about the Lum Graded School. We left Port Gibson on the 8th and on the morning of the 10th we arrived at Calhoun. One of the students met us. From there we traveled in a buggy to the school. We arrived just in time for the splendid dinner. Bro. Franklin and the teachers were on the lookout, as they had expected me the evening before, although we went as fast as we could, going the route we did: there is a quicker route.

At three o'clock p. m. the house was declared in order for Parent's Meeting. The teachers and parents spoke. Several of the teachers from Calhoun Industrial School were present.

The writer delivered the Class Address, tried to impress upon them a life of service. The school is doing real good work. Prof. Franklin deserves much credit for the work that is being done. In fact, the school has a real good faculty. Miss Sneed, Mr. Brooks, Miss Evans and Miss Tyson, last but not least Mrs. Franklin the matron. The boys and girls seem to be happy as they glide to their work. If our people could only realize the worth of our schools they, I am sure, would give more when an appeal is made. At night we spoke to a crowded house; tried to deliver them a message from the Lord. After same service we were introduced to Prof. Barnett. At one time he was Principal of the Lum Graded School. Friday night Prof. Franklin and the writer drove over to Mt. Willing. We preached the word of Truth. Quite a number of white people were out, and gave the very best attention. Saturday morning we were ready to leave for Mississippi. Just before we were ready to start Prof. Franklin handed a nice donation which exceeded expenses, not including two nice collections which were lifted. I was in every way well pleased. From there we came to the S. C. I. to assist in the ordination of Bro. Hunt, arriving at the S. C. I. at 9 a. m. Sunday morning. The ordination was deferred until Thursday.

Wednesday the women Conference convened at the S. C. I. Sister Bostick was present and presided over the meeting. The meeting was good. We raised more money than ever before.

(Continued on Page 7.)

Reports From the Field.

Georgia

Dear Editor: Please allow me space in your columns to say a few words to the brethren of the Churches of Christ in Georgia.

Dear brethren, doubtless a good many of you have been looking and listening to hear some things through the PLEA of our work in Georgia. I have been very anxious to write but I have been somewhat delayed in hope of being able to report some very effectual work, but I haven't been able to do so thus far. However I hope to be able to give a full summary of my work in my next quarterly report.

Now brethren the time is fast spent and I can not be silent any longer I must speak of the conditions of affairs just as I find them.

No evangelist can well succeed in his work without the cooperation of his brethren. A hint to the wise is sufficient. We cannot dwell long upon the past. The solemn present and present duties confront us and bid us to turn our eyes to the future. I will admit that our forces are weak and our struggles are great, but instead of being discouraged we ought to be inspired to put forth stronger efforts. How sad it is that so few of us know our capabilities.

Dear brethren I insist that we consider our ways, turn from our folly, and make the best possible use of the time that is yet before us, though it be short and our next State Convention is not far distant.

Dear brethren the work that is being carried on by the whites of the Churches of Christ in behalf of our education, and christianity are really too great for us to be as slothful as we are. So let us learn to use the time well as it passes and the opportunities well as they come to us.

Let us learn to live up to present duties both morally and religiously. Let us keep well a beat of time, and allow the new streamers of truth to flow more constantly through our hearts. Tim. 22:3. Paul said therefore my son endure hardships as a good soldier. My brethren in the providence of God we are called upon to give our thoughts, our energies and our lives for the salvation of others.

How fully we shall solve the problem and how well we shall cope with the duties, depends upon how fully we understand our selves and our responsibilities. What we shall accomplish in our present missionary years work depends upon the amount of physical power and enlightened thoughts that we put in to the work.

My exhortation is let us be more and more doing Christians, let us labor more and more to show forth the praises of Him that has intrusted us with such a great work. Yes, I say a great work because the man or woman that turn a soul to Christ does the greatest deed performed by man. A man or woman never did and never will do any other act so great as leading the lost ones to the Kingdom of Zion. You will never be ashamed of having induced a sinner to come to Christ. So let us let our lights shine, and in so doing many will come and say "Let us go up to the house of the God of Jacob for He will teach us his ways and we will walk in his paths."

Inclosed you will please find a money order for fifty cents to begin my subscription for the GOSPEL PLEA.

ELD. M. YAPP, State Evangelist.

EASTMAN.

Mississippi

In view of the fact that the efficiency of the different auxiliaries is the secret of our success, we recommend that great stress be laid well upon the good work of auxiliaries already organized as well as upon the necessity of forming new ones. We recommend that every auxiliary, if not already doing so, be urged to hold regular monthly meetings, each auxiliary determining for itself the best time and place for these monthly meetings, that as little as possible be said to those outside the auxiliary about their duty to join but that the meetings be made interesting that they will catch the inspiration and will want to help the great cause of missions by giving at least fifteen cents a month. We recommend that each auxiliary be advised to use the secretary and treasure's books which may be procured from Mrs. Harlan for 25 cents each, that each member may be easily shown at any time just how much of the \$1.80 required for the year, has been paid into the treasury.

We recommend that the state organizers secure a report from the different auxiliaries of all money raised and that special stress be laid upon that sent into headquarters, until the number of auxiliaries become so great as to make her report cumbersome, we recommend that the essential points of each auxiliary be incorporated in the organizers report given at this conference. Unless the auxiliary has a representative at the conference who can give a full report of the work it has done and the money it has raised, we recommend that aside from the delegates whose way to this conference is paid by the auxiliaries, volunteers be asked for, who will come and pay

their own way that the attendance at our conference be increased from year to year and the great cause for which we labor be given a greater impetus.

Committee, Mrs. J. B. Lehman,
Mrs. M. J. Brown,
Mrs. Callie Brayboy.

Minutes of Women's Meeting held at the S. C. I. May 16, 1911.

At 9 a. m. the conference opened with a good delegation of women present.

Mrs. Sarah L. Bostick presiding. After song prayer was offered by Mrs. Callie Brayboy then followed song 53. After which address of welcome by Mrs. Celeste Howard S. C. I. Responded to by Mrs. Sarah Blackburn, Port Gibson.

Then followed an excellent address. The Redemption of man through the Redemption of woman by Miss Inez Humphery.

We then listened to a beautiful Solo Somewhere, Sometime by Esther Moss.

Next the report of different States; Mississippi given by States organizer Mrs. Hattie J. Griffin. From May 1910 to May 1911.

Auxiliaries organized 2, total No.	9
Members added	25
Number of Tiding taken	20
Quarterly Meeting	3
Conventions	1
Rally Meetings	6
Addresses	15
Paper read	5
Letters written	45
Cards written	25
Money raised by Auxiliaries	\$100.
Money received	\$11.30

State Pres. Mrs. Sarah Blackburn,
State Sec'y. Mrs. Cora Green.

Alabama's report, Mrs. Smith being absent it was read by Mrs. Callie Brayboy.

Dear Workers,— I regret so much that I can not be present in this meeting to make a report in person.

The work done the past year was not all we had hoped for but we are still pressing on.

Number of Members	53
Number of Auxiliaries	4
Aux. organized	1
Number of Tiding taken	8
Money raised for General Fund	\$6.25
Money raised for State Fund	\$16.63
Sent to the Conference	\$2.00
Cost of mailing letters and Literature	.63
Total amount raised	\$24.88

Hope this will be a grand meeting and much good will be done. I shall pray for the success of the meeting while you are in session.

State Pres. Mrs. Annie Smith.
State Sec'y Mrs. Callie Brayboy.

Report of Tennessee was called for.

Mrs. E. A. Martin being absent no report was made of the work in that state.

Report of Arkansas read by Mrs. Almond Jones.
From May 1910 to May 1911.

Days spent on the field,	122.
Miles travelled.	1221.
Places visited,	21.
House to house visits,	10.
Lectures given,	4.
District meetings visited,	3.
Board meetings,	4.
Auxiliaries organized,	2.
Auxiliaries disbanded,	3.
Total No. of Auxiliaries,	8.
Number of members,	98.
Gained,	15.
Life members,	1.
Number of Tidings taken,	21.
New subscribers gained,	14.
Subscribers added to Gospel Plea,	15.
Cards written 115,	Letters, 96.
Writing expenses,	\$5.31.
Railroad expenses,	\$36.63.
Meals,	60.
Literature,	\$1.50
Money received on the field,	\$4.75.
Received from white board,	\$12.00.
Received from colored board,	\$20.00.
Total received,	\$36.75.
Money raised for State and General Fund,	\$101.47.

Money paid out by State Board.

Eld. M. Powell,	\$5.00.
Eld. G. W. Murray,	5.00.
Eld. G. W. Ivy,	1.50.
Eld. R. T. Matlock,	1.50
Eld. M. M. Bostick,	1.50
Total,	14.50

Remaining in treasury, \$6.00

We observe Easter and C. W. B. M. Days each year.

Dear friends the past twelve months have been very busy months with me. I have done my best in trying to implant the spirit of mission in Arkansas. I have endeavored to impress every church that I have gone to, the need of cooperation.

I am your servant in the work,

Mrs. S. L. Bostick, Organizer.

Texas delegate being absent no report was given of the work in that State.

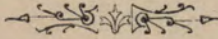
Next report of work in general and address by Mrs. Sarah L. Bostick after which followed other reports.

(Continued on page 6)

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.

Adalne E Hunt, Editor



Mississippi

The Tenth Quarterly Meeting of the C. W. B. M. to be held at Union Hill Christian Church. June 17 and 18 of June, 1911.

House called to order by the president.

Devotional services led by Sister Ophelia Baker and V. Brown.

Short talks by delegates.

Sermon by Elder S. S. Flowers.

Collection and adjournment

1:30 p. m. Devotional services led by Sister Z.

Wilson and Edna Trivillian.

Reports of Auxiliaries and mission sister state organizer.

Short talks led by Brothers A. C. Smith, Chas.

Wilson, A. Foster, followed by others.

Sermon Eld. H. D. Griffin.

Collection and adjournment.

SUNDAY MORNING.

9:30. Sunday School taught by S. D. Yarbrow.

Review by Eld. R. B. Brown.

10:00 Devotional service led by Sisters Flowers and Jennings.

Discussion, Tidings.—Why we should read it. Led by Mrs. M. J. Brown, Mrs. H. D. Griffin and others.

Sermon by Brother Lomax.

Collection and adjournment.

1:30 p. m. Devotional services led by Sisters Willie Yarbrow and Sarah Sneed.

Paper by Miss C. Heat and talk by Mrs. C. Jennings on the Worker's Conference.

Sermon by Eld. R. B. Brown.

Collection and Adjournment.

Dear sisters let each of us come out with a purpose of doing a great work for the Master. We hope to have the best quarterly meeting we have ever had before. Come one, come all and join in and help us in this great work.

Yours in His work,

Sarah S. Blackburn,

Port Gibson.

Mississippi

(Continued from Page 5.)

Report of Mt. Beulah by Nancy Jennings

Number of members	49
Number of Tiding taken	20
Money received from dues	\$39.30
Raised by special collection	\$3.05
Offering from C. W. B. M.	\$11.00
Special collection to Conference	\$2.00
Total amount raised	\$55.35

Report Edwards Aux. read by Mrs. T. B.

Frost.	
Number of Tiding taken	9
Money raised for General Fund	\$8.85
Money raised for State Fund	\$8.25
Offering C. W. B. M. Day	\$1.55
State money in treasury	\$3.55

Report of Union Hill Aux. given by Mrs.

Jennings.	
Members	10
Easter offering	\$3.00
Money raised for conference	\$1.00

Report of Mound Bayou Aux. was given by

Mrs. A. E. West.	
Members	15
Money raised for conference	\$1.00

Mrs. Julia Flowers was not present but sent \$1.00 and a letter to the conference which was read by Miss Annie Brown.

Then followed the address by Mr. C. C. Smith which was gladly listened to by all among the many pleasing things he said was the statement that Jacob Kenoly had been made a Living Link by the Christian Church of Cincinnati Ohio.

Remarks and appointment of committee by Pres.

Committee on Nomination

Miss A. E. Hunt, Mrs. Z. H. Howard, Mrs. Cordelia Jennings, and Mrs. G. A. Franklin.

Committee on Future work.

Mrs. J. B. Lehman, Mrs. M. J. Brown, Mrs. Callie Brayboy.

Program Committee

Roxie Sneed, Miss A. E. Hunt, Mrs. Sarah L. Bostick.

Collection amounted to \$24.

EVENING SESSION

President presiding.
 Devotional service was conducted by Mrs. Cordelia Jennings.
 Song.
 Prayer by Mrs. A. E. West.
 Song, Standing on the Promises of God.

Addresses by Mrs. Callie Braoboy of Lum, Ala. and Mrs. K. R. Brown of Port Gibson, Miss. We then listened to another beautiful solo, O, Make Me Pure, by Nancy Jennings, next was a paper Bringing the World to Christ by Mrs. Hattie J. Griffin.

Mrs. Brown the state organizer who represented the white board was brought forward and introduced by Pres. Lehman. She then gave a very excellent address. Song by Girl's Glee Club. Closing remarks by Mrs. Franklin of Lum, Ala.

Reports of Committees.

Committee on Nomination reported that the same officers be retained for the ensuing year; Mrs. Sarah L Bostick, Pres., Mrs. Hattie Griffin, V. Pres. Roxie C. Sneed, Secretary.

The committee on future work reported—

The reports were received and adopted.

Song 55. Collection \$11.00.

Total collection, \$35.00

Benediction by Prof. T. M. Burgess.

Mrs. Sarah L Bostick, Pres.

Roxie C. Sneed, Sec'y.

Texas

I was with the Ft. Worth Mission on the first Sunday in May in their financial rally to pay for their lot. For inspiration and encouragement I will report the names of some of the members and the amounts given and raised by them.

W. H. Littles	\$15	raised \$1.20.
Sallie M. Littles,	15	1.80.
Mary Slaughter	5.05	
Adaline Elliott	2.00	
Mrs. F. B. Webb	6.00	raised 3.45.
G. W. Webb	15.15	
Mrs. M. A. Anderson	10.05	
Mrs. Dr. Hughs	5.00	
R. Dawson,	1.50	
Charlotte Cox,	.50	
Monroe Tucker	5.00	
Katie Tucker	5.00	
Mary Phillips	5.00	
Mattie Laywell	5.00	
H. Bell	1.00	

Arthur Rolla	1.00
Wm. McDonald	1.00
Mr. Stovall	.50
Mrs. Ida V. Jarvis (white)	25.00
W. B. Glenn	5.00
Eld. M. Waits	6.00
Mrs. E. K. Rae	4.00
A. Friend	4.65

Total amount raised \$149.85

Wm. Alphin, Evangelist.

HELPFUL TO ALL.

(Continued from page 1).

a work a head." It was of more than passing interest and was listened to with much pleasure by all present.

Sec. C. C. Smith delivered the class address which was of great profit to all present. He pleaded for the complete education of the man, especially laying stress on the care of the physical body and the development of the of the spiritual life. After his address interesting remarks were made by Rev. C. P. Colmery, pastor of the Presbyterian Church of Edwards and Col. Chas. E. Hooker, who was for a time a prominent figure in the political life of the state and nation. The words of these two gentlemen were of great value to all present.

After the exercises were all over and the audience was dismissed, a small company of interested parties gathered in the chapel where Eric W. Hunt was ordained to the ministry by Pres. J. B. Lehman, Sec. C. C. Smith, Eld. K. R. Brown, and J. H. E. Thomas. Thus closed the week's exercises and visitors and many students started home.

There are remaining with us about 50 students who are earning their way in school. And we are looking a head to the Summer's work with much interest.

MISSISSIPPI.

(Continued from page 3).

The Workers' Conference opened Wednesday. Bro. Alphin the president being absent the writer presided. The meeting was a success. Bro. J. H. E. Thomas of Texas was present being the first visit we were indeed glad to have him present. He added to the meeting in many respects. The commencement was all that we could hope for each year is an improvement over the last. If we could only get the preachers to realize the good of the conference it would be hard for them not be present each year. President Lehman is doing his best with his splendid faculty to make the school in every way just what it should if all concerned will do their best it will not be long before the S. C. I. will be the pride of the South. May the Lord bless our efforts,

Yours,

K. R. Brown,

Port Gibson.

BibleSchool Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor

Lesson for June 25,
Edited From Standard Bible
Lesson.
Lesson 12

REVIEW

GOLDEN TEXT.—What doth Jehovah require of thee, but to do justly, and to love kindness and to walk humbly with thy God? Mic. 6:8

For the "Daily Readings" review the text of the lessons for the quarter.

The leading characters in the order of their occurrence in the lessons through the quarter are Naaman, the captive maiden, Elisha, Jehoiada, Athaliah, Joash, Jonah, Uzziah, Azariah, Isaiah, Micah, Hosea, Hezekiah and Hoshea. The teacher for adults might assign one these characters to each member of the class, requesting a brief, pointed story of the part taken by that character in the quarter's history. If you have not enough pupils or feel that you have not enough time, select from this list of characters those whose contribution affords the greatest instruction. The superintendent, if he choose to use this review, may give to each of several classes one of these characters, requiring the class to select one of its pupils to respond in behalf of the class.

IMPORTANT INCIDENTS.

Glancing through the quarter's lessons, you will find in the order here given sufficient number of important incidents to make the review interesting for instance:

1. The incident of a servant girl's advice.
2. A heavenly host outnumbering the earthly host.
3. An unscrupulous queen reaping the consequences of presumption.
4. Among raising campaign for repairing the Lord's house.
5. A prophet of God showing childish petulance.
6. A king's good start and humiliating finish.
7. A great man becoming greatest through vision.
8. A selfish indulgent people reaping the consequences of dissipation and high handedness.
9. A minor prophet stressing a major principle.
10. A prophet urging a decaying people to repentance.
11. A good king kindling temporary enthusiasm.
12. A great people passing into oblivion.

The adult-class teacher may use this review somewhat as follows after having urged the class to read up on all the lessons in the quarter, getting the general story well in hand. Ask the class, or a member of the class these questions:

1. What do you recall in the quarter's lessons about a certain servant—girl's advice and its results?
2. Give the story and the lesson in which it is found of protection given by the heavenly hosts.
3. Give an account of an unscrupulous Phoenician queen reigning over God's people and explain how she became queen.

Such questions as these may be asked on the various lessons.

This quarter contains four special topics—Foreign Missions, Home Missions, Temperance and peace. Using this as a review has the advantage of simplifying and concentrating upon a few things. It also has the advantage of impressing four very important lessons upon the minds of the class or school. Any teacher or superintendent can reproduce the accompanying sketch on the black board. Draw the mountain peaks one at a time. Have your pupils or classes give certain definite facts or truths or principles that the lesson contains and write them down at the foot of the mountain. The name of the mountain peak is to be written over the top as in the sketch.

This review will require thinking on the part of the members of the class or school. It would appeal to their originality and would necessitate investigation. Is you use this review, which, in our judgment is the best, ask for the contributing causes that entered into the destruction of Isreal. Use black board for writing these causes and for sketching.

LESSONS OF THE QUARTER.

1. Elisha Heals Naaman the Syrian.
2 Kings 5:1-14
2. Elisha's Heavenly Defenders.
2 Kings 6:8-23
3. Joash, The boy King, Crowned in Judah.
4. Joash Repairs the Temple.
2 Kings 11:21-12:19
5. God's Pity for the heathen. Jonah 3:1-4:11.
9. Uzziah, King of Judah, Humbled. 2 Chron. 26
7. Isaiah's Vision and call to Service. (Home Missionary Lesson). Isiah 6.
8. Song of the Vineyard. (Temperance Lesson).
Isiah 5:1-12
9. Micah's Picture of Universal Peace. (International Peace Lesson). Micah 4:1-8.
10. Israel's Penitence and Gods's Pardon.
Hosea 14.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVI. Edwards, Mississippi, Saturday

June 17,

No 21

Helpful to All

"Vice is a monster of such frightful mien,
As to behated needs but to be seen;
But seen too oft, familiar with his face,
We first endure, then pity, then embrace.

In penning these lines Cowper discovered the law of the human mind in the adoption of both good and evil things. He who would attempt to overthrow an evil or ward off an on coming innovation should know well the state of his own mind ere he begins; for if he becomes a reformer with the motive of injuring another or an opposer of reformers because he fears he will lose some of his own prerogative, he is sure to be worsted in the conflict. His most dangerous enemy is his own mind. In the past this has been illustrated time and again. When the Pharisees sent cunning lawyers to entrap Jesus they were defeated. It was then certain that the time was not far off when it could be said, "and the word of God increased; and the number of the disciples in Jerusalem multiplied greatly; and a great company of the priests were obedient to the faith." Jesus could well afford to await the workings of their own mind.

But the law to which Cowper referred is better illustrated in the man who becomes a reformer with the motive of making himself a leader of a movement. While ostensibly he is fighting against a real or supposed evil he is in reality fighting for a being done for himself. Such a man can not possibly escape a fall. He may be a politician and starts out to fight corruption and graft in others, but he always ends up a grafter and corruptionist himself. He first holds up the graft as a monster of a very frightful mien, and he never hesitates to point out the very worst motives imaginable in those whom he attacks; but he sees the picture too oft, the selfishness that induced him to become a reformer in the first place gets the better of him and he plunges into the graft himself. He may be warning against an evil and then he and his followers will be the first to plunge into it. He may be a minister of the gospel and his selfishness may tempt him to become a leader of a faction and he may begin by condemning abuses in his church but ends up by introducing many others. Almost every denomination of to day is an illustration of this law.

But the law is best illustrated in the relation in which Cowper saw it. It is not safe for us to allow vice to play about our door steps. Our only safety is to keep as far from it as possible. Especially is this true with our children. They must be kept in a pure atmosphere if we hope to make them strong moral characters. The hideousness of vice does not appear such to a child that sees it often. The boy who plays about the saloon and sees drunkards fight soon gets an uncontrollable desire to become a champion himself. He sees none of the hideousness of such a life. The child that has an older brother or sister that is immoral sees none of the awful things he or she suffers. As soon as it gets old enough it plunges into the same immorality. One of the first steps in reforming the morals of a community is to make them put away from the sight of the children all appearance of immorality.

The baser nature in us which Paul calls "the old man" and common parlance calls "the old Indian" or "the old Adam" is yet very potent and need only a suggestion to become overpowering. When men once get to the place where they comprehend this fact fully they will begin the reformation of society in earnest. The process of deadening these passions in the race, which Paul calls "crucifying the flesh" is not a slow one. It takes Burbank a long time to make plants give up wrong tendencies and the cattle breeder tries for a long time to make his breed of cattle give up certain objectionable tendencies. It is therefore not strange that it takes all the power of the gospel of Jesus Christ through generations of effort to develop out or crucify the evil tendencies in the human disposition.

We need prohibition laws badly. The saloon, the dive, the gambling den, dance hall, all should be prohibited for they all are opposed to the law of the human mind. There can not be much gain while these monsters can be daily seen by our children. In fact the idea of prohibition laws is a distinct advance step in the progress of human society. The men who are opposing prohibitory laws on the side of darkness rather than on the side of light.

THE GOSPEL PLEA

A RELIGIOUS NEWS PAPER

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THE GOSPEL PLEA, EDWARDS, MISSISSIPPI.

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 POST OFFICE AT EDWARDS, MISS.

Notes from Our School.

Drs. Hecker, Ayers, and Clemens under government employ, were at Mt. Beulah for several days overseeing the construction of the dipping vat. When the cement of which the vat is made has had time to dry, Dr. Hecker will return and direct the preparation of the liquid with which it is to be filled. It is to be hoped that much better cattle may soon be seen upon the plantation.

The work of hauling gravel with which to mix the cement for Smith Hall has been greatly hindered because of unbroken and disabled oxen but by every persistent effort the work of laying the wall is never-the-less making some progress.

Miss Hunt and some of her girls have so faithfully pursued the work of gathering blackberries that more than four hundred quarts in jars are now reported. Had an equal amount of time been spent in gathering plums far more quarts than these of beautiful golden fruit would now be reported but the picking and canning of blackberries are a much slower process.

The four teachers who made a part of the journey to their homes in Illinois and Indiana by boat report a very pleasant trip.

Professor and Mrs. Burgess report their safe arrival in Chicago. Miss Gardiner, enroute for St. Louis, traveled with them as far as Carbondale, Illinois.

Lois A. Leham, who for the past two years has attended school at Eureka, Illinois, making her home meanwhile with Mr. and Mrs. A. T. Ross, once workers at the S. C. I., is now with her parents again at Mt. Beulah.

The new self binder and the shocks of yellow

grain in the oats field remind some of the teachers of their childhood.

The threshing machine which will soon appear to thresh out the wheat will be another reminder.

The boy's and girl's summer literary societies have each rendered one program since the close of school. The girls' society has divided itself into two divisions, one under the management of Miss Hunt and the other under the management of Miss Evans. Miss Hunt's division gave the first program.

C. A. Berry, class of '08 was a visitor at the Institute on the first Sunday.

Dora Hutton, class of '09 was married on June 1th to Elder James L. I. Conie of Jackson. Their home is at 104 N. Gatlatin St. in that city.

Eric W. Hunt, class of '11 has gone to New Orleans where he expects to work for a while.

Mississippi

Dear Readers, we left Port Gibson, Miss. May 25th, arrived in Muskogee, Oklahoma Saturday May the 27th at 2:30 p. m. From the depot to the home of Bro. R. B. Wells we were introduced to his family. Each one seemed from the expression of the face, to make me welcome, even the smallest boy a little fellow. Sister Wells is the daughter of one of Texas' pioneer preachers who has gone to his reward. Miss Eva Crawford sister of sister Wells is spending some time with her sister taking a business course. She finished this session. She is a faith advocate of the Primitive Gospel. The faithful few had a tent up ready for service. We preached our first sermon on Lord's day. After service we were introduced to the members and made to feel entirely at home. Oklahoma is a large and much needed field in which to do mission work. The harvest is ripe in the city of Muskogee. Still it requires strong gospel sermon and much faithful work. The white Christian Church is very strong. Some very wealthy members. Some of them have shown a willingness to help the colored disciples to build up a strong work in the city of Muskogee. One of the white Disciples, Mr. Airs gave \$5.00 to help in the meeting, and gave us to understand that he would do all in his power to make the work a success. There are a number of disciples from different states that have settled in and about Muskogee. If we can succeed in this meeting in getting them together and have them take membership, a great good will be accomplished, I don't mean

(Continued on page 7).

Mississippi

Dear Editor:— I guess you have thought it strange that I have delayed my writing so long. I have always had a desire to write, but delayed on the account of being pressed for time.

Somebody may think I would have written had it not been for negligence. But not so I have failed for the want of time.

The church work I am now doing is missionary work. I can truthfully say my work is missionary. For not one of them is able to support itself. Any preacher who serves three or four churches with about twenty or fifteen members each, must serve them with a sacrifice. This is my case exactly. I have three churches with only about five or six good working members to each church. Two of these churches are way up in the Delta. And you know what it means to travel over the railroads

When I am at home here in Jackson quite a bit of my time is taken up in visiting the scattered few of this city, trying to get them interested enough to come out to the house of worship. This, I find, is no small undertaking.

Now there is quite a bit of talk of changing the state Convention from West Point to some place in Claiborn County or some other nearby county or place.

I want to say, first of all, those who are opposing the Convention's going to West Point, were here in Jackson last August when the time and place were fixed and made no objection whatever. If West Point is not the place for the Convention, these brethren knew as much about it then as they do now. The time for them to object was last August and not wait until the time for the next Convention to confuse the people.

The only excuse the brethren seem to have is the distance. But to my mind, that is a poor excuse.

If I can sacrifice my time and money to go to Indianola and Moorhead every month to build up the cause in the Delta. It seems to me that the brotherhood ought to be willing to sacrifice something to go to West Point Miss. once in twelve months. I want the convention to go to West Point because it will be a strength to the weak brethren of those parts. Paul teaches us that the strong ought to bear the infirmities of the weak. The reason they don't do more for the work is because they don't know enough about it. They need the encouragement and the friendly handshake of the entire brotherhood; a handshake with a grip in it that will help them to get a new grip on God and on themselves. Having things in common is what brings about friendship and love. Standing aloof is not

having things in common. Those brethren will naturally get tired of our holding aloof and will finally quit the good works of the Master. If they do, we to some extent will be responsible for it. We must awake to the realization of the fact that we are indeed our brother's keeper.

My vote in the last convention was for our next annual meeting to be held at West Point and I haven't changed one particle. My cry then and now is "On to West Point."

We ought to try to get away from home some time. And if we are followers of Him who said, "Go ye into all the world and preach the gospel to every creature." we will certainly get away from home.

Come on brethren, get you hats in your hands and your bundles by your side and let's go to West Point and do a work for God in the name of him who died that we might live.

Yours for better work.

Jackson.

B. C. Calvert.

CALL BACK

If you have gone a little way ahead of me, call back—

'Twill cheer my heart and help your feet along the stony track.

And if by chance, Faith's light is dim, because the oil is low,

Your call will guide my lagging course as wearily I go.

Call back, and tell me that He went with you into the storm;

Call back, and say He dept you when the fo rest roots were torn;

That when the heavens thundered and the earth quake shook the hill,

He bore you up and held you where the very air was still.

Oh friend, call back and tell me for I can-not see your face;

They say it glows with triumph, and your feet bound in the race;

But there are mists between us and my spirit eyes are dim,

And I can not see the glory, though I long for word of Him.

But if you'll say He heard you when your pray-was but a cry,

And if you'll say He saw you through the night's sin-darkened sky—

If you have gone a little way ahead, oh, friend call back—

'Twill cheer my heart and help my feet along the stony track.

Selected

Reports From the Field.

Texas

GOSPEL PLEA:—It is with delight that I acknowledge the receipt of a copy of the Gospel Plea, my first since my renewal. Will be only too glad to make subscribers for its worthy columns where ever I can.

I returned from Kilgore, Texas, (where I preach every second Lord's Day) Wednesday night, May 18 in time for prayer meeting. Found bazaar committee and church, hard at work making ready for our anticipated \$500 rally Sunday, May 28. Thursday morning a telegram making known to me the sudden death of my brother. I left Thursday afternoon and was forced to be way until Saturday 9:30 p. m. When to my surprise I found the church under the leadership of Sister H. S. Gearson finishing up the weeks bazaar. God bless them. Sunday we partially pulled off the rally. A number (of class a) members paid in their \$5.00 led by your humble servant. Our aged Sister Benn gave \$2.50, God blessed her.

We did not raise \$500 exactly on the account of the above mentioned hinderances. But the committee and myself go to the First National Bank with a good part of it this a. m. to deposit. We have extended the rally to the last Sunday in June. We will run a big boat excursion up the Neches June 19. Our present church property is said to be \$1500. We want to raise and bank at least \$1000. Again we want one nice brick church building in the state.

I have in these 28 years built and repaired 13 churches. All frames except Armour Avenue Church. I desire here after to build up brick churches. The church extension came to my rescue at Chicago and in three years we were out of debt. Beaumont wants a brick church. I tell them and believe that the church extension fund will help us. For we wish to help them raise funds. Send us literature.

The brother who wrote in the last Plea to know my address may write me at 2178 Coliers Ferry Road, Beaumont, Texas.

M. T. Brown.

Texas

Dear Editor: I am pleased to say that Circleville is still trying to do something for humanity. Bro. I. Crayton preached a good sermon for us Sunday. We also have a very good Sunday-school and we are planing to make a good report this year on the Texas school. We have not done much toward

missionary money on account of bad weather, though I think we can start off now very well. I would like to call the attention of the brethren to spiritual matters. In reading Matt. 3:16 see who was baptized of John. Then see Acts 2:1-42 and think were any of John's members in this baptizing. Compare Acts 19:17 and then let us count up the cost and see if we are due some more work for the church by increasing membership. Christ wants us to make true disciples but how can we if we do not tell the truth. He preached the truth so let us do likewise. If a man changes by our teaching of Christ by finding out that he believed wrong then why not Baptize him in the name of the Lord? Was he not baptized under the wrong impression. Hence the work of Matt. 3:16 was alright and the rest of the scriptures referred but how are we Texas brethren. We shake them into the church and leave them without the wedding garment, thus they never feel at home. Let us reason together and cause men to put on the armor of faith and take no more in, but baptize every one in the name of the Lord Jesus that he may receive the Holy Ghost.

Yours,

T. H. Crayton.

ANSWER

[We publish the above from Brother Crayton on rebaptism, not because we approve of it but because we think it a mistaken doctrine capable of much injury.

There are only two possible reasons that can be assigned why we might require the rebaptism of an immersed believer. The first is the old Catholic doctrine of Apostolic succession which teaches that Peter baptised the first convert and the authority was thus handed down from one to another through the Catholic Church to the present day. If this theory were true that none of us would be properly baptized because we have not been baptized by the authority of the Catholic Church. The second is that the convert did not understand the theory of baptism fully. This is a dangerous ground to take for none of us are certain that we yet understand all these things. I am certain that I understood very little about these things when I was baptized. I simply wanted to obey and did the best I could.

To baptize over those who were emersed by other churches, would try to assume that one or the other would be lost and if this is true we

are lost too for the pioneers of our movement were baptized by Baptist preaches.

We should insist that one who comes from another church should obey all the commandments. If he has left some undone he must do them. If he has done some things too much we simply ask him to have those undone. We must not condemn what he has done right.

Soon after the Luthern reformation all Protestantism went into sects or divisions. It has been our work to re-unite them by teaching them to leave off their sectarianism. They are not heathen religionists but Christians who in good works sometimes are superior to us. It is our business to teach them the way of the Lord more perfectly.]

J. B. Lehman.

DIED AWAY FROM HOME

Anthony. M. Brown, 605 S. St. Waco Tex. In the Service of the Cottenbelt R. R. died in Texakana Wed. Morning May, 18, 1911. He left his car in perfect good health. It is believed that his life was unjustly stolen.

A. M. Brown was my brother and the next oldest of nine brothers of which I am the oldest. Our mother Martha Humbles now of Dallas is the mother of twelve children nine sons and three daughter she survives the three girls and four boys. Our brother died at the age of thirty-five years four month. He leaves a wife and child, mother, five brothers, a mother-in-law, sister, and brother-in-laws and a host of friends to mourn his lost.

I married him to Mable Byrd, I also baptised him into Christ and the members of my mother's family save she herself. I was blessed with the privelege of converting her from the baptist church. Bro. William Alphin (Our State evangelist) so beautifully officiated at Brother's funeral at Clay St. Christian Church where the deceased was a member. A. M. died in the faith. May eternal peace await him.

M. T. Brown.

Arkansas

Sunday Morning May 21st. Marked the convening of the sixth District Meeting, held with Shockys Chapel Christian church.

At 9.30 a.m. Sunday school was called to order by W. C. Shockley, lesson-received by District Sec. T. M. Nash. The school seemed to have a hearty cooperation toward the work of the Sunday school. At 11:00 a. m. The district resumed work under the

leadership of Eld. G. E. Wilson. Rev. W.C. Shockly joined hymn No. 529, Did Christ for Sinners weep. T. R. Nash, then lined, hymn No. 468; And Must I be to Judgement Brought. Prayer by Eld. G. E. Wilson Song, "Must Jesus Bear the Cross Alone." Opening lesson read by G. E. Wilson, Romans 8. Song. Prayer by Rev. W. C. Shockly. Rev. Shockly was introduced to preached to a crowded house. He preached a soul stiring sermon. Afterward remarks were made by Rev. C. M. Shockley. The meeting was then called to a close to remain so until Aug. 19-20, 1911.

Benediction by W. C. Shockly.

T. R. Nash Sec.

Rev. W. C. Shockly, Mg'r.

Mississippi

May 14th school opened at 10:a. m: opening song No. 66. Repeated 23rd Psalms. Prayer by Bro. P. Claiborne. Song. Lesson read by school; roll call, classes were divided and taught by their teachers. Lesson reviewed by the Supt. No. scholars present 21; Class No. 1; 6, class No. 2; 8, class No. 3; 7. Song, dismissed by Bro. H. C. Clark.

Dear Editor of the Gospel Plea I am so thankful to God that he has spared and abled me to send in the works of our Lords days school.

May 28th 1911. School opened at 10:30 a. m.

Song for opening, No. 148 Living Praise.

Prayer by Bro. Preston Claiborne.

Then the school repeated the 23rd psalm.

The lesson was read by the schools.

Classes divided as arranged and taught by the teachers.

Class No. 1 was taught by Miss Rebecca West. Scholars present 5.

Scholars in class No 2, 5.

Scholars present in class No. 3, 7.

Supt. reviewed the lesson.

Song by the school, collection, of .28 was taken.

Dismissed by Rev. Percy Claiborne.

Yours in Christ,

Hannah Allison.

A MENDER OF BROKEN LIVES.

"He could mend the broken china of other lives better than any man I ever met," said one man of another the other day in Philadelphia. The man about whom they were speaking began work as clerk in John Wanamaker's store at Sixth and Market nearly forty seven years ago. His place was at the necktie counter, and his pay was five or six dollars a week. "The Optimist," who writes for the

(Continued on 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.

THINK JUSTLY.

"Whatsoever things are just." One evening a stout gentleman, jostled in a crowd at Brooklyn Bridge, had a dent made in his hat. He said to his neighbor beside him, as they afterward in a car: "Not a day passes but I see something to convince me that men are no better than savages." "I am afraid you see only one side," said the neighbor; "there are lots of good things to be seen every day, too. I used to feel as you do—that people are very selfish; but when I began to study, I saw so many pleasant things that I got in the habit of making notes. Here is what I jotted down to day." He took a note-book from his pocket and read:

My hat blew off. I chased it, but before I reached it three other men were after it, and one of them caught it for me.

"At City Hall Park a woman in front of me dropped a glove without knowing it. Two boys made a dive for it and shouted, 'Lady, lady, you have dropped your glove!' Another act of kindness.

"As I reached Broadway, a truckman's horse fell; the driver of three others trucks stopped, got down, and began to help raise the horse.

"When I went to luncheon, I left my umbrella in the restaurant. Before I reached the door a stranger tapped on the shoulder, and handed me the umbrella.

"When I entered the Havemeyer building, the man just ahead of me carefully held the big door so that it might not swing back in my face."

"These little things," he said, "show something, very different from savagery. Watch when we get off the car, and you'll see half a dozen men give papers to newsboys. They the boys can sell them again, and make a few extra pennies."

When they reached the foot of the stairs, the stout man himself dropped behind his neighbor and hastily slipped his paper into the hands of a ragged newsboy. Thinking justly made him act generously.—Selected.

Texas

On April 23 we were with the church at Live Oak. Here is one of our oldest and strongest Auxiliaries. Not in numbers but in faithfulness. Eld. Ivory Taylor with the missionary sisters made our stay a pleasant one. We were also with them at a baptizing where two young men obeyed the Master by being baptized. Our prayers are that they arose "to walk in the newness of life".

We were indeed pleased to have the men listen to us patiently on Monday as if it were on the Lord's Day. They could not work so they came to church and labored in the Master's vineyard.

The following subscribed for the Texas school fund. Eld. Ivory Taylor \$10.00, Eld. C. H. Nonis \$5.00, J. B. Wyche \$5.00 James Armstead \$5.00 and Eld. Z. Payne (white) \$10.00.

I hope you have noted the number of Elders mentioned, all but Bro. Payne are members of this church and yet there are more. Young men they are with families, but just there preaching when Eld. Taylor don't feel like it. And yet what a need we have of ministers. As I said to these brothers if they would spend their winters at Louisville Bible School in a few years they would leave their farms, and give a life of service in His cause.

This pay four young men in the church of Christ being so easily satisfied has caused me to wonder.

I note the men of our race in the denominational church pushing themselves into their schools, so as to be able to command the best pulpits. And at Louisville we can not get fifty men from all the states to prepare for the ministry. So while talking Missions, I have been compelled to preach a great deal to the men.

I believe that each District meeting in the state should help some man each year to attend Louisville Bible School. What can we hope for our children if we are preparing no leaders?

And will not the preachers urge this, and not look all the time after your money, but think of the salvation of souls.

On April 23rd we were with the Bethlehem Church. Here we met another strong Auxiliary also one of our oldest ones. Although the water was high the faithful ones came to hear us. Its always a joy to be with Eld. Woodard and his people. A fine old man who has given a life of service in His cause. And the whole community speaks of him as a clean man. No wonder that for years he has led this people successfully. We have Brother Woodard assurance that if the Lord blesses him

(Continued on page 8).

THE MENDER OF BROKEN LIVES.

(Continued from page 5).

North American, tells his life story. He had no brilliance or aggressiveness, but just thoroughness and goodness he had risen from the necktie counter to the private office of the head of the house, where he was for many years the right hand not only of his chief, but of every person in the place who had to have some one to whom to turn in an hour of grief or distress or need.

His name was nowhere writ large in the world of business and he never grew rich in money or lands. He never won rank or fame, but did better. "Into the ears of this man whose highest ambition was to act as God would have him act were poured the heartaches of hundreds of men and women, some of them walking in the shadow of sorrow and others burdened by misfortunes or mistakes. They never sought him in vain. They always left him with fresh courage, and the sort of comfort that is born of knowing some one is really interested in your troubles. . . . Simply, quietly, diligently he lived and worked and kept his hands outstretched, so that none might hesitate to come to him for help."

One day not long ago the great Wanamaker store closed an hour earlier than usual in order that the store people might attend his funeral, where many tears nourished into new bloom the memories of such helpfulness as mere wealth of things can never provide.

What an illustration of the beauty of mere faithfulness! "And though it was only lantern he carried, he rose high enough in good deeds and true service to make it a lighthouse which any man may well chose for one of his beacons."

The beauty of such a life is that any man or woman may live such a life. It does not require wealth or station. It is not necessary that the good deeds be published in the daily newspaper. A record is kept where the reward is unfailling and where no cup of cold water will miss its meed. It is not necessary that a man should all the time be declaring his opinions even on the subject of religion. It is worth far more that he live his religion every day and practice his partnership with God. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven," said the great teacher of Nazareth. But he that doeth the Father's will shall enter in.

The art of being kind may not be all this sad world needs, but it is one of the vastly important things of life. To help one's fellows is better than to be helped. It is more Christlike to mend the broken china of other lives than to win renown on the battlefield or in the political arena. He is the truly great one who is the greatest in service to his kind.—Selected.

MISSISSIPPI

(Continued from Page 5.)

that we will be able to get every one; for some, I am afraid, are in the condition of some of the members that Bro. Caskey found in "Texas". Did not know sneed weed from clover. We have had three additions up to date the wind and rain prevented service two nights. All things being considered, the meeting is a success. We ask your prayers for the spread of the Master's cause. Remember prayers are good but prayers and help are better.

The disciples every where should turn their attention to Oklahoma for this is a very important field. The natural resources are indeed great. The lands are fertile, vegetation of almost every kind grows in abundance and matures in due time. There is an abundance of fruit. You can look out from Muskogee upon the greatest oil field of the world. There is a great demand for labor. Wages therefore are good. The cost of living is in proportion, therefore one will have to manage wisely to save any thing. It is truly a great many people white and colored that came out here years ago and brought land in large tracts when they were cheap, are today wealthy because of the increase value of property. Muskogee is building up rapidly and in the course of a few short years, if the boom keeps up it promises to be one of the largest cities in the West.

You will hear more from this field if the Lord is willing

God bless you,

K. R. Brown.

No. 561 Third St.

Muskogee, Okla.

SINGING IN THE RAIN

Last night I heard a robin singing in the rain,
And the raindrops patter made a sweet refrain,
Making all the sweeter the music of the strain.

So, I thought, when trouble comes as trouble will,
Why should I stop singing? Just beyond the hill
It may be that sunshine floods the green world still.

He who faces trouble with a heart of cheer,
Makes the burden lighter. If there falls a tear,
Sweeter is the cadence in the song we hear.

I have learned your lesson bird of dappled wing
Listening to your music with its lilt of spring—
When the storm cloud darkens then's the time to sing.

—Selected

Texas

IN THE FIELD CONTINUED. II

On April 26th we came in from the country to be in service at Bay City. Sister Norman drove us in. We met much water and rain. The night was beautiful but water around the school house, and many homes so that we could have no service.

But on Thursday we made some house to house visits and got a few out, where we had a conference over the work.

We found them with a neat church but no windows or seats, still worshipping in the school. Waiting to get the money before going in their church to pray for all things. We urged them to put windows in and pray as they could. We are glad to say that since our return home, the windows have been put in.

But the sisters have been still with this mission work. A brother they told me made a house to house canvas about sending money from home. How can a church man do this? Unless he totally ignores God's word about "Go ye into all the world."

Then while we send money from home if comes back to us to bless us many fold. Had not the C. W. B. M. given so much in the tent, and helped the evangelist to have staid there to raise money for church—they would have had no church to-day. Not only here but at other places we find when we are gone the men fight the work. But we are doing our best in love to break down those barriers which we find in the church.

The sisters promised to resume work, and we trust we may find them faithful when we return.

On May 7th we were with the church at Beaumont. This was our first visit to this city. We found here a splendid city with some splendid people. Eld. M. T. Brown the pastor, also my former pastor made our stay pleasant and agreeable. He gave us the services all day. For this we were thankful. This church had been anti missions for a few years and needed a long missionary talk. Elder Brown had organized an auxiliary to the C. W. B. M. but only a few sisters were working. After I had delivered a missionary message there were six new members added to the auxiliary. This starts them out with a good strong auxiliary in number and I believe in faith. One sister said to me "Sister Alphin I understand the C. W. B. M. and will work." She said "the preachers have misrepresented the work." Meaning the anti-missionary preachers, who are working for race enterprise in the church of Christ instead of a gospel to every creature. We are glad they have a missionary pastor now. We

have a reason to expect great things from this church. We were made welcome in the home of Sister S. A. Gheason and to meet her is to love her. An excellent woman and highly respected in her home.

We also had the pleasure of spending three hours with Sister Reed, our white organizer. We found her a woman of great strength and anxious about the building of "The Jarvis Christian Institute." Most of our council was along this line. She will not leave a stone unturned to push the matter to the front among her people.

Bay City gave us a collection of \$2.50 and Beaumont \$5.00. Eld M. T. Brown subscribed \$5.00 on school fund. Others promised to give. Praying for God's guidance into other fields.

I am yours earnestly,

Mrs. Wm. Alphin,

Waco.

TEXAS

(Continued from page 6).

IN THE FIELD

with a good crop he will give \$100 (one hundred dollars) on the Texas School fund if not he will give all he can. Bro. Woodard has long worked for a school in Texas. Then his brother A. Woodard said Sister Alphin, "I will give as much as any the rest." These are men that are able to give. They have good homes all paid for. May God help our able men to give as God has blessed them. Better to give one hundred dollars in a school where our boys and girls may be trained for a higher life than to pay hundreds of dollars in the courts in after years getting these boys and girls out of jail.

Brothers of the Church of Christ how long will you slumber and sleep and tie your pocket books tight? God blesses the man doubly who gives back to the world his riches to bless mankind. At this church we have a number of young preachers.

The following subscribed Eld Wm. R. Brown \$5.00, Peter Stevens \$2.00, and Nelson Merchant \$5.00. There are many others, who have promised to give but wished time to say how much. God grant that many hearts may be touched as never before, and many large and small gifts may come.

Live Oak gave us a collection of \$3.35 and Cedar Lake \$5.00. Praying that God may bless those who are faithful, and that their consecrated lives may arouse the sleeping.

I am yours in His service,

Mrs. Wm. Alphin.

Waco, Texas.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVI. Edwards, Mississippi, Saturday

June 24,

No 22

Helpful to All

A house built on the solid rock will stand, but a house built on the sand will fall. Any work that is not built upon fundamental truth will not endure long. Sometimes it has a remarkable temporary growth but as soon as the real difficulties come on, the work comes to naught.

The first consideration in the establishing of a work is its purpose. If that is selfish in nature no good can come from it; no matter how the work is executed. Do men gather figs of thistles? The motive of a work is the all important thing. If it is done for the cause of human advancement it can be said it has its origin in God. "Every plant which my Heavenly Father hath not planted shall be rooted up."

Many times a young man has an ambition to go into politics thinking that the acme of happiness would come if he should attain great publicity. But our political systems are based upon wrong principles and they can not bear good fruit. Many times a man starts out for high office and selfishly seeks for some issue that will sweep him into power. In a little while this leads him into all kinds of absurdities and dishonesties. He starts out with a fulsome statement that he is a servant of the people and that he desires a full publicity of all his acts and ends up with defiance of the people and takes advantage of every technicality to conceal his record. Such a man is to be pitied rather than condemned. His evil method is beginning to bear fruit. When the real storm of political contest comes on he will not hesitate to expose every measure he has condemned.

We have especially held in mind the principle underlying our work when building up the work of the Southern Christian Institute. We have held in mind all the time that we were in the position of civilization builders. The young men and women we send out must give type to the civilization we must have in this and adjoining lands for centuries to come. It was therefore necessary for us to look more to the future than to the present. Many times we have been tempted to strike for members or to cater to whims of some who had no idea of the vastness of the work we were doing, but we have plodded steadily on feeling that the solid foundation was the only safe one. The young men and women we send out must be able to cope with

a most difficult situation, and they must set the ideals for their people for centuries to come. And the ideal they set must in a measure influence the white people also. No man can live in the presence of another without being influenced by him. One needs but to look at the Negroes of the South to see how profoundly they have been influenced by the white people, and at the white people to see how profoundly they have been influenced by the Negroes. In every particular where the Southern white people differ from the Northern white people, the cause is to be found in the presence of the Negro.

It is our purpose to so train our young people that they may themselves be under the influence of the best christian white people and that they may impress all within the radius of their influence with the thought of the larger things that are to come. The things that are most prominent now are ephemeral and will pass away shortly. For example it is a very favorite pastime for politicians now to talk of disfranchising the Negro. In ten years from now these same men will be appealing to the prejudice of the illiterate Negroes as Madero of Mexico is now appealing to the poor peons of that country. Our young people must rise above that plan. They must be given a vision of things farther in the distance that they may be enabled to remain influenced by these ephemeral things.

Their work is not an easy one. Among their own people are many unregenerate and immoral persons who are strong enough to be the most influential in many churches. But the very hardest task is to get the people to feel that better and nobler things are for them. Many white people and many colored people are fatalists, they do not think that better things are for them. They are a people without hope.

Sometimes our students fail to catch this higher vision of things. They go home and say hard things because they could not do as they pleased. They had tasted of the vice of the world and they are without faith in the higher things. But the number of these is small. As a body our students are the best of young people we have ever seen. From their number have come the foremost missionaries, school teachers, ministers of the gospel and farmers and citizens to be found in the land. They are like a city set on a hill which can not be hid.

We urge all christian people every where to aid us in every way to perfect this work along the lines we have thus far carried it on. The greatness of it is just beginning to be comprehended by the people and now will count for much.

THE GOSPEL PLEA

A RELIGIOUS NEWS PAPER

Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE

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

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THE GOSPEL PLEA, EDWARDS, MISSISSIPPI.

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POST OFFICE AT EDWARDS, MISS.

Personals

Samuel D. Cotterell writes that he has just passed one of the hardest examination of Tennessee Medical Board and is now entitle to practic medicine. He, however, has one more year in College before he graduates.

Presley Borroughs has been granted a scholarship in Fisk University. Presley finished our Teachers Course in 1909 and we are glad he is doing such good work.

Notes from Our School.

Eric W. Hunt, now in New Orleans is under appointment by the Christian Woman's Board of Missions as a missionary to his native island, Jamaica. The date of his sailing has not yet been detemin-ed.

Since the purchase of more oxen, gravel for Smith Hall has been coming from the pit at a very gratifying rate. The girls and their Dean are very anxiously watching the growth of the wall, hoping that not later than the fall of 1912 they may be very comfortably housed within them.

After Drs. Hecker and Lowe had made the dipping vat ready with the solution last week, the first dipping of the cattle was watched with great interest. They seem to mind it very little.

Mr. and Mrs. Young have moved into Belding Hall for the summer, Mrs. Young acting as matron of that building during the absence of Mrs. Burgess. Until about July 1st the address of Mr. and Mrs. Burgess will be 401 Hunter Ave., Joliet, Ill.

Miss Gardiner writes us from Quincy, Illinois where she is taking a special course in penmanship. Those acquainted with Miss Gardiner's excellent handwriting will wonder that she feels the need of further instruction but there is always more to learn.

The 4th of July committee are making ready their program.

The long draught was broken on the afternoon of June 19th by a nice rain.

KIND WORDS

What silences we keep year after year
With those who are most near to us and dear;
We live beside each other day by day,
And speak of myriad things, but seldom say
The full, sweet word that lies within our reach
Beneath the common ground of common speech.

Then out of sight and out of reach they go,
These dear familiar friends who loved us so,
And, sitting in the shadow they have left,
Alone with loneliness and sore bereft,
We think with vain regret of some kind word
That once we might have said and they have heard.

Alabama

Dear Editor:—Please allow space in your paper for a few remarks concerning our quarterly meeting which was held at Union Church June 10-11, 1911.

On the first day the attendance was small but those who were there rendered well their parts.

On Sunday we had a better day. The attendance was better therefore the meeting was better. We had several addresses by the members, the first by Sister Annie Smith, was a good one and I believe every one enjoyed hearing her. There were several of the brothers out with us; which added a lot to the success of this meeting. Then the deligate made her report of the work of the conference at S. C. I. while I am glad to say every one seemed to have enjoyed.

Mrs. G. A. Franklin gave reports from the conference also. I must say that she was quite a stake to us in this meeting. We all left, feeling that we were benefited.

Here we had two of our leading men to join us. That is Rev. N. M. Timmuons who is pastor of Union Christian Church and Bro. Ellis Bandy who is another strong worker in the brotherhood. You see we are gradually growing, we feel proud of these brothers.

Let me say to the sisters and brothers of this work. Let us put forth new efforts to do more. Let us hold Christ as our guide. Ask him to lead us safely through the many temptation of this life that we may be true followers of the Lamb. If we do this he will certainly help us.

(Continued on page 7).

Heart to Heart Talks

Conducted by Uncle Isaac for Young Folks

GOOD ENOUGH FOR HOME.

"Yes, it is an awful scrawl, but it's to mother. She want mind," said Pepita. "As long as she knows we arrived safe and sound she won't criticize the writing."

And happy, hurried Pepita gayly scratched an illegable address on the envelope and tossed it into the post-box without a stamp, and this was to the loving mother, anxiously waiting for a word from her careless, pretty, selfish daughter.

Pepita would die rather than appear at her hostess' breakfast table with her hair in curl papers, but at home she goes with her head thus decorated sometimes half a day.

Pepita never uses slang or chews gum or mistreats books or keeps her room looking as if a cyclone had just passed—when she is visiting. She does all these things at home.

Pepita would open her eyes with horror at the idea of being rude or discourteous to any one outside of her home. She may act according to any formulated rules of conduct, and doubtless does not realize the strict line she draws, but her motto seems to be, "Anything will do for the family."

The charity that begins at home is a good thing and it is a better thing when it extends beyond the home. But why do these people not cultivate for home enjoyment as well as for public exhibition self-control, courtesy, thoughtfulness, tact and tolerance?

Selected.

PEGGY'S CABIN.

"Peggy O'Neil," writes an American who lived in Ireland for several years, "was an old woman who sold milk to us during the summer we went in Munster. She was a tidy little body, with bright blue eyes and gray hair, smoothly folded under her white cap

"She lived in a thatched turf cabin built for her grandfather—a black cell with but one slit to let in the light. The cabin was clean enough inside, but the air was foul, and the smoke from the peat fire on the hearth filled it almost to suffocation to lungs unaccustomed to its acrid odor.

"We left Ireland, and did not return for more than two years. Then we noticed a great change in Peggy's cabin. It had four windows with glass panes. Peggy came out smiling to meet us.

"'Is it the windy sor? Thru for you it's a great change—an improvement. Nivir a bit was it for myself I cared, for I do be out of duress most of the day; an' me an' me father an' the gran' father befor' me were used to the dark in the house; but me brother died—died, an' I brought his little girl home, an' it's, and its a broken back she has—God bless her!—and she's to lie on her bed all the day. Thin I said, this black cabin is a small wurld for the darlin', an' I saved me money an' had a windy cut in the west wall.

"'Now the fields and sheep are let in,' I says. 'An' thin didn't I have one cut in the roof itself? an' thin the heavins were opened to her—glory be to God! So now her wurld is bigger, an' the sunshine make her heart glad.'"

Even the most thoughtful reader may learn something from Peggy's enlarged and somewhat pathetic experience. Your life is narrow, perhaps; you find it uninteresting and monotonous. Complaint and discontent will not enlarge its opportunities or remedy its defects. There must be other means for that. Cut windows in the walls.

You are, let us say, a farmer's daughter tired of housework, dish-washing and cooking day after day. Get a simple book on botany; study the flowers and trees around the house. A window in your life will suddenly open and countless wonders will appear. Or study geology, or take up the history of some one country, or go out and make one or more good friends, begin some charitable work in the neighborhood.

Do not shut yourself in with yourself, breathing your own breath over and over. Open windows in your life; and above all, open that one which looks upward and through which the heavens appear with all their glory and their help.—Selected.

MONEY AND SUCCESS

Twenty years ago a discouraged young doctor in one of our large cities was visited by his father who came up from a rural district to look after his boy.

"Well, my son," said he, "how are you getting along?"

"I'm not getting along at all" was the disheartened answer. "I'm not doing a thing."

The old man's countenance fell, but he spoke of courage and patience and perseverance. Later in the day he went with his son to the "Free Dis-

(Continued on page 7).

Reports From the Field.

Arkansas

Dear Editor—

I wish to say our conference at the S. C. I. Edwards, Miss. was a good one. It is quite a pleasure to meet the delegates each year face to face from the different States to talk over the further work of the church of Christ, and see the interest that is manifested by Pres. Lehman and wife for the Negro. We cannot explain their unselfish work for our people. Oh, how I wish you could go through the dining room and see Mrs. Prout busy training the girls how to bake the many kinds of things; and to go with Mr. Prout and the boys to see the different kinds of carpenter work. They are trained to do their work well. Mr. Young and Mr. Z. H. Howard keep quite busy on the farm teaching the boys the right way to farm. Mr. Young teaches agriculture while his wife teaches nursing. Mrs. Howard directs the girls in the laundry. Just go down to the boy's omitory and see Mr. and Mrs. Burgess quite burdened with the Night School Studies and training the boys neatness and cleanliness. Miss Hunt, the girl's friend, seems like the girls own dear mother. She does all things well. The music teacher played well her part in training the students how to sing. The music was fine. After Miss Boggs gets through with the girls in the sewing room, the young man that chances to get one of them for a wife will be blessed. Now friends I hope you will begin now and plan to attend the next conference. It is a shame that you cannot get up your own fare to go to the S. C. I. to see and learn the many things that are taught there.

Our Sister's Conference was inspiring. Mrs. Howard's and Mrs. Brown's addresses, Mrs. Bray-boy's Report and address, Mrs. Sarah Blackburn's address, Mrs. Jennings report, Miss Humphrey's paper Redemption of Women, which was indeed helpful to all. Mrs. Franklin's remarks Mrs. Frost, Mrs. Hattie Griffin, Mrs. West of Mound Buyow, and the Arkansas reports all wer splendid- God bless the faithful women. We were also accompanied by our (white) organizer of Mississippi. Mrs. M. J. Brown, whose presence was greatly appreciated in our midst. She enjoyed our Conference very much.

We cannot close without telling you of our dear C. C. Smith who is always an inspiring messenger. His words always bring great joy to our

ears. He made three able addresses in the convention of the (white) diciples of Arkansas at Pine Bluff in May the 29th and 30th. He spoke for the colored Christian Church the night of the 30th. There cannot be too much said of him. To hear him speak of the great needs of the Negro Education and to hear him speak of Jacob Kenoly and his struggles were indeed touching. I say if there ever were true hearted christian men it is Bro. Smith and Prof. Lehman.

Now a word to my Mission Sisters of Arkansas. Many many thanks to you for helping me over to the Conference. The Pearidge sisters gave \$4.46, Russelville friends \$2.65, Sherrell sisters .50 Argenta sisters and Little Rock \$2.15 total \$9.65. Eld. Jones, who works at the Iron Mountain shop also gave his wife and me a Pass to Monroe La. and back this was quite a help to me. I greatly appreciated his open heart to help a Missionary over the field. I realy did not know just how to use it, and the help from the sisters as this was my first help to anything. I felt grateful to wards you all.

Bro. Matlock is holding a ten day meeting at Pine Bluff. We hope the Church much success. Bro. Wilhite is doing all he can in trying to keep the church alive. I also made two speeches to the Mission Sisters. From there I went to Sherrell where I met a splendid crowd to hear the work of our Conference and Mission progress. Bro. and Sister Cry with Bro. and Sister Rice are doing all they can for the cause of the Church. Collection \$1.35. On the 3rd Lord's Day the writer will be with the Pearidge Mission Sisters and on the first Lord's Day in June at Washington Church. The writer is slowly improving this hot weather. We shall reach Russelville about the 3rd Lord's Day in June.

Dear co-workers don't forget to remember our dear Evangelist and family. While on the Mission field he is indeed a striving man and the power of the gospel and knows what to say. We are expecting good results this year. He is trying to give his time to the cause. The white C. W. B. M. convention received my report and message with care. They had a great meeting. I wish that more of our Negro Brothers and Sisters would attend such Mission meetings and they would not see nearly so many evils among each other.

I am yours for the up lift of Christ,

Mrs. Sarah L. Bostick, Organizer.
Argenta.

Alabama

Dear Editor:—

It has been some time since you have had a report of the C. W. B. M. work in Ala. I must say that we have been a little slow in sending in our report as they should have been.

Some of the members have dropped out, yet I feel that we are stronger now than before; because we were able to do this year what we have never done before, and that was to send a delegate to the conference at the S. C. I.

I being the delegate; must say a few words concerning my trip to Mississippi. Never have I enjoyed a trip more than I did this one.

I left home Saturday May 13, and arrived at the S. C. I. on Monday Night. We could have gotten there earlier, but we stopped over in Demopolis a day and night with Mrs. Conrelia Banks, and I must say, it was certainly a pleasant stay.

Now for the Conference, I feel almost like another person, after meeting with so many strong workers and hearing the many good things which they had to say. Such meetings are certainly helpful. I only regret that more of the workers were not there, especially of my state because we are young in the work, and need strength more than others. I mean to do all that I can towards sending delegate to the Worker's Conference next May.

After leaving the S. C. I. I went to Port Gibson. There I spent one of the happiest weeks I ever witnessed with Miss Roxie Sneed. She certainly did every thing that was in her power to make my stay pleasant. The whole family made me welcome. That I appreciated so very much.

While there I had an occasion to visit three of the churches. The brothers were just closing their quarterly meeting when we arrived at Center Church. I was sorry to not have seen or heard more of the work. There I met with sister Julia Flowers and others whom I enjoyed being with so much.

On the following Wednesday night I spoke to the workers over at Union Hill Church. There I met with some more of the good people.

On the Friday night following I visited Elder K. R. Brown's Church over in Port Gibson, there I tried to impress upon the minds of the the people "Our work and the power of Unity." I am so grateful to the good Lord that I was spared to meet with so many of the workers of Mississippi. I am hoping to attend the conference again. After spending two week in Miss. on the 28th of May I made my start for Lum Ala. I am glad to say I arrived home safe

ly; and made my arrival with a new determination to do more and get others to do more in this great work for Christ,

I must say a few words of my visit to Mr. and Mrs. Jennings while in Port Gibson. I had the pleasure of spending two nights with them. Brother Jennings took us safely across the deep waters of the big creek; just before you go in to Port Gibson. I am compelled to speak of him because he is a worthy man, A pure hearted christian man.

Several of the sisters met me at the station to bid me good-bye, My stay in Mississippi, was so pleasant that I shall never forget it.

Yours for Christ,

Callie Brayboy.

Lum.

Kansas

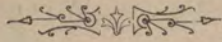
To the ministers, members and delegates of the Kansas Missionary State Convention Greeting. I have just returned from a trip in South Western Ark. visiting my family. Found all well. On my return back I remained one night in Little Rock and spoke for our people there to quite an appreciative audience tho not many in number as it was not known that I would be present. We are now nearing the dawn of another convention to be held in Emporia, Kansas in August. We ought to begin now to prepare to have a convention not composed of fine speeches and essays moving and second but have all our essays and speeches backed up with dollars as it will take money to run the state work and not hot air and talk. Let all pastors in the state aim high financially. We have places in the state that have gone to naught for the want of ministerial attention. We are far behind other states not only in numbers but in missionary spirit. Let every church, Sunday School and C. W. B. M. begin now to prepare for the convention at Emporia in August. The eyes of our religions neighbors are upon us watching our movements and to their surprise we have very little or no movement to watch. If possible I think it would be a good thing if the state of Oklahoma and Kansas could unite in one convention as there are disciples in that state scattered around like sheep without a shepherd and we also are not the strongest in the world. The convention will be what we make it. Let us begin now to prepare to make the convention deserve a little more than passing notice. A by word for gain sayers. We can if we will. In Christ we can do all things in accord to his will and it is his will for us to evangelize

(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. E. Harlan Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E Hunt, Editor.



PROGRAM FOR JULY.

TOPIC: Debt of the church to the Christian Woman's Board of Missions. (2). Debt of Women to Christian Woman's Board of Missions.

Topic for special prayer: (a) For the women of the Christian Woman's Board of Missions that they may give more themselves to the work; (b) for the women in the churches who have never yet been reached by the missionary appeal.

Hymn.

Bible Lesson: Matthew 15:28; Acts 9:36.

Prayer.

Hymn.

Business Period: Presentation of any communications from District, State or National officers.

Roll-call: Respond to roll-call by stating in a sentence one thing the Christian Woman's Board of Missions has done for you.

Offering:

"Not as we take, but as we give,
Not as we pray, but as we live;
These are the things that make for peace
Both now and after time shall cease."

HELPFULNESS OF THE CHRISTIAN WOMAN'S BOARD OF MISSIONS.

Facts to be retained should be repeated. So thought the mother of the father of our country when she repeated for the fiftieth time some great fact that she wished young George to grasp. When asked by a friend why she told him so many times she replied that if by the fiftieth telling her words found lodgment in his mind the other forty-nine tellings would have not been in vain.

You have been told many times of the helpfulness of the Christian Woman's Board of Missions work; and yet, if by one more telling you are enabled to understand better the helping hand extended by the Christian Woman's Board of Missions, the former tellings will not have been lost. This helpfulness can not all be told in words. It is only those who are truly sacrificing, giving their time, talents, their very lives who can fully realize the joys and benefits to be derived from this service.

To cultivate a missionary spirit, to encourage mis-

sionary effort in the churches, to disseminate missionary intelligence and secure systematic contributions for missionary purposes, this is the work of the Auxiliary Society and the source from which all blessings flow in this service. If these principles are properly exercised they will cause us to grow more toward the Christ spirit, the missionary spirit, that unselfish love for others we must have if we would be true disciples of the meek and lowly Jesus.

The first object, the cultivation of a missionary spirit helps the members of the Auxiliary Society to a higher conception of their duties as Christians. It helps in the realization of the fact that we are saved not for self alone, but to seek and save others. With this missionary spirit, this burning desire for soul saving within us, we are ready for missionary effort, for the "Love of Christ constraineth us." C. L. Loos is quoted as having said that women are the heart of the church, and if the heart were true and right the circulation of the whole body would be right. Then as women are lifted up spiritually the church will be benefited. The Christian Woman's Board of Missions is a great blessing to the church, and the time is coming when all our churches will feel that an Auxiliary Society is indispensable. Every missionary society in our brotherhood reaps a blessing from the work of the Auxiliary Societies. The Christian Woman's Board of Missions supplies a vital current that helps sustain every department of church.

Training and preparation for life's work are acknowledged necessities. In this enlightened age we must be thoroughly equipped for the work we undertake, else we may expect to be supplanted. Is it not infinitely more important to properly equip ourselves to work in the Master's vineyard? Our God has always demanded of His people the best, the first fruit, and would not have it otherwise. In order to do our best, to be enthusiastic workers we must have a knowledge of the needs. As faith comes by hearing, inspiration comes by information. The Christian Woman's Board of Missions is helpful to the church by disseminating missionary intelligence. By means of the MISSIONARY TIDINGS and other literature published by this Association the members become so filled with a knowledge of the facts, needs, conditions, that they tell it to others. Even the timid ones forget their timidity, and bubble over occasionally.

We have often heard it said "Sow a thought and reap a word, sow a word and reap a deed, sow a deed and reap a habit, sow a habit and reap a destiny." The Christian Woman's Board of Missions is sowing Jesus' thoughts, the missionary thought. The churches that are cultivating these thoughts are reaping the missionary habit and will some day reach the destiny of eternal life.

The securing of systematic contributions for missionary purpose is a natural consequence of the fulfilling of the other three object. Unselfish giving is the natural fruitage of the missionary spirit fully developed. Looking back over the history of the Christian Woman's Board of Mission, one cannot doubt the wisdom of systematic giving. From being likened to gleaners in the field of Boaz, it has developed into one of the leading missionary organization of the church.

On the annual occasions when our pastors present the work of our different missionary societies telling us what is being done, what needs to be done, and that the responsibility rests upon us to do this work, our hearts are stirred with missionary zeal. After we have responded to these calls do we not feel nearer the kingdom? Can you not see that it keeps us nearer the kingdom to have such occasions monthly? The monthly missionary meetings with its songs, prayers, talks, papers, offering, is keeping the hearts of the members of the Auxiliary Societies warm with missionary zeal."

ALABAMA

Continued from page 2.

Our meeting closed with a soul stirring sermon by Bro. Isom Franklin. This sermon was reviving to all who heard it I believe.

Our financial report was not as much as we hoped for and trust that it will be better next time.

Yours Truly,
Callie Brayboy Sec'y.

Lum.

MONEY AND SUCCESS

(Continued from page 3)

pensary", where the young doctor had an unsalaried position, and where he spent an hour every day.

The father sat by, a silent but intensely interested spectator, while twenty-five poor unfortunates received help. The doctor forgot his visitor while he bent his skilled energies to his task; but hardly had he closed the door on the last patient when the old man burst forth:

"I thought you told me you were not doing a thing! why, if I had helped twenty-five people in a month as much as you have done in one morning I would thank God that my life counted for something."

"There isn't any money in it, though., explained the son somewhat abashed."

"Money!" the old man shouted, still scornfully. "Money! What is money in comparison with being of use to your fellow-men? Never mind about your money; go right along at this work every day. I'll go back to the farm and gladly earn money to support you as long as you live—yes, and sleep sound every night with the thought that I have helped you to help your fellow-men.

—Selected

KANSAS.

(Continued from Page 5.)

ize the world. We have congregations in the state that run from twenty five to one hundred and fifty members probably more. What would one dollar and a half representation fee amount too? Our aim is entirely too low, financially of a whole congregation ranging from twenty members to one hundred or more has only one dollar and a half worth of mission spirit. How much do you think each individual member has? I should say practically none. We need a wide awake evangelist in the state and must have one if we expect to succeed. We need a solid plank of members who are filled with mission spirit. If we can get that class of ministers it would be but a short time before all our congregations would fall in line. It is time for the Kansas brotherhood I think, to begin to stand alone even if we can't walk.

We ought to show those who have and are yet helping us that we are trying to help ourselves. We hope to see all of them at the convention in full blast, Such men as J. D. Smith, S. W. Scott, A. C. Chechon, M. C. Hancock, B. C. Dukes, N. A. Mitchell, A. R. Littles, Clark, Murry, and Campbell and others that are unknown to the writer. We have preachers in the state that seemingly they have sullen and are now sitting down on the seat of do nothing I appeal to the pastors of the churches Superintendent of Sunday School, President of the Woman's Work to get busy. Fifty nine schools run by the C. W. B. M. which is composed of something over seventy three thousand women and only six or seven hundred colored disciple women out of fifty or sixty thousand colored disciples in the U. S. Let us take on fresh courage to do something instead of always saying something.

Send your name in due time to Bro. B. C. Duke of Topeka, Kansas all who expect to attend the convention also you that want a showing on program send your name and subject.

Eld J. W. M

Parsons.

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor

Lesson for July 9
 Edited From Standard Bible
 Lesson.
 Lesson 2

THE SUFFERING SERVANT OF JEHOVAH

Isa. 52:13-53:12.

GOLDEN TEXT.—"Jehovah hath laid on him the iniquity of us all." Isa. 53:6.

TIME.—B. C. 712. **PLACE.**—Jerusalem. **PERSONS.**—Isaiah the gospel prophet the first of the Major Prophets.

INTRODUCTION.

ISAIAH THE GOSPEL PROPHET.—The home of Isaiah was in the city of Jerusalem. He was contemporary with Uzziah, Jotham, Ahaz and Hezekiah. His work for Judah was of untold importance. He was ever directing them to the worship of the true God. In our lesson last week Isaiah is the one through whom God speaks to Hezekiah the King and tells him that God has answered his prayer. In the lesson under consideration we learn how the Prophet Isaiah inspired of God, is able to tell of the sufferings of Christ, although Christ's coming was not till some even hundred years after the time of this lesson. We have here a word picture of which Jesus in his life and suffering was the reality. Although we are living after Christ Jesus has undergone all the things which our lesson predicts, we can best understand his suffering by studying both the Old Testament prophecies in the light of their fulfillment as revealed to us in the New Testament.

EXPLANATORY.

BEHOLD MY SERVANT SHALL DEAL WISELY.—The servant is Christ when he was upon earth he dealt wisely, to the admiration of all. He shall be exalted and lifted up. Paul applies this prophecy to Jesus (Phil. 1:1) and the evergrowing triumph of modern missions is verifying it.

14. LIKE AS MANY WERE ASTONISHED AT THEE.—They were astonished to see the great Redeemer of the world so humble and so evilly treated. **HIS VISAGE WAS SO MARRED.**—The prophet sits at the foot of the cross on calvary and sees the Redeemer as he hung upon the accused tree after he had been buffeted and crowned with thorns and smitten and scourged and crucified, when his face was covered with bruises and with gore, and his frame and features were distorted with agony.

15. SO SHALL HE SPRINKLE MANY NATIONS:—The Septuagint has, "So shall many nations marvel

at him." The Hebrew word means to sprinkle (with blood) to atone for guilt. Christ's blood was shed to atone for the world's sin. **KINGS SHALL SHUT THEIR MOUTHS AT HIM.** Shall be dumb with awe and veneration.

1. WHO HATH BEJIED OUR MESSAGE? Isaiah and other prophets. The prophets receive their message from God. **THE ARM OF JEHOVAH.**—The Messiah is God's arm stretched out to destroy sin and to save his people.

2. FOR.—Following we have reasons why people did not believe in Christ. **A TENDER PLANT.**—He grew up small and of no reputation, from a family nearly extinct, like a tender plant springing unnoticed from its roots hid in a barren and dry land out of which nothing great was expected.

3. NO FORM OR COMELINESS—NO BEAUTY.—It is scarcely the prophets intention to describe the personal appearance of our Lord. What he means is the servants would have no splendid surroundings, no regal pomp or splendor—It is impossible to suppose that there was not in his appearance something of winning grace and quiet majesty; but it was of a kind not adopted to draw the gaze of the multitude.

4. HATH BORN.—The meaning is that the consequence of sin fell upon him, the innocent and that he bore his undeserved sufferings on behalf of his people.

SMITEN OF GOD.—They supposed that God had brought this upon him because of some great sin. In this they erred. Christ suffered not for this sins but for ours.

11. HE SHALL SEE OF THE TRAVIL OF HIS SOUL.—Not travail in child birth but the labor of the husbandman whence follows gladdening harvest. **BE SATISFIED.**—This is grandest promise in the Bible with reference to the number of the saved.

12. THEREFORE WILL I DIVIDE HIM A PORTION WITH THE GREAT.—"Therefore also hath God highly exalted him, and given him a name above which is above every name." (Phil. 2:9). **DIVIDE THE SPOIL.** To "divide spoil" is a figurative and proverbial expression for victory or success (Prov. 15:9). He has divided the spoils, the fruits of his conquest, to all that are his: let us therefore cast in our lot among them.

13. BECAUSE HE LOURED OUT HIS SOUL UNTO DEATH.—His blood representing his life was poured out.

THE GOSPEL PLEA.

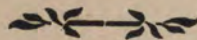
"PREACH THE WORD."

Vol. XVI. Edwards, Mississippi, Saturday

July 1,

No 23

HELPFUL TO ALL



"Whatsoever you sow that shall ye reap"

There is a law running all through the universe that certain causes produce certain effects. There is a never failing relation between sowing and reaping. Men sometimes are entirely ignorant of the nature of their sowing, and often they sow by force of environment; but the result as surely resemble the sowing as though they knew all about it. The conditions we have today are the results of our fathers' sowing. What we now do will determine the condition of our children. If we are anxious to see the world make progress, we should be anxious about our conduct.

Nowhere is this better to be seen than in politics of our country. New England was dominated by the Puritan idea and when the westward migration began, they were among the most influential of the immigrants. Thus Ohio, Michigan, Indiana, Illinois, Wisconsin, Iowa, Minnesota, Kansas, Nebraska, South and North Dakota, California, Oregon, Washington and the intermediate states were all influenced by the Puritan idea. Now the Puritans were only religious, even to fanaticism, precise, lovers of learning, worshipers of liberty and great money makers. The good phase of their nature led to the building of magnificent school systems, and the erection of many safeguards for individual liberty. The religious favor led to great works of benevolence, charity and reform. On the other hand their fanaticism led to the formation of countless numbers of denomination and their passion for money getting led to the formation of trusts and the great corruption in politics.

The most serious mistake they made was to allow their sectarian bigotry to crowd out moral and religious teaching from their public school system. They have thus produced a generation of religious and moral dwarfs and their weakness has been greatly aggravated by a heavy influx of foreign immigrants who are profane, and often vicious in habit. We are sure to have few centuries of hard work to save the civilization of the North and West.

On the other hand, Virginia, the Carolinas and Georgia were dominated by the Cavaliers of English society and when the westward migration began they were among the most influential of them. Thus Tennessee, Alabama, Mississippi, Louisiana and Arkansas were all influenced by the Cavalier idea. Now the Cavaliers were Chivalric; intensely anxious to maintain the dignity of themselves and children; almost without exception religious, though sometimes not so strict in morals; and had no passion for the education and liberty of the masses. They were just type of men who would readily take to establishing a feudalism in America with Negro slavery as the basis. If the hand of Providence was in using slavery to introduce the Negro into western civilization, it was fortunate that the Cavalier of the South was chosen as the slave holder. The Negro imbibed the spirit of chivalry in the very beginning of his career.

But the condition under which these descendants of the Cavaliers led to some very evil consequences. Their lack of sentiment for education left them without a school system and thus none but the most favored could have an education. Thus a vast population grew up without this advantage and they were often referred to in derogatory terms. The demands of chivalry often made them forget the fundamental principles of christianity and often evil was returned for evil. Circumstances made them defenders of which became more and more difficult of defense, and, when the war was over, they formed themselves in circumstances that made them defend the lost cause. This has left them in a frame of mind where men who are entirely unworthy can often get their suffrage by simply making them believe that some one else does not want them to support him.

Now all this has been said for the purpose of preparing our minds to create proper conditions for the Negro that his life in our public life may be valuable in the next five hundred years. If we violate these principles we may positively count on wretched times during the next four or five centuries. It is sowing time now and our children will begin the reaping.

We must put the Negro youth under a good Christian influence and get him thoroughly in sympathy with the better things of our civilization now and his whole career will be worked out in that line. "Whatsoever you sow that shall ye reap."

THE GOSPEL PLEA

A RELIGIOUS NEWS PAPER

Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE
 Published in the interest of the cause of
 Primitive Christianity and the general interest
 of the Negro race.

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THE GOSPEL PLEA, EDWARDS, MISSISSIPPI.

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 POST OFFICE AT EDWARDS, MISS.

Personals

Elder K. R. Brown has closed his meeting in Muskogee Oklahoma with five additions. The meeting was a good success except in a financial way. Not enough was raised to fully compensate him for the trip. However, he is to visit two other congregations and this may aid some. We hope this will be the beginning of large work in Oklahoma.

A letter has just been received from Beverly Westbrooks of Hickman Arkansas. He is now married and says he hopes he may be able to send some of his children to the S. C. I. He attended school here some eight years ago and is still working for the school.

A. J. Thompson writes that Bro. T. J. Green has just been granted a second grade certificate from the Louisville Christian Bible School. Bro. Thompson says he has confidence in his intention of living a worthy life and being a faithful preacher of the word and thinks he will make an effective preacher and do good work.

Notes from Our School.

Mrs. Prout and her sister, Miss Esther Wright spent Tuesday of last week in shopping and sight seeing at Vicksburg.

President Lehman attended and spoke at the State Teachers Association held with the Normal and Industrial Institute at Utica on Wednesday of last week.

Gentry Robinson and Richard Davis, recently of the printing offices force are now working on the repairs and improvements being made at the mansion and Faurot Building.

The first door frame has been placed in the wall of Smith Hall. The many showers now greatly retard

the work.

In class No. 2 of the Summer Night School, Division 1 composed of the following students made the best rank for the first "Short Term": Stephen Coleman, Standford-Matthew, Robert Gooden, Aletha Thomas, Charles Harris, Lloyd Robinson Eugene Lewis, Matilda Lane and Birth Bridges

Prof. Baily of Ford Music Firm of Vicksburg was on the grounds one day recently to tune Mrs. Prout's and Lois Lehman's pianos.

Arkansas

JUNE REPORT OF ARKANSAS MISSIONS.

Pine Bluff state funds, \$0.30

General funds, 1.15

Sent to Conference, .25

Sherrill state funds, .50

General state funds, 1.31

Sent to conference, .50

Washington state funds, .25

General funds, 1.57

Sent to conference, .50

Argenta state funds, .50

General funds, 3.95

Sent to conference, 1.00

Kerr state funds, .75

General funds, 2.60

Sent to conference, 1.00

Mrs. Pennie Holden the president at Kerr, Mrs. Lue Conier at Pine Bluff, Mrs. Bell Ivy at Sherrill, Mrs. Ida Stuart at Washington, all have decided to take a stand for Christ's cause. Pray for the women. The work at Argenta has two life members now. Little Buford Matlock is one, the evangelist's son. The offering will go to head quarters September 15.

Dear sisters the thing is to get the state convention on the brain and make ready to have a report of your year's work. It will convene in September. The first week Pray, think and work, that we may have a great meeting.

Yours for Christ,

Mrs. Sarah Bostick,

Argenta.

Worth Repeating

Love is the purification of the heart from self; it strengthens and ennobles the character, gives a higher motive and a nobler aim to every action of life and makes both man and woman strong, noble and the power to love truly and devotedly is the noblest gift with which a human being can be endowed; but is a sacred fire that must not be burned to idols.—Miss Jewsbury.

Our Mission Fields.

We are glad to give the picture of the Liberian Christian Institute which has been built up by Jacob Kenoly. This building does not look like one of our modern pressed brick College buildings, but when we remember what it represents we pronounce it grander than that.

When Jacob Kenoly left the S. C. I. he expressed his determination to go to Africa. Twenty per cent of all he earned he laid aside for his proposed mission. In 1905 he started for Liberia but missing his connection he soon exhausted his supply fund and he found it necessary to offer as a cook on a boat on the last journey. Here a confident man stole his trunk and all belongings leaving him in his work clothes. When he landed the people took him for

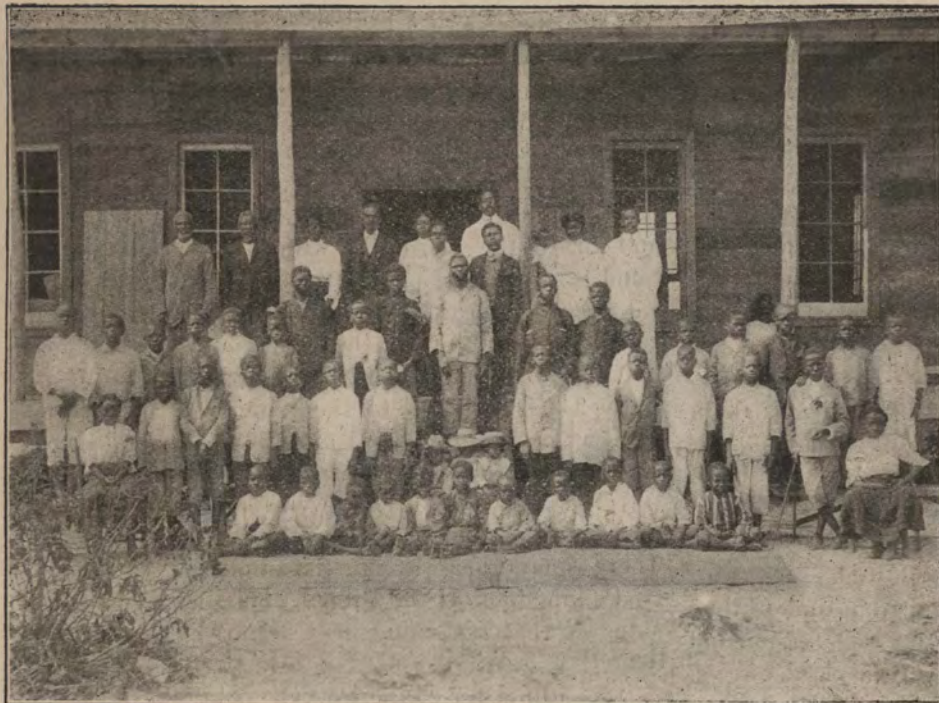
He now has enrolled forty six boarding students and with these he is building up his institution, and no one who has never under undertaken such task knows what it means to take a company of shiftless African boys and make out of them a very beehive of industry. His work then ought to be a great inspiration to all the work in the United States.

In the fall of 1909 Brother Kenoly sent his most advanced pupil, James Rundles to the S. C. I. to be educated, through the kind aid of a Sunday School class in Anderson, Indiana. He came to earn his way and is making a good record. He receives some aid from a Sunday School class in Walnut Hills Cincinnati, Ohio.

This Summer he has another one ready, Peter Duncan, to come and Bro. West of Rock Island Ill. has generously donated the passage and by September 1st we expect him to be here. There the foundation is being laid for a great and permanant work.

More friends should be some interested in this great work in Africa and when they learn of the sacrifices that Bro. Kenoly is making they will give more of their means so that his work may grow and other workers that are so much needed may be sent at an early date to help in this noble work

J. B. Lehman,
Edwards, Miss.



a fugitive from Justice and kept him under suspicion. He also had a long seige of the African fever. But as soon as he recoveeed from this and got word from his friends in America he won the confidence of the people. He started a school in an old abandoned building and in two years time the Liberian Government gave him a grant of 200 acres of land of his own choice. On this he has erected his buildings. The first was a house for him to live in and to teach the pupils who came to him. The next was a large school building, a picture of which we here show.

Work

Ho all who labor, all who strive
Ye wield a mighty power;
Do with your might do with your strength,
Fill every golden hour!
The glorious privilege to do
Is man's most noble dower.
Oh to your birthright and yourselves,
To your own souls be true!
A weary, wrched life is theirs
Who have no work to do. (Selected)

Reports From the Field.

Arkansas

Sunday School Covention to be held at Pearidge Christian Church, July 11 13

10:00 a. m. Devotional service.
Welcome address, Joseph Pitman.
Response by Thomas Ivy.
Origin of the Sunday School by Eugene Gray.
Solo Alpha Powell,
Relation of the Sunday School to the Church,
Mrs. Sarah L. Bostick and G. D. Jones.
Missions by D. L. Mitchell and C. Martin.
Duet by Martha Mitchell and Geo. Moore.
The work of the missionaries and how supported
by M. J. Mitchell.
Discussion.
Quartette by Willie Worls, Minnie Mitchell,
G. L. Moore, and Porter Worls.
Sunday School reports.
Reports of treasurer, secretary and State Evangelist.
Election officers.

SATURDAY EVENING.

8:00 p. m. Paper by Mrs. R. T. Matlock
Sermon by G. W. Ivy.

SUNDAY MORNING.

8:30 Bible School conducted by M. F. Mitchell.
11:15 A duet by G. L. Moore and daughter.
11:30 Preaching by M. M. Bostick.
3:30 p. m. Paper by Pennie Holden.
Sermon by T. H. Merchant.
8:00 p. m. Paper by Sarah Bostick.

Individuals will be appointed from time to time to conduct praise service for each session and a collection will be taken at the close of each service.

Porter Worls, Chairman,
Minnie Mitchell, Secretary

Mississippi

Dear Editor:—I want to say through your columns of your paper that we closed our revival meeting at Indianola last Sunday, June 18th, with seven additions. This was the hardest weeks work I have ever spent since I have been in the ministry.

This meeting began on Monday night after the second Sunday night in June. The odds were greatly against us at the start, but as we began to proclaim the old Jerusalem gospel, Indianola was shaken

from center to circumference. The whole town was stirred and the people at once began to flock out together in great crowds at the Second Baptist Church where we were holding our meeting

The writer gave them to know that he, like Paul was not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation to every one that believeth. Romans 1:16. Gave them to know that every thing essential to salvation is found in the gospel. The gospel needs no agencies, no props whatever. All the gospel needs is men who will stand up like soldiers and tell it to the world as it is laid down in God's Book. The saving power is in the gospel and if men want to be saved they must hear the gospel. "Faith cometh by hearing and hearing the word of God." After men have heard the gospel the next thing in order is to believe it with all of their heart. If they believe the gospel and truly come to Christ, they will repent of their sins that is, they will turn from them. "Let the wicked man forsake his way, (turn from the wrong to the right) and the unrighteous man his thoughts; and turn to the Lord who will have mercy, and abundantly pardon." From this passage of scripture we glean the idea that repentance is turning. If men repent or turn to God, they will confess before men that they will believe with all their heart, that Jesus is the Christ, the Son of the living God, and will be buried with him in baptism (water immersion) to arise to walk in the newness of life.

The above conditions were laid down by the Saviour who died that we might have eternal life. There is no other way for the sinner to enter into God's kingdom. If the sinner enters at all he must enter by the door, and Christ declares that he is the door-

As a minister of the gospel, being zealous for the truth, thought it my duty, aside from preaching to write a book of sermons that the truth may run and be glorified.

These books are now ready for sale. Every minister and lay member of the church of Christ should have one. I am mailing them to any one for thirty-five cents postage prepaid to any part of the state or the United States. I mean thirty-five cents each.

The contents of the book are as follows: The Elements of Success in Soul Winning. A good fight. The Church likened to a Wagon Wheel. The wonderful Christ. Christianity a Growth.

In this book the writer tells of his life while in school at the Southern Christian Institute, and what we had to under go to get to this school of Christian

training and learning of which he feels proud. God bless institutions like this that more young men may come out from them as ministers with their "feet shod with the preparation of the gospel of peace."

Now dear readers, if you desire one of the books of sermons, write me at West Jackson Miss. Box 181

I am yours very truly,

B. C. Calvert.

Georgia

Dear Editor: Please publish in the columns of your valuable paper the following.

That the Christian S. S. Convention of Georgia convenes Friday before the 5th Sunday in July. To be held with the Eastman Church at Eastman Ga.

Trusting all officials of Churches and Schools will attend. And make this a successful meeting.

At this time I am in bed and have been three months. But if it is the Lord's will to provide me with health and strength, I shall not be absent myself.

Yours for service,

F. J. Bell.

Wrightsville Ga.

Arkansas

Dear Editor and Readers of the Plea;

We are yet alive. Our State Organizer was with us last Sunday Night and delivered a grand lecture on the women. She had splendid hearing and they were well entertained and all enjoyed it fine I had the pleasure of attending the white Convention at Pine Bluff heard many many good things from the sisters. I also was favored by three talks by Bro. C. C. Smith; two to the whites and one to colored they were grand it was so plain that it seemed to me that every body ought to fall in line and they that are not at work ought to do more. We are always glad to have our organizer come around.

Yours in the work,

R. B. Ivy.

Sherrill Ark.

Texas

GOSPEL PLEA;—I was with Corinth congregation on the second Sunday in June. The services were fine all day. We are getting ready for a revival beginning Wednesday, August 8. Pray for us. I have several promised subscribers for the Plea. I will use sincerety in our meeting.

Our young Bro. A. W. Jacobs, student of Edwards, and member of Corinth Church is with them and expects to return to Edwards next month. He is one of the S. C. I. examples and is much loved in his home and church.

Brethren it is near convention time now. Let us begin to get ready, remember it meets in Paris in August. We should raise all the Texas school money possible. God is blessing us with a splendid rain which brightens our hopes for good crops.

Respectfully,

M. T. Brown,

Beaumont.

RELIGION IN DISGUISE

A MOTHER who often gave to her children a simple remedy, was in the habit of trying to cover up the taste of the medicine with a great quantity of sugar. She was surprised one day when her daughter confessed that she did not mind the taste of the medicine, but hated dreadfully to take the sugar. The mother had merely followed the common idea that medicine is necessarily obnoxious to the taste.

A thing which is similarly taken for granted, merely because it has been echoed, is that religion is distastful to the average person. Out of this mistaken idea have grown many strange practices. Good people have acted on the principle that religion must be disguised in order to attract men, or rather in order to keep them from being driven away by it.

We must persuade people that we want them to come to church because we like their company, or want them to hear the music, or help out with the singing—but never because we want to save their souls. Those who have tried all of these devices are ready to tell us that with all we may do, man is very hard to catch when you have his spiritual good in view. He does not always appreciate our gushing desire for his company, and even turns his back on our reading-rooms and baths and play-rooms, and goes where he can get these things by paying for them in dollars and cents. He has learned to fear that he may incur some obligation if he accepts the things we urge upon him.

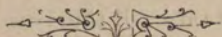
Above everything else, the thinking person objects to being trapped into doing things, and it is to be feared that our attempts to bring about the acceptance of religion in disguise often fail because these attempts have too much the appearance of a trap in the eyes of those we would win.

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. E. Harlan Missionary Training School, Indianapolis, Indiana. Send the money at the close of each quarter.

Atlin: E. Hunt, Editor.



The Debt of the Church to the Christian Woman's Board of Missions.

We could as well say the debt of the Christian Woman's Board of Missions to the Church, for it is the Church that does a part of its work through this organized agency. It is the Church, through its Woman's Missionary Society, that is seeking to enlist every Christian Woman in each congregation to become a personal factor in this organization. It is the Church, through the Christian Woman's Board of Missions, that is conducting mission.

It is the Church, through this company of women, that does its mission work for the negroes in the home land, also for the Japanese and Chinese and Mexicans who tarry within our gates.

It is the Church, publishing the word through its woman's organized work, that established the first Bible Chair in State University centers. This agency also makes possible the educational mission work in the home land mountains.

It is the Christian Church, by offering received through its Woman's Missionary Society that every year aids the evangelistic work in almost all the States.

It is the Church through various Woman's Missionary organizations, the Auxiliary, the Mission Circle, and the children's Missionary Societies that supports Living Links and Living Links Standards and all other special forms of gifts planned and executed by the Christian Woman's Board of Missions. The Church of our Christ is the organization to receive the honor.

Some specific things have been done which it will be good to name lest we forget the place and power of the Christian Woman's Board of Missions.

The Children's Mission Work.

This organization was the first to systematically teach our children about missions and show them how to give and when and where to give. The Mission Band was born before the days of the Junior Christian Endeavor. Here we pause to give honor to a brother. Joseph S. King with his wife, was a potent factor in the launching of this mission education for the

young people. Although the Sunday School is now doing a large educational work, the King's builders in the Mission Bands and Junior and Intermediate Christian Endeavor Societies are also doing a better work than ever before. Reports indicate that more Societies for the young people and children are being organized this year for special study of mission than during any year in the past.

Pioneers in New Fields

South America and Mexico, though considered by those who feel the fascinations of the Orient as not such romantic fields as those in the far East or the near East, still are the vast sections in need of the Gospel. It did take courage to undertake such work and it requires a constant renewal of faith and gifts to maintain it. Brethren, we appeal to you, to "Help those women." Mexico is yielding fruit constantly. South America promises much in the near future. Eighteen confessions recently is well ripened grain.

Pioneers in Untried Enterprises

To have been initiatory workers in the molding of a public sentiment that is so surely growing in favor of Bible study in connection with the college career of the youth of our land should justly give the Church a deep sense of gratitude for the courage and faith of the Christian Woman's Board of Missions. A chancellor in one of our State Universities says what the C. W. B. M. has done for college Bible Study is developing a public conscience which will some day make it impossible to place a non-religious man at the head of our State educational institutions. If we could have answered all the calls for this work that have come to us during the last two years, ten more Bible Chairs would have been added to the five we now have.

Assumed Burdens That Seemed Hopeless to Many.

Jamaica was entered after the effort made by others seemed not to promise success. Porto Rico was adopted when preceding efforts had not yielded expected results. Some of the mountain work became the obligation of the Christian Woman's Board of Missions by the appeal of the brethren that this Association take over the work. The negro work was added in the same way. These tasks have not been easy, but they have been full of hope, for the church shares in the tasks in sympathy and prayer and in gifts.

M. E. Harlan.

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor

Lesson for July 16
 Edited From Standard Bible
 Lesson.

Lesson 3

MANASSEH'S WICKEDNESS AND PENITENCE.—2 Chron. 33:1-2fi.

GOLDEN TEXT:—"Cease to do evil; learn to do well.—Isa. 1:16, 17.

TIME—B. C. 677. **PLACE:**—Jerusalem and Babylon, and the members of his kingdom. **PERIOD IN OLD TESTAMENT HISTORY.**—Decline. **EPOCH IN THE PERIOD OF DECLINE.**—Decay.

INTROEUCTION.

The fact that Manasseh was taken prisoner by the captains of the king of Assyria (v. 11), whose capital was Nineveh, makes it a little singular that he was carried to Babylon, which was several hundred miles from Nineveh. What led to this the history does not inform us, but Baylon was at that time under the dominion of the king of Assyria, who had some reason unexplained for sending Mansseh to that place.

1 MANASSEH—The son of Hezekiah, born after his father's recovery, of which we learned in a previous lesson. **WAS TWELVE YEARS OLD.**—In Judah, as in England, a king was not supposed to be of age till he was eighteen. For six years Manasseh must have been, to great extent, under the influence of his regents and counselors.

2. AND HE DID THAT WHICH WAS EVIL.—The sins of Manasseh's reign appear to have been those which filled up the measure of Judah's iniquity, and brought down the last remnant of the chosen people—a sentence of which not even the piety of Johiah could obtain the reversal.—**IN THE SIGHT OF JEHOVAH.**—God is the great Judge of right and wrong. His decision is always correct.

3. BUILT AGAIN HIGH PLACES.—Idoltrous shrines, originally built on hill, but the name came to be applied to heathen shrines anywhere. **BAALIM.** The plural form of Bahl. **ASHEROTH.**—An Asheroth was probably a wooden pole which was planted beside an altar as a symbol of deity.

4. BUILT ALTERS IN THE HOUSE OF JEHOVAH:—The heathen alters were even placed in the temple. "These were evidently idoltrous alters, erected as a deliberate affront to Jehovah."

5. BUILT ALTERS FOR THE HOST OF HEAVEN.—The sun, moon and important stars. **TWO COURTS.**—The courts that surrounded the temple. Professor Lumby thinks that this verse explains the preceding

verse, and that the idoltrous alters were erected in the courts of the temple, and not in the temple proper.

6. MADE HIS CHILDREN TO PASS THROUGH THE FIRE IN THE VALLEY OF THE SON OF HINNOM:—The image of Moloch is said to have been of brass made hollow so fire could be placed within it, and when the outstretched arms of the image were very hot, the children were thrown into them and burned (EZEK. 16:20, 21; 20:31; Jer. 32:35). The valley of the son of Hinnom was ravine on the south and west of Jerusalem. **PRACTISED AUGURY:**—"Augury" among the Romans consisted chiefly in observations made, but augurs observed also various natural phenomena.

AND USED ENCHANTMENTS.—Serpents charms.—**PRACTICED SORCERY.**—The Hebrew word is said to mean "make magic brew with shredded herbs."—**FAMILIAR SPIRITS.**—He had in his service those who pretended to raise the spirits. **WIZARDS.**—Wise or knowing ones, who claimed to reveal secrets. Many of those impostors came from Chaldea to pursue their occupation and practice their deception, and Manasseh was their liberal patron.

PROVOKED HIM.—Jehovah. "No wonder that all this evil, in the sight of the Lord, should provoke him to anger. Such trivial, debasing superstitions were utterly foreign and abhorrent to the pure religion of Jehovah."

7. AND HE SET THE GRAVEN IMAGES OF THE IDOL WHICH HE HAD MADE IN THE HOUSE OF GOD.—In the Holy Place. Manasseh's idolatry is described in the order of its sinfulness, and this is introduced as the climax of his vicious and criminal procedure. According to the express declaration of Jehovah to David (2 Sam. 7:13), and Solomon (1 King 9:3 compare 2 Chron.8:16), the temple was to serve exclusively as the dwelling place of his name.

8. I WILL NO MORE . . . IF.—This was the Lord's promise, if they would fulfill the conditions (2 Sam. 7:10). God's promise are conditioned upon obedience.

AND MANASSAH SEDUCED JUDAH A. V., "made to err." As was natural' the example of the king proved contagious, and the people went into the very blackest of sin. "It was difficult to find in all Jerusalem one who 'executed judgment' or 'sought the truth' (Jer. 5:1).

10. AND JEHOVAH SPAKE TO MANASSEH:—"By his servants the prophets" is added in 2 Kings 21:10. **BUT THEY GAVE NO HEED.**—He was so absorbed n sin that he cared not for a righteous life.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVI. Edwards, Mississippi, Saturday

July 8,

No 24

HELPFUL TO ALL



Cattle Tick Education

"It is an ill wind that blows nobody good."

A few years ago we were warned that the boll weevil was coming and government experts were trying to prepare us for the catastrophe. When the weevil came we began to think of other things and it was clearly to be seen that even though the weevil had not come we would have had to face disaster any way. Our land was impoverished and our cattle were doing nothing because of Texas or tick fever. We could import no new breeds of cattle nor could we ship our cattle out. Some of our fields had been farmed for one hundred years straight running with but few years intermission and the land as exhausted.

The rest of the country was already losing out trying to supply the country with beef and pork. The federal government decided that now is the time to rescue the South from impoverishment and boll weevil and sent agents in to aid us in becoming a meat producing country also. The first step was to aid us in eradicating the cattle tick, for so long as we had this, cattle raising could not be profitable. To accomplish any thing in our effort to eradicate the tick there had to be concert of action and some one authority had to manage it. The wood or cattle tick does not travel except as cows carry them about. The female tick gets on a cow and gets itself full of blood then lays a million of eggs. The young hatch out and watch for a cow to come along to act as host. The old ones then seek another cow. In this way the tick fever is conveyed from cow to cow, and this accounts for the large number of calves we loose each year. Often we also lose older cattle especially in the fall.

Now if we dip or spray our cattle every two weeks we kill all the females and no more eggs are laid and the tick dies out. In four years the government has cleaned 143000 square miles from the tick and in five years more the entire South will be cleaned. Then we will expect cattle to do twice as well and we may expect twice as good a price. A cow that now brings \$30. will bring \$60.

On the first day of January 1912 the quarantine law will go into effect in Hinds County when every

heard of cattle that has tick will be declared under quarantine and will not be permitted to be moved off of the place for any purpose. Every man will have a dip, spary or wash his cattle every two weeks until the ticks are eradicated.

A good many are taking time by the forlock and are putting in dipping vats and are eradicating the pest. We have just put in one at the S. C. I. a thing we ought to have done five years ago. Just this summer we lost a thorough bred Jersey bull worth \$60 and work ox worth \$40. The dipping vat would have been a profitable investment years ago. At present the county and the federal government are aiding every one who wants to put in a vat and we advise every community where they have any amount of cattle to apply for aid to build a vat. This is not confined to Hinds County but is open to any locality. Let every one go into this with enthusiasm and the work can be much easier and the profit will come back to us much sooner.

Here are some of the advantages that will come. As we have already said, the cattle will do much better and the price will increase greatly. But this is only a small part of the profit that will come to us. As we raise more cattle, we will have to raise more feed stuff and we will have to stable and feed our cattle. The manure we will have to haul on our land. As we rotate out crops and manure our land the original richness will come back and thus when we plant cotton and corn we will get an abundant crop. Land that now brings a bale to ten acres will then bring a bale and a half to the acre. Land from which the corn burns out every dry season will then bring forty or fifty bushels to the acre. Land that does not produce oats now will produce forty or fifty bushels to the acre. The large plantation must be broken up into small farms and a new method of farming must be adopted. The truth of the matter is the boll weevil came and startled us out of our long agricultural slumber and we may now expect new things.

The young colored farmer should be ready to take advantage of this break up. Those who cannot buy land should try to rent from forty to one hundred acres and then fence it and rotate crops and start in in this modern way. But by far the best way is to buy then the improvements are yours. Those who were wise enough to save the money they got for the high priced cotton a few years ago are now in a good position. Those who squandered it are now like the foolish virgins who had no oil in their lamps.

THE GOSPEL PLEA

A RELIGIOUS NEWS PAPER

Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE

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Primitive Christianity and the general interest
of the Negro race.

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THE GOSPEL PLEA, EDWARDS, MISSISSIPPI.

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POST OFFICE AT EDWARDS, MISS.

Personal

Elder K. R. Brown expects to return from Oklahoma soon. He reports this a great field for missionary work. We have personal knowledge that the white board of that state is contemplating putting a man in the field to work among the colored people.

On our third page we hope to furnish information about the various mission fields, beginning with our Negro schools. We hope our readers will not fail to read them. We feel that the time is not far off when larger work must be undertaken in all these schools and probably some additional work undertaken.

The time for the annual convention is now drawing near. If we hope to have good conventions we will have to begin to plan now for them. A convention will not work itself up.

The national conventions of the Christian Churches met in Portland, Oregon on July 4th. Sec. C. C. Smith delivers the address on the Negro work.

Prof. and T. M. Burgess and their daughter are now in Portland, Maine. They went by Toronto and Montreal, Canada. They expect to visit Vermont before they return in September.

Notes from Our School.

On June 26th Superintendent Young was called to the home of his parents in Hutchinson Kansas by a telegram announcing the very critical illness of his father. Many readers of the Plea will recall the visit made at the Institution by this gentleman, his wife, and youngest son, the first of the year.

Although the musical director, Miss Georgia Tyner, is absent from the school for the summer, the choir continues to furnish good music for Lord's Day service.

Hyman Armstrong has been chosen by the church to fill the office of deacon left vacant by the removal of Eric W. Hunt.

Nothing seems more in keeping with the first day of the week than to repair quietly to the water to witness the rite of baptism. Johnnie Traveller, who has now been at the Institute for some time, made the good confession and was baptized into the church on Lord's Day, June 25th.

Professor and Mrs. Burgess inform us that from now on, for a number of weeks, their address will be 415 Cumberland Ave., Portland, Maine, care of George P. Dudley.

In the absence of Prof. Burgess, Sup't Prout leads the Sunday School in its effort to maintain its previous good record.

When this issue of the Plea reaches its readers the Fourth of July will have passed. The students are now anticipating the pleasures of the usual picnic on that date.

Word received from Mr. Young informs us that on reaching Hutchinson he found that his father had passed away some time before. Funeral services were held on the day following his arrival.

Word came to Mrs. Lehman of the death of her nephew, Harold Sniff, on June 28th at the home of his parents in Paris, Illinois. Many of the older students of the S. C. I. will remember this young man as a child when he visited the Institute in company with his mother on several different occasions.

Arby Jacobs of Kilgore Texas again among the S. C. I. work students.

Tennessee

The Annual Convention of the Christian Church in Tennessee, will meet in Knoxville with the Payne St. Christian Church August 16-20th, a large delegation is expected from the state of Tennessee, and the adjoining states. We are expecting Bro. C. C. Smith, of Cincinnati, Ohio, to be with us, one of the world's heroes for the education of the Negro, in the Christian Church.

W. P. Martin, Charman of convention.

The Girl Who Laughs

The girl who laughs - life needs her;
Thrice blesses herself the while;
No music of earth
Has nobler worth
Than that which voices a smile.

The girl who laughs - life needs her;
There is never an hour so sad
But wakes and thrills
To the ripping trills
Of the laugh of a lass who's glad.

Our Mission Fields.

Southern Christian Institute

Our readers have heard much of this institute, but in the course of our description of our mission fields we dare not neglect this great work.

A few days ago a man who was a pupil here eighteen years ago and who has lived within a mile of the institution ever since, came on the grounds a few mornings ago and said in substance, though I go by here every day I never get over being astonished at the development of our old school. It is being generally recognized that here is being done a work that has a depth of purpose that is not found in most of the other institutions. We therefore want to say something of this.

Last week we said something of the Liberian Christian Institute and of its founder Jacob Kenoly. He freely admits that he received his inspiration at the Southern Christian Institute. At other schools he learned something of trades and of the usual school branches, but here he received an inspiration to a life of service and it took so much hold on him that he braved all the hardships of Africa in order to



might have an advantage over his fellows in life's battles. So often the schools measured the worth of their pupils by the easy positions they secured.

It is our work to train the Negro youth so he will be able to become a useful factor in developing the spiritual, moral, mental and material resources of our Southland. There is no reason why the southern section of our country should not be the most prosperous and the most influential, only our people have not conceived the idea of developing those resources. The most brainy of our white young men went into professional life and the result was our producing industries went to ruin.

It is the mission of the Southern Christian Institute to so train the Negro youth that he will not count himself above any kind of work that looks to the building up of the country spiritually, morally, mentally and materially.



carry into effect the inspiration received here.

Jesus said to his apostles, "Blessed are the meek, for they shall inherit the earth." The men who will finally rule the earth are those who unselfishly and modestly push ahead to do the world's work. Our systems of education of the country have been very defective in that they were professional schools and they inductively led the student to believe that he was being trained in order that he

To parents we wish to say that you can do no greater service to humanity than to put your sons and daughters into the influence of this school where they will receive such an inspiration for life's work.

Address,

J. B. Lehman President
Institute Rural Station,
Edwards Miss.

Reports From the Field.

Mississippi

Dear Readers of the Plea:—It is again that I come with my report of the District meeting held with the Edwards Christian Church, May 20th and 21st. All of the churches in the district reported.

Edwards Church,	\$3.50
S. C. I. Church,	3.00
Jackson Church,	2.00
Public collection,	3.40
Total amount,	11.90
Disbursement as follows:	
District Evangelist,	2.95
District Sec'y,	1.50
Printed bill,	1.25
State work,	4.00
State treasure,	2.00
Postage,	.20

The time is swiftly passing by and the time when we shall stand before the great Judge and give an account of the deeds done whether they be good or evil. I feel proud to say that all the churches in the district are at work doing something for the cause of Christ.

The commencement and quarterly meeting coming in the same month put double duty on some of us being the busy season of the year. Though we did fairly well considering the weather. We did very little on Saturday on account of the rain, but Sunday was full of good things. Bro. H. G. Smith of Jackson preached an excellent sermon in the morning.

Sunday evening Prof. Lehman gave us another good sermon. After the sermon we had a fine address by Bro. James Rundles of Africa, a student at the S. C. I. It would have done you good to have heard him. If you have any of Christ's spirit in you it would have made you feel like going as a missionary instead of giving to foreign missions. Bro. C. C. Smith, of Cincinnati, was also present and gave us many good things for thought that will help us through life. Sunday night the writer was elected as District Evangelist and Bro. J. C. Singleton as District Secretary.

Yours in Christ,
Edwards. T. B. Frost,

Tennessee

Knoxville, Payne St. Christian Church, opened revival meeting June 5th. Elder Stafford Campbell, of Lexington, Ky. did the preaching. Eld. Campbell is one of the great gospel preachers. We had the best attendance ever known in the history of the

Christian Church. The meeting closed on the 25th of June, with 9 confessions, 6 by baptism, 2 by statement, 1 from the baptist. Money raised during the meeting, \$72.35. One month before the revival this Church raised \$219.43. We have raised in all departments of the Church, about \$800.00 this year.

This meeting was the eye opener, and the abundant good seed that was sown by faith will reap a great harvest in the future. For His word will not return void.

W. P. Martin, Pastor.

Texas

Dear Brethren. I am asking the Pastors Officers and members of the different churches to send to me as early as you can, if possible by the seventeenth of July as much as you can raise for Missions to help our evangelist in the field. He has been holding tent meetings at Bonham and is now engaged in a similar meeting at Hillsboro. The field does not yield much support and in order to keep our Evangelist going the churches must send him help. Please take a collection at once and send what you have collected to

J. H. E. Thomas; Cor. Sec'y,
Greenville, Box 166.

Dear Editor of the Gospel Plea;

A few words of information. I want the address of Pastor, Eld. or Deacon, of the nearest Christian Church to Marshall, Wife and I desire to place our membership with the Church.

I left Muskogee Okla. in 1905 and went to the S. C. I and there my membership was for four years I returned to Muskogee in 1908 and from there, here. So we desire to place our membership with the nearest church. I was told by Eld. R. B. Wells of Muskogee that a church was twenty miles of Marshall in the country. I am twenty miles east of Marshall, but have not found any trace of it. Every body I ask about it can't tell a word about church. I asked a gentleman if he knew anything of a Christian church in their section of this country he pushed his hat back and scratched his head and said "Christian Church? What kind of a church is that?" I said "the Church of Christ commonly spoken of Christian Church." He replied "no sir, I haven't heard of such a church. There are plenty of Baptist churches." I then felt the need of more of us giving our time to the ministry. I am going to turn over a new leaf.

H. C. Campbell,
Washom, Tex.

Texas

On the second Sunday in May I was with the church at Bellville spent four days with them. I was called their on account of local condition. Not much ground to hope for better conditions soon. The membership is small and contains a few faithful and good meaning ones. The larger part of the small membership came from the denominations and have been wrongly taught since they came and as a result worship the creature more than the creator. The church is named after a man and of course is following the same.

From Bellville I went to Waco expecting to leave with Mrs. Alphin the next day for the commencement at the S. C. I., but our plans failed and under the circumstances we decided it was absolutely unwise for us to go. The nature of this disappointment made it a great one, the results which will be difficult to overcome. It is a great thing to stand up and be faithful and true under great and sore disappointments but I have not yet found it, at all times an easy thing to do. Thoroughly convinced that our hope for the S. C. I. was blasted we shipped the tent to Bonham to begin tent meeting on the 3rd Sunday in May, but was detained in Waco to attend the funeral of Bro. A. M. Brown, a brother to Eld T. M. Brown.

I got to Bonham on Tuesday after the 3rd Sunday, put up tent and begun on Thursday night. We had only three members in Bonham Eld. J. D. Johnson, wife and sister in-law. The meeting continued for twelve days with three additions by confession and baptism. The meeting ought to have continued but the financial burden was too great for the few. Bonham is an old town with both denominational and racial lines tightly drawn. It is well supplied with denominational churches, but a great place to at least call attention to Apostolic teaching and the history of the church in the New Testament. I visited the "Macedonia Church" about six miles from Bonham and preached them one sermon. We have a few members at this point. This church was organized some years ago by Eld. J. D. Johnson and he has looked after it since that time. The building is on his farm. These members were faithful in attending and supporting the meeting in town. They are considering moving their membership to town and assist in building up the work. I think this the wise thing to do as there are only a few colored families near the church in the country. A lot has been bought in town with a house that can be used for service, and they will continue the service in town. Much credit is due Mrs. J. D. Johnson and her sister

Mrs. Virgia Woodard in raising the means to secure this lot. Eld. Johnson is also one of the Bonham business men. In addition to this modern home and several residence lots he owns some valuable business property down town directly in front of the Federal Building lots. In this property he is conducting a grocery and dry goods store. This business and looking after his two farms have almost if not entirely put him out of the pulpit.

We hope and see no reason why the work at Bonham should not continue.

We shipped the tent to Hillsboro to hold a meeting with Eld. J. H. Fielder and his six members. Spent a few hours in Denison, at home two days and begun here (Hillsboro) on the 18th of June. Elder Fielder and a few members have been here for five or six years making the "Macedonia cry." It is a hard place with odds against us. Attendance increasing and attention good for only three services.

Two months only before the State convention, in Paris. What will the records and reports be?

Waco. William Alphin, Evangelist.

Georgia

Dear Editor:— Please allow me space in one of your columns to make mention of the time and place of the next assembly of the State Sunday School Convention. And of the South Western District convention of the church of Christ in Georgia.

To the officers and members of both the State Sunday School Convention and the South Western District Convention. Please take notice that these conventions will convene at Eastman Ga. with the Eastman church of Christ opening on Friday before the fifth Sunday in July 1911 at eight o'clock a. m.

According to the agreement by the Executive Board of each convention Friday will be the District day and Saturday will be the Sunday School day and Sunday will be equally divided between the two.

Also the week following there will be a series of sermons on the gospel plan of salvation preached by the writer. The church and its friends are making ample preparations for your stay while in their midst.

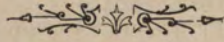
And it is hoped that all of the Sunday Schools will be well represented as the same is expected of the churches of the above named District. Dear brothers remember that the South Western convention are somewhat lacking with their missionary claims and you are called upon to do your best and may the good Lord bless us together in accomplishing a great work for the extension of his kingdom among the Lord's sons and daughters of a sinning race.

Eld. M. Yapp.

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.



Mississippi

Dear Editor:—After the conference our minds turned toward the C. W. B. M. quarterly meeting which was held Saturday and Sunday with Union Hill Christian Church.

Mrs. Brayboy of Alabama visited and spoke in three of our churches in which she took an occasion to remind the brothers that she had come a long way to attend the conference and found the women standing in the lead in their work which was no more than she expected. This aroused some of them and they assured her that another year Claiborne county would have a larger delegation of men present at the conference. This feeling had not died away when we met in our quarterly meeting.

The brothers listened to the report of the work at the conference and spoke of their regret of more not being in attendance and assured the sisters that Claiborne county shall have a number of preachers present at the next conference. All rejoiced at these expressions and we earnestly hoped that this interest would not gradually die away as the year passes on but that it would continue to increase until each C. W. B. M. member feels that the success of the workers' conference depends to an extent upon him or her and shall strive to have a part in it even though he can not be present.

The quarterly meeting was one of the best that has been held among us. It was indeed encouraging to have with us Elders Lomax, Smothers, and Flowers when during the meeting preached for us three strong sermons on the C. W. B. M. work.

The reports of Auxiliaries were good.

Forest Grove	\$3.00	
Union Hill	2.75	
Port Gibson	1.60	
Martin	1.00	
Pine Grove	.30	
Hermanville	.25	
Public Collections	3.91	
Total amount		12.81

We were again made to rejoice as we listened to Bro. Phil Ellis express his feelings toward the C. W.

B. M. work at the close of which he enrolled as a member and said, "From now on I mean to stand with the C. W. B. M. work."

It was decided in the board meeting that President or Mrs. B Lehman, whichever one can come at that time, be asked to come and take part in the C. W. B. M. Convention which will be held at Hermanville Mississippi beginning Saturday before the third Sunday in September.

Roxie C. Sneed.

Port Gibson.

An exchange reports that the initial program of the state convention of Arkansas was addressed by 'Hon. C. C. Smith' of Cincinnati, representative of the Christian Woman's Board of Missions and "who also superintends the education of colored people in the south". This is saying a great deal for Brother Smith but not a bit too much!

The colored Christian church of Carlisle, Ky., will take up the support of their own native evangelist in Africa next year. I. H. Moore is the pastor. Selected.

There is a beautiful unconsciousness in the highest Christian life and service. It is not aware of its righteousness. In Christ's picture of the judgment he righteous exclaim in amazement, "When saw we thee an hungered?" They have not ministered for an object; they are not even conscious of their ministry. But the spirit of love so permeates and possesses them that they go through life serving Jesus unawares. The best man knows not his own goodness. He is noble and helpful because it is his new nature to be so; he cannot help it any more than the sun can help diffusing light or the flowers fragrance.

Love is the only thing that can lighten burdens by adding to them.

We may perform lowliest ministries from the highest motives.

We minister to the Master when we serve the masses.

"Who's seen my day?

If I could only find

Its footprint on some mind,

I should not stand on shadowy eve,

And for my day so grieve and grieve."

Miles of Smiles

"Agnes, what are you thinking about so earnestly?"

"I am thinking, auntie, of the people whom I have made smile to day by being pleasant to them and helping them in every way I could," Agnes answered.

This answer interested all the family so much that Agnes was called upon to tell how she happened to go into the commenable business of smile making

"This morning," said she, "when I awoke I felt as glum as could be. Looking out of my window, I saw that the sun was hidden behind thick clouds. How I did frown! I did so much want a warm sunshiny day. Not even a tiny patch of blue sky was visible. While dressing and frowning I chanced to glance down at a paper that was lying on my dressing table and saw a bit of verse that set me to thinking. Before leaving my bed room I chased away the frown from my face and firmly resolved to smile and be a smile for at least one day. This has been a very trying day; but I have kept the sunshine in my own face, and by actual count I have made at least twenty two people smile today. Mamma was the first smiler. She was not one bit well. I prepared her a dainty breakfast, and she smiled patted my head, and called me 'precious daughter'. It would take a good while to tell all things I have said to bring out the smiles today. But the smile making business is so very agreeable that it must be kept up."

"You have not recited to us, Agnes the bit of verse that inspired you to be such a delightful companion today" said Brother Rob.

Then Agnes quoted the memory gem, that is well worth remembering:

Smile a while,
While you smile
Another smiles
And soon there's miles
And miles of smiles.
And life's worth while
If you but smile.

Selected.

Mississippi

Dear Editor of the Gospel Plea;

Here I am once more sending in the work of our Lord's day school.

June 25, 1911. School met at 10:30 a. m. Song for opening No 58, Living praise. Prayer by Bro. Preston Claiborne. The roll called. And then the

lesson was read by the school. Classes divided.

Scholars present	in class No 1	9
"	" " " " " 2	4
"	" " " " " 3	6

A song by the school. Talk by Preston Claiborne School was dismissed by Bro. Hampton Clark.

I remain yours in Christ,

Martin

Hannah Allison

PRAYER THOUGHT

" I have a Friend so precious,
So very dear to me;
He loves me with such tender love,
He loves so faithful,
I could not live apart from Him,
I love to feel Him nigh,
My Lord and I.

Sometimes I'm faint and weary,
He knows that I am weak,
And as he bids me lean on Him,
He leads me in the path of life
Beneath a sunny sky,
And so we dwell together,
My Lord and I.

TRUTH NUGGETS

It is bad enough to err one's self, but to become a seducer of others is the summit of villainy.

The preacher who sins injures his whole flock.
The young man who spends his youth in vice and sin will live on a lower plane of manhood.

A warning sign exists not for itself, but for us. Punishment in this life is God's call to repentance.

If a Manasseh, a Magdalene, a Saul, can be pardoned and saved, then there is hope for all sinners.

The children of good parents do not often go wrong, but when they do they sometimes go terribly wrong.

We are not only responsible for our individual acts, but for our influence.

Manasseh's sin was greater, as he sinned against a great light.

The higher the sinner's position, the more good or evil he can do.

There are many parents to-day who are sacrificing their children to false gods of wealth, pleasure or fashion.

Manasseh is remembered more for his badness than for his repentance. In 1 King 21: 11, 12 the calamity of the kingdom of Judah is found in the sins of Manasseh.

No defeat is final unless you choose to make it

so.

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor

Lesson for July 16

Edited From Standard Bible

Lesson.

Lesson 3

MANASSEH'S WICKEDNESS AND

PENITENCE.—2 Chron. 33:1-26.

GOLDEN TEXT:—"Cease to do evil; learn to do well.—Isa. 1:16, 17.

TIME—B. C. 677. PLACE:—Jerusalem and Babylon, and the members of his kingdom. PERIOD IN OLD TESTAMENT HISTORY.—Decline. EPOCH IN THE PERIOD OF DECLINE.—Decay.

INTROEUCTION.

The fact that Manasseh was taken prisoner by the captains of the king of Assyria (v. 11), whose capital was Nineveh, makes it a little singular that he was carried to Babylon, which was several hundred miles from Nineveh. What led to this the history does not inform us, but Baylon was at that time under the dominion of the king of Assyria, who had some reason unexplained for sending Mansseh to that place.

1 MANASSEH—The son of Hezekiah, born after his father's recovery, of which we learned in a previous lesson. WAS TWELVE YEARS OLD.—In Judah, as in England, a king was not supposed to be of age till he was eighteen. For six years Manasseh must have been, to great extent, under the influence of his regents and counselors.

2. AND HE DID THAT WHICH WAS EVIL.—The sins of Manasseh's reign appear to have been those which filled up the measure of Judah's iniquity, and brought down the last remnant of the chosen people—a sentence of which not even the piety of Josiah could obtain the reversal.—IN THE SIGHT OF JEHOVAH.—God is the great Judge of right and wrong. His decision is always correct.

3. BUILT AGAIN HIGH PLACES.—Idolatrous shrines, originally built on hill, but the name came to be applied to heathen shrines anywhere. BAALIM. The plural form of Baul. ASHEROTH.—An Ashteroth was probably a wooden pole which was planted beside an altar as a symbol of deity.

4. BUILT ALTARS IN THE HOUSE OF JEHOVAH:—The heathen altars were even placed in the temple. "These were evidently idolatrous altars, erected as a deliberate affront to Jehovah."

5. BUILT ALTARS FOR THE HOST OF HEAVEN.—The sun, moon and important stars. TWO COURTS.—The courts that surrounded the temple. Professor Lumby thinks that this verse explains the preceding

verse, and that the idolatrous altars were erected in the courts of the temple, and not in the temple proper.

6. MADE HIS CHILDREN TO PASS THROUGH THE FIRE IN THE VALLEY OF THE SON OF HINNOM:—The image of Moloch is said to have been of brass made hollow so fire could be placed within it, and when the outstretched arms of the image were very hot, the children were thrown into them and burned (Ezek. 16:20, 21; 20:31; Jer. 32:35). The valley of the son of Hinnom was ravine on the south and west of Jerusalem. PRACTISED AUGURY:—"Augury" among the Romans consisted chiefly in observations made, but augurs observed also various natural phenomena.

AND USED ENCHANTMENTS.—Serpents charms.—PRACTICED SORCERY.—The Hebrew word is said to mean "make magic brew with shredded herbs."—FAMILIAR SPIRITS.—He had in his service those who pretended to raise the spirits. WIZARDS.—Wise or knowing ones, who claimed to reveal secrets. Many of those impostors came from Chaldea to pursue their occupation and practice their deception, and Manasseh was their liberal patron.

PROVOKED HIM.—Jehovah. "No wonder that all this evil, in the sight of the Lord, should provoke him to anger. Such trivial, debasing superstitions were utterly foreign and abhorrent to the pure religion of Jehovah."

7. AND HE SET THE GRAVEN IMAGES OF THE IDOL WHICH HE HAD MADE IN THE HOUSE OF GOD.—In the Holy Place. Manasseh's idolatry is described in the order of its sinfulness, and this is introduced as the climax of his vicious and criminal procedure. According to the express declaration of Jehovah to David (2 Sam. 7:13), and Solomon (1 King 9:3 compare 2 Chron.8:16), the temple was to serve exclusively as the dwelling place of his name.

8. I WILL NO MORE . . . IF.—This was the Lord's promise, if they would fulfill the conditions (2 Sam. 7:10). God's promise are conditioned upon obedience.

AND MANASSAH SEDUCED JUDAH A. V., "made to err." As was natural the example of the king proved contagious, and the people went into the very blackest of sin. "It was difficult to find in all Jerusalem one who 'executed judgment' or 'sought the truth' (Jer. 5:1).

10. AND JEHOVAH SPAKE TO MANASSEH:—"By his servants the prophets" is added in 2 Kings 21:10. BUT THEY GAVE NO HEED.—He was so absorbed in sin that he cared not for a righteous life.

Kennolly Deth

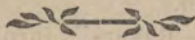
THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVI. Edwards, Mississippi, Saturday

July 15, 1911 No 25

HELPFUL TO ALL



A synopsis of an address delivered by J. B. Lehman, president of the Southern Christian Institute, at the State Association of teachers among the Negroes at Utica, Mississippi, June 21, 1911.

Industrial Education is becoming the most popular subject in educational circles. Especially is this true in the North where they are anxious to avail themselves of every educational idea value. Thus this educational idea which had its birth in the Missionary schools for the Negroes is fast becoming the most popular subject in educational circles everywhere.

But we doubt whether very many people understand the real principles underlying true industrial education. In the first place it was favored by many white people because it seemed to be a means of keeping the Negroes in manual labor; and for this same reason it was opposed by the Negroes because they feared it was a design against their progress. The truth of the matter is, both were mistaken. Industrial educational meant something entirely different.

The educational system that was designed by our fathers had only one purpose, the preparation of professional men lawyers, doctors, ministers, bookkeepers, etc. Now, the professional man is a very necessary factor of society but he produces no resources. He is a pensioner on society. The great harm from this method of procedure was in the fact that all our best brains went into professional life and the rejected brains remain in the producing industries. The result was, we carried on no producing work but farming, and that was done in the most disadvantageous way. We must not make this mistake in educating the Negro youth. The large plantations that are exhausted by continuous farming for nearly a century, must soon be divided into small farms and the impoverished soil must be recuperated. Many of these small farms must fall into the hands of the Negro farmers or their people will become a beggar class that will prevent any real progress along any line. If the Negro does not become a producer of wealth, he will become a disastrous consumer of it.

But there is a profounder principle underlying industrial education than that. Every individual must contribute some good to society or he can have no place in it. The barbarian from whom we

were all bred was a vagabond who avoided every kind of work he could. We may define barbarism as a state of society in which only such work is done as is forced upon them, while civilization may be defined as a state of society in which work which looks to betterment of society is sought. A tramp is a man that has relapsed to the barbarian type for he avoids all responsibility of maintaining society. He is a parasite on society. The tendency of all our people is to relapse, and in proportion as we have numbers of individuals of our race and other races in our midsts who have relapsed to that state we are prevented from success and happiness. Our educational system should be so designed as to teach every child that it owes to society its whole strength for the uplift of mankind, and this can only be done by giving it an industrial education. Especially is this true in the case of the Negro. The white people could take one thousand years through the "dark ages to develop themselves to their present state, but we can not afford to allow the Negro that long. His presence could be menace to our prosperity. With the industrial school we must do in one or two generations what otherwise might take centuries.

But there are some things we must hold in mind in giving this industrial education. Given without the influence of religious and moral training, industrial education would become absolutely dangerous. Our insurance and political grafts and scandals are all due to the fact that fifty years ago all religious and moral training was crowded out of the public school system. We have at the head of our trusts moral and religious pygmies. It will be of great advantage to the South when the Negro produces and maintains more wealth, but if he is to get more wealth without a thorough awakening of his religious and moral conscience, he will be as much a menace as though we had left him ignorant and sinful. To set up industrial education as the shrine around which to bow would be to invite disaster. Industrial like all other education must be simply auxiliary to the growth of the heart in perceiving right and wrong qualities.

Into every one of our public schools we must put young men and women who are trained well enough industrially to become the leader in the community for all improvement. They must even lead in building better school houses and better equipments

(Continued on page 7).

THE GOSPEL PLEA

A RELIGIOUS NEWS PAPER

Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE

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Primitive Christianity and the general interest
of the Negro race.

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THE GOSPEL PLEA, EDWARDS, MISSISSIPPI.

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POST OFFICE AT EDWARDS, MISS.

Personal

A missionary program of exceptional merit will be given at the Edwards Church of Christ on July 16th at 3 p. m. All phases of the work of the C. W. B. M. is to be touched upon. All with in reach should not fail to attend.

The sad news has just been received that Jacob Kenoly was drowned on June 11th while attempting to catch fish on the ocean beach with the new seine. P. Duncen writes that he had to swim three fourths of a mile to get to the shore to save himself. Mrs. Kenoly sends a letter which he had partly finished. She writes that they have 51 pupils and that they will hold things together until they hear from America. On pages 4 and 5 you will find the story in full.

In printing the programs for the Arkansas convention in some way Bro. R. T. Matlock's name does not appear, as minister. The name of C. J. Smith of Plummerville was left out of those mentioned in assisting Mrs. Bostick to the conference. We are thankful for these kindnesses and do not want to miss giving credit to any one.

Notes from Our School.

Superintendent Young returned from Hutchinson, Kansas the first of the week.

As to weather conditions, July 4th was almost an ideal day for this season of the year. The school observed it in their accustomed manner. Central Park was delightfully cool and in every way inviting for the afternoon picnic. "Old Glory" suspended and floating between two trees lent its charm to the occasion and at the same time reminded us of the class of 1905, who gave it. This class was composed of five members. Their names, in the order in which they appear on the binding at the top of the flag, were Fannie L. Hay, Zeddie D. Richards

Cynthia T. Yarber. Jacob L. Shirley, and Billie O. Hurdle who has gone to that country from which no traveler e'er returns to tell of its mysteries.

The "Sunshine Seekers," one of the two divisions of the girls' summer literary club, gave a very interesting Fourth of July program at the time of their regular meeting in the night of July 3rd.

The rain that night was a great disappointment to all and kept some away who had wanted to hear the program.

The "Merry Makers" furnished a part of the program for the picnic of July 4th. The medley of patriotic songs, sung by a number of boys that afternoon, was very interesting and well rendered.

The concrete mixer which was donated by a gentlemen in Enid, Oklahoma after hearing Bro. C. C. Smith deliver an address, in which he told of the work at the S. C. I., is now in operation at the school. It greatly hastens the work which had formerly to be done by the boys with shovels.

The foundation of Smith Hall lacks but a few feet of being complete. It would have been done several days ago had it not been for the rains.

Harry Prout accompanied President Lehman on a business trip to Jackson one day last week.

Miss Boggs, the sewing teacher writes that she expects to spend the balance of her vacation at Eureka, Illinois, stopping while there with Mr. and Mrs. A. T. Ross who have charge of Lida's Wood a home for ladies in attendance at Eureka College.

Professor, and Mrs. Burgess in company with Mrs. Jennie Barber, Mrs. Burgess' mother, left Joliet, Illinois on June 29th and arrived safe in Portland, Maine on the morning of July 1st. The old home of the poet Longfellow is at Portland. They will visit this home before leaving the city.

On Saturday July 8, the the threshing machine was at the Institute barns to thresh out our oats crop. We had in twenty three acres of land that had been farmed very hard for many years. We therefore did not hope to get much of a crop till the land is renewed but to our surprise we got 322 bushels. To this we must add about 28 bushels that had been fed etc. This will give us seed for a large crop this fall and much to feed our mules. We have a mow full of oats straw which we will chop up to feed to the oxen instead of cotton seed hulls. This is our beginning at diversified farming. All this oats ground has been put in peas which were fertilized with acid phosphate. When we put this land in the fall we hope to get much more to the acre.

Our Mission Fields.

Lum Graded School

We own sixty five acres of land. On this we have ten buildings, vis. two dormitories, a chapel containing five recitation rooms, church, laundry, wood house, barn, blacksmith and carpenter shop and a cabin. We cultivate a part of the land and pasture some. We raise corn, cotton, potatoes, and vegetables. The work is done by the boys that earn their way through school. This gives the boys some ideas of what is needed on a farm.

We do all the building and repair work that is needed during the vacation.

We do not teach them trades but it is our object to train the head, heart and hand, that may do



with their might what ever they may find to do. With the assistance of the boys that earn their way through school we do the blacksmithing for the school and for a large plantation that joins us. Only a few boys are kept over during the summer to work.

Two or three girls are kept over during the summer. They cook, launder do general house work, can fruit and are taught domestic science. They have a regular routine of work. Monday they wash, Tuesday they iron, Wednesday they sew, Thursday they do miscellaneous work, Friday scrubbing and general house cleaning, Saturday work the flowers and bake. Our object in the kitchen is to keep everything clean and neat and to have a place for everything and keep every thing in its place. They also do the cooking which is necessary for our school use.

We can hundreds of quarts of fruit of such as apples, pears, peaches, figs, berries and plums. We also can some vegetables beans, and cabbages.

In the laundry we wash and iron for the students and teachers. The girls have made a rapid progress in the art of washing and ironing. In the sewing room they learn to mend, darn, make their own clothes and do fancy work. We teach them to be tidy in appearance. They learn to do general house work. We realize that many homes would be happier if the girls of the home would make things in it more attractive.

The wood used is cut by the boys. To cut enough wood to last during the winter, farm, run a shop, repair fences, houses and other things that need repairing is no easy task to be done in four months, with a few boys. No one to instruct them but the principal. Well at that you see there is no time for idleness. We have a mower and rake. We cut enough hay to last during the winter. This gives the boys a chance to learn how to run a mower. Machinery is being used more in the South and we should know how to operate them. They are increasing each year. It is our object to teach the boys and girls to live a life of service and to labor is not a not a disgrace.

We have six members of the faculty; Two gentlemen and four ladies. The matron superintends the girls, looks after the laundry, cooking and house cleaning, sewing, poultry raising and domestic science.

Since no home is complete without a flower yard we have one, that I think a beauty. This is worked by our girl.



Reports From the Field.

Death of Jacob Kenoly.

On Monday morning, July 10th, we received in our mail a letter from Bro. Kenoly which he had partly written on which his wife had added that he had been drowned on June 9th, while out on the beach trying to catch fish to feed his large company of fifty-one students. In the same mail was a letter from Miss Gertrude Smith enclosing a letter which Peter Duncen, one of his advanced students, had written to Bro. C. C. Smith in which he said Jacob and four of his students were drowned.

But below we are giving all these letters that our readers may have what information we have. In the passing away of Jacob Kenoly the world has lost a great missionary hero whose life will add one more to the beautiful list of martyrs for the salvation of Africa. This work that was begun in such a sacrifice and has accomplished such wonders in a short seven years must not be left to die. In the hour of battle our noble ancestors never hesitated to step into the breach when one of their comrades fell. Surely the heroism of missions is as strong as the heroism of battle. The Liberian Christian Institute has yet a great mission to perform and others will volunteer to make its destiny possible.

The following is the letter which Jacob had partly written.

Denham Station, Schiefflin Liberia, Africa
June 7th 1911.

Prof. J. B. Lehman,
S. C. I. Edwards, Miss.

Dear Bro. Lehman:—

I am pleased to have the pleasure of writing you again during this rainy but busy period.

We are well except two native boys but their health is improving some since last week and this makes us feel happy. My health has also improved since my last writing.

Dr. Dye of Bolenge spent about five days in Liberia. Three of which were spent at the L. C. I. His Sunday morning discourse was very impressive and his unexpected visit was of inestimable value to the work. He took some pictures, administered some medicine. Through all the community every one has been favorably impressed by his coming and all regretted very much to have him leave for Eureka.

We now have fifty-one boarding pupils and are

doing the best we can for them. They are making rapid progress and we are doing fairly well with their discipline. To be sure we need help with this and I would be glad if Patrick Moss and wife could come. I feel sure they are the proper persons and could do great good in this country.

I would like to thank the good people again for the box which came to us from the S. C. I. It was indeed a blessing from heaven. We feel very grateful to every contributor in every way. Praise God from whom all blessings flow. In this case it flows from Arkansas and Mississippi. The sein was quite short but however we have caught some very nice fish. Every thing was profitable to us in Africa.

It is very sad to relate the death of Bro. George Owens who came to Liberia about 16 years ago. He lived a consistent christian life. On last Lord's day morning he told us good by and said his soul was prepared to rest with Jesus. Bro. Owens was the first to join the Christian Church here. He leaves his wife in Africa and his son James in Mississippi.

Our school—

P. S. Brother Lehman he died before finishing this letter you will be pleased to have this printed.

I am your bereived sister,

R. E. Kenoly,

Africa.

The following is the letter Sister Kenoly wrote:

Schieffelin Liberia.

June 11, 1911.

Prof. J. B. Lehman,
Institute Rural Station, Edwards, Miss.

Dear Brother Lehman:—These few words come to relate the death of Bro. Jacob Kenoly. He was drowned on the 9th inst at 3:15 with four other boys while he was trying to catch some fish for the mission boys.

You may be please tell James Rundles about this sad message.

We are now by ourselves. We hope the Board will help us by sending a teacher to fill his vacancy. We will try and do our best until we hear from you and the Board. Brother Rundles gave teacher \$10 for James before he died. I would like for you to know it. You must excuse hand writing for we are all torn to pieces. We have not yet found teacher's body.

Yours for Christ,

Ruth Kenoly, (per L. C. I.).

The following is Peter Duncun's letter

Schieffelin, Liberia. June 11, 1911.

Rev. C. C. Smith,

Cincinnati, Ohio. U. S. A.

Dear Sir;—

Jacob Kenoly, our dear teacher, is dead. He was drowned on the 9th; of this month, about 3:15 p. m. with four other boys while we were fishing on the ocean with the sein that was sent him. I myself came nigh losing my life. I had to swim three quarters of a mile before reaching land.

I write you so that you may know of this at once.

His body is not yet found but we hope to find it sometime about the 13th of this month.

Teacher showed me two letters that you wrote him concerning money that Mr West will give you to send to him for paying my way to the S. C. I. If you have already sent it, and I happen to get it, I will come directly to you so that you will yourself send me to the S. C. I. But if you have not yet sent it, then you must do what you think is best.

The station now stands without a principal, but we will do our best until we hear from the Board through you. Pray for me,

I am yours truly,

Peter C. Dunsen.

[The following was received from his assistant teacher.]

Denham Station, Liberia, Africa June 8, 1911.

Dear Bro. Lehman: You may be quite surprised to receive a letter from me, but I hope it will be accepted. I was a member of a denominational church about thirteen years and I never saw that there was work that I could do until since I got married about a year and six months ago. The walk from our house to the mission and that of the church that I was a member of, being about the same distance, we used to attend one one Sunday and one the other, and in attending the mission I took a liking to the way Mr. Kenoly taught and explained the Bible and my husband also, who came to this place as liquor distiller, without any profession as a Christian also joined. After attending the mission and hearing Brother Kenoly's preaching, he became dissatisfied with liquor and finally gave it up, and began to seek for his soul's salvation and was baptized by Bro. Kenoly in 1910 about five months after we were married, and two months after that I was baptized also; and since then we have been trying to do what little we could for the cause of Christ.

Since I have found the true light my desire is

to devote my life for the advancement of the kingdom of Christ in the hearts of my unfornate brothers and sisters in Africa. I am now an assistant teacher under Brother Kenoly and I have some little native children of my own which I am trying to train up.

Dr. Dye on his way home from the Congo visited us. We were glad to see him. He lectured on Thursday and Sunday and took several pictures.

I will now bring my letter to a close for this time. Yours in Christ,

Liberia.

Rebecca H. Lewis.

The following is a letter from Henry Lewis.

Dear Bro. Lehman:—It has been a long time since you have heard from me, nevertheless I have been thinking of you and all the good folks over there. Hoping that these few lines will find you as well as they left me. Since I have found the true light and have taken the yoke of Christ on me I find it is very easy and nothing gives me more joy than when I am preparing some duty for the Lord. And now as I have put off the old man and put on the new man, I want to live, work and die in the field fighting for the Master to spread his light abroad. I came to this place to make strong drinks to destroy the souls and bodies of men and women. But like Paul on his way to Damascus to persecute the Christians, the Lord caused that light to shine down into the bottom of my heart and called to me and I have obeyed the call and I was baptized in the name of the Lord. And today praise the Lord, I am in his service trying to gain souls into the kingdom of God. For the harvest is ripe in Africa but genuine laborers are few.

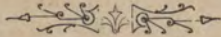
Dr. Dye on his way home from west Africa visited us. We were all glad to see him. He lectured for us on Thursday and Sunday. He did lots of walking and canoeing visiting our surroundings. We are all through planting the farms and this is now the rainy season. The lake is full and we are going to break it this week so that we can go fishing with a small net that Bro. Kenoly bought. I will be glad when Brother Kenoly goes home on furlough for he has been working hard and a few months rest will do him lots of good. But all the same I hope that the good folks will not keep him in America too long for Africa needs men like Brother Kenoly and Dr. Dye and plenty of them. For missionary work in Africa it does not take one who is just out of college with a head full of education only. It takes a genuine all round man or woman who has been truly converted and has

(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 memberd 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 FOR AUGUST

TOPIC: Young Women's Circles. (a) The Work Needs the Young Womanhood of the Church, Their Trained Minds, Their Energy, Their Optimism. (b) Our New Missionaries Must Be Young Men and Women.

Topic for Special Prayer: For the young women of our country.

Hymn: "I Gave My Life for Thee"

Bible Lesson: Titus 2:4.

Prayer.

Hymn: Stand Up for Jesus.

Business Period; Plan for the gathering in of all pledges and regular offerings and the securing of new offerings, all to be sent to Indianapolis, so it will reach the Corresponding Secretary before September 30th. Discussion as to the best plan for the organization of a Circle, if there is not already one in your church.

Roll-call: Respond to roll-call by giving some item of interest about Circle work.

Offering:

A poor, blind woman in Paris put twenty-seven francs into a plate at a missionary meeting.

"You cannot afford so much," said one.

"Yes, sir, I can," she answered.

On being pressed to explain, she said: "I am blind, and I said to my fellow-straw-workers, how much money do you spend in a year for oil in your lamps, when it is too dark to work nights?" They replied, "Twenty-seven francs." So I found that I save so much in the year because I am blind and do not need a lamp, and I give it to shed light to the dark heathen lands."—Selected

Hymn: "What Are You Doing for Jesus?"

SPECIAL HELP FOR THE MEETING.

Leaflets: "Constitution of Young Woman's Mission Circle," free; "The Young Ladies' Missionary Circle," price, 1 cent; "Benefits of the Young Ladies Mission Circle," price 1 cent. The Mission of Our Organization to Young Women," price 1 cent; Circle Beginning," 1 cent; "The Educational Influence of the Christian Woman's Board of Missions on the Young," price 1 cent; "The Life Beautiful," price 1 cent; "A June Reverie," price 1 cent.

If we could look down from some lofty eminence as the month of June swings open the portals of our colleges and universities, we should see emerging a mighty host of young people, before which the splendor of that crusading force of old would pale into insignificance. Not in coat of mail, with helmet and lance moves this modern army, but in the mightier panoply of a trained mind—and steady enthusiasm. Life meets them with its enticements and leads them far afield. Do we look on in disapproval to see them later, given over to the pursuit of a ambition or of pleasure? Do we condemn if they enter the mad race for wealth, or power? The superb soul force of youth are simply making response of the most imperative call from without. If the world's voices call louder than the voices of the Spirit the world will enlist them in its own struggles.

Never before in the history of the race have opportunities for advancement in all directions been more soul engrossing. Vast fortunes are within reach of mere boys. Idle pleasure, the fine art of living, luxurious ease, never called more loudly to the youth of decadent Rome than to the youth of our own America in this, the dawn of the twentieth century. Life has its Scylla and Charybdis still. Yet that clear strip of channel between is still open for souls that bend their prows toward its azure course.

The problem of the church today is how to match the spiritual opportunities for the Christian religion with the trained intellects of the young. The great Joseph Cook once said, "God never makes any half hinges." When you come upon a half hinge in one place you may be sure the other half is not far away. Here in the opening of the twentieth century the world has found the corresponding halves of a mighty hinge on which the fate of mankind must swing. One of these is the old, yet ever new message of the Gospel. The other is found in the ever-increasing number of college trained men and women—men and women equipped for strenuous exalted service.

The Gospel message has a larger meaning today than ever before. Never did the life of the Nazarene in its adequacy to meet all the needs of humanity stand out with such clear radiance. Dr. Worcester of Boston says that we of the present age are better off as far as our understanding of the Christ life is concerned than any generation of Christian since the apostolic age. He says further:

"We possess a knowledge of the character and purpose of Jesus which no previous age has enjoyed and the impression made on us by his amazing image is hardly less than that which it once promised on a certain Saul of Tarsus." The message is urgently waiting, the messengers are at hand. Whose is the master hand that can fit the two halves of this mighty hinge on which must turn the salvation of the world?

Yet, "why," it may be asked, "should this work be especially committed to the young?"

There are good reasons for this. In the first place, the message is peculiarly suited to the young manhood and womanhood of the hour because it is a call to service. Their keen minds demand a heroic challenge. What more heroic can there be than that of missions? It is a summons to service, to high resolve, to earnest consecration. Yet heroic as the message is, it must be presented in a manly heroic manner. It must be made alluring, so fraught with opportunity for high endeavor that it will crowd out all other voices. No half-hearted sad-faced Christianity will win the young, but a brave-eyed joyous, roll-up-your-sleeves-and-work message is what they want. Christ prayed, "Thy kingdom come on earth as in heaven." "Give us," they say, a chance to help install that kingdom here and now. The message is to them a call to work—a chance to stand on the outposts of life—to achieve on the frontier of spiritual realms, to work in waste places and watch them burst into bloom. We send out young men and women filled with optimistic faith to the frontier to fell the trees, fight wild beasts, and reclaim the desert. They have a buoyancy that surmounts these difficulties, and the same buoyant hopefulness—the same glad optimism is indeed the realm of missions, that great frontier of the spiritual new world. Is there a chance for heroic living, for strong service? Then depend upon it, if these are vigorously set forth they will catch the ear of the young.

Again the message is one of joy. Youth is the time of, of good will, of hopefully expectancy. The Gospel—"Godspel"—rings with joy. It was ushered in with a song of peace and good will, and it echoed with joy through the entire period of its early propagation. Throughout the Acts of Apostles, the earliest record of the church, the note of joy leaps forth life in springtime. "There was great joy in the city." "Rejoice and be glad," "And the eunuch went on his way rejoicing." These are only a few of the thrills of gladness that tingle through the nerves of the early church.

To such a call of joy—to such a cause of heroism—under such a calm-eyed leader there can be nothing but victory.

The work needs the worker. But never let us forget the worker, even more surely needs the Work.—Selected.

Helpful to All

(Continued from page 1.)

for them and in keeping cleaner and neater premises. But their industrial education must have been acquired in such a religious and moral atmosphere that they will be entirely unselfish in their efforts to build up their community, and able to inspire others with their unselfish purposes.

When this is done the Christian white people will find in the Negro the patient and devoted helper he was in bygone years and the Negro will find his own happiness greatly magnified and his hope gratified.

Death of Jacob Kenoly

(Continued from page 5)

made it up his mind that for God to live and for God to die.

I bring my letter to a close for this time. The love be with you all.

I remain yours in Christ's service.

Henry Lewis.

The following is a letter from Rebecca H. Lewis
Denham Station Liberia,

Dear Bro. Lehman:

You will find enclosed in my envelope a letter that my husband had written the same day that I wrote mine, as both of us were trying to get our letters ready for Bro. Kenoly to carry to-morrow as he was expecting to leave for Monrovia on the tenth but it is too sad to tell that Bro. Kenoly and my husband both were in eternity on the tenth and three other souls besides. They left home early on the morning of the ninth to let the lake out into the sea as it had filled up so that they couldn't do any fishing with the net. They succeeded in getting the lake open and were about ready to come home, but when crossing from one side of the channel to the other the water was very swift and the swells carried the canoe out to sea and capsized it. There were eight in all that were in the canoe. Five got drowned and three were saved. So as I still intend to send mine I thought I would send his also. The whole school feels sad over the death of teacher. He was the best teacher that we have had in our settlement.

Please excuse all mistakes for I have no mind to write at present.

Yours in Christ Jesus,

Rebecca H. Lewis-

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Eurgess, Editor

Lesson for July 23

Edited From Standard Bible

Lesson.

Lesson 4

JOSIAH'S DEVOTION TO GOD.

2 Chron. 34:1-13

GOLDEN TEXT.—"Remember also thy Creator in the days of thy youth."—Ecl. 12:1.

TIME.—B. C. 640-622. **PLACES.**—Jerusalem, the cities of Manasseh, Ephraim, Simeon and Naphtali. **PERSONS.**—Josiah, Shaphan, Maaseiah, Joah and Hilkiah. **PERIOD IN OLD TESTAMENT HISTORY.**—Decline. **EPOCH IN THE PERIOD OF DECLINE:**—Decay.

INTRODUCTION.

As Josiah ruled only over Judah; when he went into the cities of Manasseh, Ephraim, Simeon and Naphtali to destroy the idolatrous altars, he was outside of his own dominions; but the kingdom of Israel to which these tribes belonged, had already been broken down by the Assyrians, and most of the people carried into captivity, so there was no government over them that could oppose Josiah's movement. Although they were not subject to his rule they were near kindred and subject to the law of Moses, and he therefore felt it to be his privilege in zeal for the Lord, to destroy the means of their idolatrous worship.

JOSIAH'S CHARACTER:—After the wicked king Manasseh was restored to his kingdom, he inaugurated some reforms, but he had spent too much of his life in sin to have much impression on the people. The evil he had done was too deeply rooted to be overcome in a few years. At the death of Manasseh his son Amon succeeded him. He was a wicked king and only reigned two years, when he was slain by his servants in his own home. His young son Joash then came to the throne and reigned thirty one years. "He began his reign at the age of eight; personally sought God at the age of sixteen; when twenty began publicly to work against idolatry throughout his dominion; and the age of twenty-six is mentioned as the time of (either the beginning or the completion of) the repairs of the temple.

EXPLANATORY

1. **JOSIAH WAS EIGHT YEARS OLD.**—For awhile he was king only in name, as he was too young to know much about handling a kingdom.

2. **HE DID THAT WHICH WAS RIGHT.**—Josiah, Hezekiah and David are the three great kings of Old

Testament history.

3. **IN THE EIGHTH YEARS OF HIS REIGN.**—He would then be sixteen years of age. **WHILE HE WAS YET YOUNG**—Every young man when he comes to this age should realize that he has a work to do. **BEGAN TO PURGE JUDAH AND JERUSALEM.**—The condition of things at this time was terrible. For nearly seventy years idolatry had prevailed, except the few years when Manasseh repented and attempted reforms. "Immorality was rampant." Jerusalem was filthy and polluted. Crimes of violence, deeds of oppression and shameful vices abounded everywhere.

4. **BREAK DOWN THE ALTARS OF THE BAALIM IN HIS PRESENCE.**—The temple was cleansed of idols the molten images, idol altars and Asherim were ground to power, and their dust sprinkled on the graves of the worshipers in the king's presence.

5. **AND HE BURNED THE BONES OF THE PRIESTS UPON THE ALTAR.**—This was "a violation of the sanctity of the sepulchre, almost without precedent in Jewish history.

6. **AND SO DID HE IN THE CITIES OF MANASSEH AND EPHRAIM AND SIMEON.**—See Geographical Notes at the beginning of this lesson.

7. **AND BRAKE DOWN THE ALTAR.**—He evidently viewed the whole land as God's land, and therefore his own, as David's heir, now that the dynasties allowed there by God had ceased to have any rule in Israel.

8. **IN THE EIGHTEENTH YEAR OF HIS REIGN.**—When he was twenty-six years old. **SENT SHAPHAN.** Shaphan is mentioned frequently by Jeremiah. He was the father of Jeremiah's friend and protector at the court of Jehoiakim (Jer. 26:24), and the grandfather of Gedaliah, who was made governor of Judaea by the Babylonians after the destruction of Jerusalem (2 Kings 25: 22.) **MAASEIAH.**—Not mentioned elsewhere. He was the mayor of Jerusalem.

9. **AND THEY CAME TO HILKIAH THE HIGH PRIEST:**—Son of Shallum and grandson of Zadoc (1 Chron 6:12, 13). The high priest had direct charge of the temple. **DELIVERED THE MONEY.**—The temple had not been repaired the time of Joash, two hundred or more years before this, and it was no doubt in bad condition. The arrangements for receiving money appear to have been the same as adopted by Joash (2 Kings 22:9-12), when a chest was placed in the temple, into which the people put their offerings. **THE LEVITES.**—Descendants of Levi, from whose number the priests were selected.

Death of Keroly

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVI. Edwards, Mississippi, Saturday

July 22, 1911 No 26

HELPFUL TO ALL



Christian civilization is essentially based on sacrifice. As a background it has the Mosaic Dispensation and that in turn has as a background all the history of the patriarchs. Way back in that dim past we discovered the lamb as a sacrifice and the command to offer of the first fruits of all their increase. Many other religions based on the other principles, mostly the deification of human passions, were begun but long ago they passed away. The principle of human advancement by sacrifice as represented in the Christian religion is the only one that has persisted and shown steady growth up to the present day. A principle that can so take hold of men that they will sacrifice for it as they have for our Christian civilization certainly can not die easily. There is practically no record of sacrifice except in the history of the church of Jesus Christ and its antecedents. There has been much suffering outside of it but it was not a voluntary suffering for a principle. The suffering was purely incidental to it.

And what an array of suffering our church history does furnish us! Take the 11th chapter of Hebrews and there see a catalog of only a few of them. Abel, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Gideon, Deborah, Barak, Sampson, Samuel, David, Josiah, Hesekiah, John the Baptist and Christ were given us by those preparatory ages. Our own Christian civilization has given us the Apostles, Paul, the Christian fathers, Savonarola, Luther, Huss, Knox, Calvin, Wesley and Campbell, all of whom suffered voluntarily for the great principle of human advancement. Many of them gave up their lives as martyrs for the great principle.

Now all this we have said for the purpose of drawing a lesson for immediate good. The Negro has up to the present made no such a sacrifice. This, however, has been no fault of his, for his situation has not been such as to do it. In the period of transit from the African Jungle to the American cotton field and in the period of slavery he suffered much, but he was compelled to suffer. It was not voluntary for a principle.

But now circumstances are fast shaping themselves so that he must begin to make his contributions

to the world's sacrifices or utterly fail to do his part in the world's larger work. All his environment is an inspiration to such a course, if only he interprets them aright. He was rescued from slavery by the death of a million of the best men in America and by the loss of a number of billions of dollars. After the war was over Christian people began to raise contributions for the establishment of the missionary school and many millions of dollars have since been expended for the maintenance of these schools in order that the Negro boys and girls might be properly trained to become leaders among their people in this great work of sacrifice. If they do not catch the inspiration, they are dull in their religious perception indeed. A race born into civilization in such an environment certainly has an advantage over the other races that did not have such. The young man, who comes to such a school as the S. C. I. and avails himself of some six or seven years of training and then goes out to seek a life of ease in some sinecure, will sin against his own soul.

But to be more definite, how is he to make a sacrifice. There is a vast opening for such sacrifice in school and Church work. Of course it is right for the teachers and ministers to seek to get the patrons of the schools and the members of the churches to make every sacrifice possible to properly carry on their work, but, when these young men find them in such a frame of mind that they would let the work die ere they would make the sacrifice, they, the young men, must throw themselves in and make the sacrifice. Suppose a young man hires out to teach a country school where there are four or five hundred educable children and the school house is a poor shell without glass windows, blackboards and benches, and the salary is only \$20.00 dollars a month, instead of saying that the salary is too small and he can not do the work longer, he should throw himself in it with all his might. After he has made the absolutely necessary expenses for clothes, etc. he should put his salary back into the school for the most necessary improvements of windows, benches and blackboards. After his example has had time to inspire to the patrons he should ask them to join him in the sacrifice by erecting a two story school house. The question of his laying up money is insignificant in comparison with the call of sacrifice that comes to him.

(Continued on page 7)

THE GOSPEL PLEA

A RELIGIOUS NEWS PAPER

Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE

Published in the interest of the cause of
Primitive Christianity and the general interest
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.

Notes from Our School.

Miss Esther Wright who for some time past has been visiting at the S. C. I left for her home in Illinois on the morning of the 14th. Her nephew, Harry Prout, accompanied her and will remain at the homes of his grandparents in Illinois until the middle or last of September.

Miss Hunt and Lois Lehman went with Miss Wright and Harry Prout to Jackson and helped them to pass the time pleasantly during their long wait there.

It was with sad hearts that we read the several letters that came last week from Liberia, Africa. Not only was Jacob Knoly loved by those who knew him as a student at the S. C. I. but many who had come into the school at a later date and had therefore never seen him loved him for what he had done. Such spirits as his was are indeed rare and we therefore have great reason to mourn his loss. Yet we can not feel that the work for which he sacrificed so much will, like its leader, die. Some one will take it, and his friends at the S. C. I. would feel happy if it should be the one for whom Jacob longed, Patrick Moss. The two knew each other well.

A missionary program of unusual interest with which was combined a memorial service for our fallen hero, was to have been given at Edwards Church on the 16th. It had been planned for a large number from the school to attend, some of whom had a part in the program, but because of the heavy showers of rain that afternoon the meeting had to be postponed. It will probably be held soon.

Mrs. M. J. Brown returning from a convention of the Calanthian Lodge at West Point, Miss., stopped at the S. C. I. over Saturday and Sunday the 15th and 16th.

Eric W. Hunt, enroute for Jamaica, stopped two days at the S. C. I. He hoped to be able to take passage on the Steam Ship Zacapa, scheduled to sail from New York City on Thursday the 20th. Eric

won many friends by his manly conduct while in school and all wish him God-speed in the field of labor to which he has been appointed by the C. W. B. M. A farewell reception was held for him at Allison Hall on the night of his departure from Edwards.

A letter received from Louvenia Davis Devine of St. Louis tells of the death of their first born, a little girl four days old. The parents will have the sympathy of their school friends.

Prof. T. M. Burgess writing from Portland, Maine says that the hot weather in that far northern state is a record breaker and that he sometimes longs for the cool nights of Mississippi. His address during the latter part of July will be 5 Green St., Claremont, New Hampshire, care of Mr. Frank Pitkin.

Mississippi

**Missionary Program
to be held at the
Edwards Christian Church
Sunday July 30, 1911, 3 p m**

Song, An open Bible, Aux. members.

Scripture reading, Mrs. V. Herran and Mrs. Henry Scott.

Prayer by Rev. S. P. Brown.

Address—The Christian Woman's Board of Missions.—Mr. Richard Davis.

Paper—Woman's indebtedness to Christ.

Miss Rosa V. Brown.

Talk—Foreign Fields,—Miss Nancy Jennings

Exercise—A message from the heathen children.
Answered by the Christian.

Solo, Mr. Chas. Thurston.

Plea for Jamaica—Robert Gooden.

Plea for Porto Rico, Mexico and South America—Miss Florence Blackburn.

Talk—Woman's suffering in India—Miss Deetsy Blackburn,

Recitation—Miss Kate McCurtis.

Plea for Africa—James Rundles.

Solo—Miss Esther Moss.

Recitation—Susie B. Clinton.

Talk—The work among the Negroes of the United States—Mr. T. B. Frost.

Talk—Chinese and Japanese on the Pacific Coast—Mr. Robert Latouche

Statement—Evangelistic work among the colored churches in the United States.

Mr. Gentry Robinson.

Paper—Debt of the Church to the Christian Woman's Board of Missions—Malinda Sneed.

Song.

Collection—Mrs. Minnie Parks.

We invite all to come and help us to make this meeting a success. We hope to lift a good collection.

Our Mission Fields.

Louisville Bible School

Closing Exercise.

The closing exercises of the 19th year of the Louisville Christian Bible School occurred on the evening of June 8th. They were held in the Third Christian Church colored. The pastors and the members of the other two colored churches in the city have always cheerfully tendered the use of their houses wide open, lighted and decorated for such occasions, with every thing done that they could do to add to the interest of the occasion.

The Third Church until this year has occupied a house too small for such events. They are to be congratulated on having purchased a more desirable, more spacious, and better located house. They are

Ind. low some to stand in the rooms in the rear of the audience room. The large audience unmistakably manifested its hearty approval of almost every number on the program.

I think that at none of the exercises of previous years have there been so many of the white Auxiliaries of "The Falls Cities" represented, or so many representative of these Auxiliaries present as were in attendance on this occasion. It is also true, I think, that a large number of representative colored people from the various Louisville churches and from the general public were present on this occasion that on any others, unless it be that of two years ago, when the exercises were held in the Central Christian Church (white) of New Albany,

The program below was followed almost to the very letter.

PROGRAM

Ethiopia shall haste to stretch out her hand unto God.
The entrance of thy words giveth light---Bible.

MUSIC.	PRAYER.	MUSIC-
Sermonet	The Prince of Peace	A. D. Terrel
"	The Bible,	O. Zollar
"	Ambition,	R. W. Watson
"	Self Control.	F. D. Cowan

MUSIC

Concert Recitation How Readest Thou?

Sermonet	The Way of Life	C. C. Daniel
"	The Christian Ministry	W. M. Simmons

DIALOG Meeting of the Pastors to further consider the subject of Christian Union.

MUSIC

Sermonet	A Good Thing Out of Nazareth	M. F. Mitchell
"	The Power of Prayer	S. J. Green

Presentation of Certificat B to S. J. Green

MUSIC.

BENEDICION

The exercises occupied about two and a half solid hours. During all this time the attention seemed unbroken and undisturbed. If a single person withdrew from the room, few were aware of the fact. Attention was centered upon the crowded stage. At the close and since, high compliments and praises were heard on every hand; so the occasion may be written down as a success. Such expression as, "This is the first exercise of the kind I have attended; but I shall not miss another unless it is unavoidable," pretty fairly represent what seems to be the prevailing feeling of those who were present. Solomon says:

"Let another man praise thee,
and not thine own mouth;

A stranger, and not thine own lips." So as to the character of the exercises themselves we will let another speak.

Continued on page 7.



also to be thanked for putting it at the service of the school so gladly as they did.

Mrs. M. L. Mead has always rendered most efficient and delightful service in the splendid musical program she provides and leads for these annually recurring occasions. She calls to her aid many of the best colored singers of the city for this purpose. She and all her courteous and generous helpers, we are glad to say, have the sincere thanks of the entire school for the contribution they thus make to the pleasure of an attentive and sincerely appreciative audience.

This year the evening was almost ideal for such a gathering as we had. The house, larger than we have generally occupied, had its seating capacity so taxed that it was necessary for the accommodation of late comers to place chairs in the aisles and to al-

Reports From the Field.

Death of Jacob Kenoly

Too late for last issue came the following additional letters. From this it seems the lake near the Institution communicated with the sea. In the dry season the ocean waves, which are always great on that coast, throw up great heaps of sand so as to entirely close the outlet. When the next rainy season comes the water rises in the lake and floods every thing. Just a little work of cutting through the sand releases the water and restores the lake to its normal depth. Eight or more of them had just preformed this task and were started home when they were caught in the mad current and carried out to sea. There in the angry waves their boat was capsized and five were drowned.

The tragic end of our hero has made a profound impression on all Christian America. In his short career of seven years he has impressed himself on the world as a great apostle of mission. The work that he carried on so wonderfully will not die. Other heroes will follow where his feet have led.

LETTERS

Schieffelin, Liberia June 14, 1911.

Dear Sir:—

I am writing you hastily to inform you of the very sad circumstance which happened here since Dr. Dye left. My dear Son-in-law Jacob Kenoly went out on the lake with others to open the mouth of the lake and to fish with his new net and got swept by the current out in the ocean and was drowned, he and four others. This leaves us all to mourn the loss of our dear teacher. The incident occurred on Friday the 9th.

We have no more Jacob Kenoly. He was taken from us in the midst of his usefulness. Dr. Dye who just went from here would be a good one to send in his place, he having been here and seen and understood all of Jacob's plans. He told me he would like to stop with us a while. James Rundles will be very sorry to hear of the death of his teacher. I hope he is well. Give my love to him.

I am, dear sir, yours,
Z. T. Walker. Sr.

Schieffelin Liberia June 13, 1911. (Junk River)
Dear Brethren:—

I beg to write you a few lines to inform you of the death of our dear Brother Jacob Kenoly who was drowned while opening a lake on the 9th. to-

gether with Bro. Henry Lewis, two mission boys, five in all. Now it is well indeed if you all will send a man at once to take charge of this mission. It has a large number of pupils. Mrs Kenoly and Mrs. Lewis, the assistant teacher, with the aid of Peter Duncen will keep the school open until they hear from you. I would say Dr. Dye was in Schieffelin from the 25th to 28th who preached a fine discourse and took some pictures among which you will see me and family. I think it would be well if the Dr. could come back and stay until you can send some one, since the Dr. has seen Bro. Kenoly and talked to him face to face.

Give my love to James Rundles. Tell him his father was in the opening of the lake but did not get swept out to sea.

I remain yours in Christ for the Mission,
W. A. B. Walker.

Texas

Dear readers of the GOSPEL PLEA:

I wish to say that the time for Sunday-school conventions is nearing. I am sorry to say that the program given in the PLEA (under date of July 1th) gave the wrong date for the convention. Instead of July 11th to 13th it is the 22nd and 23rd of this month please get the right date in your mind July 22nd and 23rd. Now Brethern we hope to have a large attendance at this convention we want at least every school to be represented. I have been visiting and trying to encourage a good attendance, sufficient literature and a more instructive punctual service. The most of our schools meet on special time any where from 9 to 12 o'clock. I dont think Brethern this is a good example. We should appoint a definite hour and meet on time. We can rise with the sun and before, to get about our regular work or make a visit to the city. This being true we certainly can get out to the Lord's house on his day by 9 or 9:30 o'clock to read and learn our duty. Brethern let us think for a moment that we are responsible for the example we present before the younger people and let us be orderly about our service as advised by the apostle Paul. Now all who are contempating on coming to the convention write me at once and I will give directions for the trip and I will also arrnrg for your conveyance from the train. I am glad to know that we will have the Evangelist and well beloved Mose Mitchell with us who will figure quite profitabe in our convention.

Bro. Mose is a son of mine in the ministry and one that I am indeed proud of, he has been off attending the L. C. B. S. for more than two years but is now at the old home stead with that large energetic family.

Eld. K. R. Brown is at my home at this writing enroute home from Okla. where he has been for more than five weeks holding a meeting. He spoke for our little band last night and he will also tonight. And then continue his journey homeward.

I am yours in the work,

M. M. Bostick.

Argenta

Virginia

The Responding Rally at King Chapel Christian Church, June 25th was a success. The congregation rallied as never before in their history. The day was cloudy with rain several times but the people came and filled the house over flowing and rallied.

Eld. J. R. Louderback preached three excellent sermons. The choir from the colored M. E. Church rendered fine music. It was especially kind in the choir to answer our call at such a late hour. It rendered valuable assistance. The Methodists and Baptist congregations were present and kindly gave their help.

Our friends showed interest in our effort from the first and some were present and took great interest in the collection.

Club No. 1 Louisa Harton, Captain raised \$213.77

Club No. 2 Mary Crockett, Captain raised 195.27

Club No. 3 Sam Young, Captain raised 321.96

Total 731.00

Since January 1st our church house has been enlarged, doubling the seating capacity. Very neat cement baptising and dressing rooms have been put in, a metal roof has been placed on both the old building and the addition, and the entire work as done amounted to nearly \$600.00 and this responding rally was held to discharge the debt. This enables this congregation to pay off the entire building debt and meet some other urgent demands. We are highly pleased with the success of this effort and being assisted by white and colored, rich and poor, saint and sinner and in several ways by the members of the other churches.— We desire to express our hearty thanks to all these kind people for their timely help and assure them that we shall be glad to return the favor when we have the opportunity.

The help of the Lord has been visible in this work and the unexpected has been accomplished and we feel thankful.

We are encouraged to do and dare in other efforts to extend His kingdom here on earth; and being led onward by the Prince of Peace we shall not fail

but conquer in His name.

Trustees: Charles D. Harman

Sam Young

Oscar Headrick

G. M. Dickerson, N. Tazewell Va.

Texas

In making this report for quarter ending June 1st, I shall only make one statement for information and perhaps explanation. The work of the quarter has been almost entirely with mission points. One with three members (Bonham), one with nine members (Hillsboro), one organized mission (Ft. Worth). We held short tent meetings with Bonham and Hillsboro Missions.

Days in field 84; places 4; sermons 54; additions 8; addresses 3; business meeting and conferences 14 personal visits 99; letters written 47; cards 25; letters for publication 3; subscriptions to Plea 2.

The work will "go" at Bonham and Hillsboro. Money raised for personal support \$66.50. Money raised for the mission points and to support the meetings \$132.25. Total amount raised on the field \$198.75. The churches are paying no attention in the way of helping the work. Aside from the help of the C. W. B. M. it is absolutely "root pig or die.

William Alphin, Evangelist.

Waco

Arkansas

Editor of the GOSPEL PLEA:

I wish to say to the brotherhood through your columns that yesterday was our regular service day and we had indeed a splendid service. Bro. M. M. Bostick assisted by Bro. A. D. Johnson officiated as minister for morning and night service. Sister Bostick in the afternoon with her auxiliary work and Bible Lesson. We are always glad to have Bro. and Sister Bostick with us as they add so much inspiration to the work. Whenever they come among us their visit with us will not be soon forgotten. It was the interest manifested in us by Bro. Bostick that caused us to have a splendid Sunday-school in operation as is also the mission due to the work of Sister Bostick which has been interesting among the women. Long may both do much for the Master. Their presence are always greatly received at my humble cottage home. Notwithstanding we had been slothful and neglectful in many measures we are looking forward for greater results ere this year closes hoping for a great gathering during our August meeting and wishing good to be accomplished by the fourth Lord's day school and Church conventions.

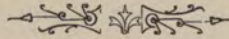
I am yours in Christ,

Milley Wiley.

Christian Woman's Board of Missions

All C. W. B. M. dues; that is, the ten cents a month paid by each member, all Special collectio of the auxiliaries should be sent to Mrs. M. E. Harlan Misinsary Training School, Indianapolis, Indiana. Send on the money at the close of each quarter.

Adaline E. Hunt, Editor.



Arkansas

Dear Editor and Readers of the PLEA.—

Our Aux. held its meeting at the home of the writer on last Lord's Day, June 25, at 3.00 p. m.

After devotional Service and Scripture reading in which all took part, a good program was rendered. Several members were absent because of the threatening weather. Our pastor and a few of the brethern were present, who by their presence and words gave encouragement to the missionary effort. They also spoke of the best plans to bring about an united effort in the work. The sisters are leading in solving this problem they are working together regardless of their denominational differences, for the saving of souls.

We have eighteen members in our auxillary we want twenty by our next report. There are five members in my family, husband, mother, sister, little son, and myself.

We owe our interest in this work to the "Tidings" and "Intelligences" that come into our home monthly, telling us of the sufferings in the sin cursed lands and of those that have denied themselves and have taken up the burden of life and are following him. Shall we not rejoice that we are numbered among the thousands who by their offering hold up the hands of these consecrated men and women unto victory.

Sisters let us labor and pray everywhere that God will open the ears and hearts of our people that they may hear and receive the truth and become converted in great numbers that we may be able to serve God in the beauty of holiness. To the disciples everywhere lets wake up, the night is far spent, the day is at hand for a greater work among our bretheren. Let us each be a missionary if not sent. Let us help send some one. Let us count ourselves stewards over things for which we labor and ask God for wisdom in the distribution of these.

Yours in His service,

Mrs. A. B. Matlock

Little Rock

C. W. B. M. Report at Portland.

Recommendations of the National Executive Committee to the National Board.

That the aim for the year 1911-12 shall include four points: Financial, memberships, Missionary Tiding, and an intensive call to prayer.

That the financial aim be placed in advance of receipts for the year.

That the National Board in session at Portland appoint a committee on a watchword and aim for the year 1911-12. The executive committee to act on this report as final.

That as one special effort emphasis be placed on the securing of shares or half shares in station support from individuals and auxiliaries

That in this year's study of the fields and forces of the Christian Woman's Board of Mission in the Auxiliary and Circle meetings we shall make a special study of our various missions, the plots of ground, the buildings and their location.

That the living link standard, continue to be placed as a recognized achievement in individuals, auxiliaries, mission circles and families.

Considering the growing interest in the living link standard, that the securing of twenty-five new ones be determined as one of the aims of the year 1911-12.

That as preparatory for the C. W. B. M. Day offering, our pastors be asked to give a message in the interest of the Christian Woman's Board of Missions the Sunday preceding the time of the offering, or on that day.

That the Easter self denial be continued.

That auxiliaries and all fields workers be again reminded that the support for orphans is for individuals and the Children's Missionary Societies—the support of mountain scholarships and co-workers (native helpers) is the special work of the Mission Circles.

As a help to all the above named interests and many others, and for the general cause of missions, the executive committee recommends for favorable consideration the plan and suggestions presented by the central committee on united mission study to all woman's boards for a continued united interdenominational effort for foreign missions.

Also we desire to give notice that at the last ex-

ecutive meeting before coming to Portland action was taken that the Christian Woman's Board of Missions co-operate in the Southern jubilee campaign during the months of October and November.

Miss Florence Miller, who so efficiently represented our board in the coast to coast series of jubilee rallies, is to be our representative.

The Southern jubilee campaign headquarters will be located in Nashville. As we are permitted two member on the committee, Mrs. Minnie W. Robertson, state president of Tennessee, and Mrs. Elliott, of Nashville, have been appointed.

Selected.

Louisville Bible School

(Continued from page 3).

The following letter is an unsolicited testimonial which came as a surprise, from one "just returned from a five months tour of China."

So far as I know, he came to the exercises referred to an entire stranger to the school and to its teachers.

On receipt of this letter I dropt a line asking him if I might publish it, and received this in reply: "I had no thought when writing you of doing more than bidding Godspeed the faithful workers in the Lord's vineyard in a quite way.

If, however, you think it will aid the work you have my consent to publish it."

A. J. Thomson.

512 W. Kentucky St.,

LOUISVILLE KY., June 12, 1911.

MR. A. J. THOMSON,

New Albany, Ind.

My dear Mr. Thomson,—I had the privilege of attending the commencement exercises of the Louisville Christian Bible School on Thursday evening last and was more than pleased with the addresses given. The music, also was fine; much of real merit.

But I wish to speak of the "sermonettes" given by the young men. That which impressed me most was the unanimity with which Christ was exalted, and a full salvation set forth. Secondly, the accuracy with which scripture was quoted together with the fullness with each theme was set forth in the exact terms of the simple Word of God.

I cannot recommend too highly these characteristics of the entire program of addresses. My appreciation of the one responsible for the training of these young men could be expressed in far higher terms than I could give to some so-called institutions of higher learning with which I have been associated in time past. May you live many years more to the

glory of our Lord in the training of His ministers.

Perhaps if the school were a large one the character of its teaching might not be so pleasing to the Lord. I am sure God is more pleased with quality than quantity. The truth of His Book is most positive on this point.

May He abundantly bless you in days to come.

Very sincerely yours,

(Pastor) O. F. BURGESS.

Helpful to All

(Continued from page 1).

Suppose a man finds himself a preacher in Mississippi or Oklahoma and finds the churches in a frame of mind where they would let their work die rather than make a sacrifice for it, instead of saying that he can not preach for them longer, he should talk it over with his family and prepare for the sacrifice. He should plan even to put more back into the work what he doesn't use outside of absolute necessity and when his example of sacrifice has had its effect he should ask the members to join him. The Church work among the Negroes just now requires heroic sacrifice and the young men who were born in the missionary schools are the ones to make it.

Texas

Dear Readers:—I am in haste this Monday a. m. July 3rd to send a report of last weeks small home meetings with True Vine congregation; with a hope to see it in Saturday's paper.

Began last Monday night a little home meeting. The members have been very active. The church has put on new life. Four accessions up to last night; two from the baptist, one by relation and one by confession. If the interest keeps up two nights more as it has the last few nights we will have to telegraph Corinth to excuse us Sunday, July 9th. Bro. Anderson of Dallas has been sent by God to help us in the Corinth meeting.

August 9th to the 16th we will return to Beaumont to prepare for the State Convention Paris Texas, August 19th.

Although I do not see it announced in the PLEA I wonder why? The PLEA is our organ through which to speak.

Respectfully,

M. T. Brown.

Learn thou the beauty of omniscient care;
Be strong in faith, bid anxious thoughts lie still;
Seek for the good, and cherish it; the ill oppose,
Or bear with a submissive will.—Selected.

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor

Lesson for Ju'y 30
Edited From Standard Bible

Lesson.

Lesson 5

THE FINDING OF THE BOOK OF THE LAW.

2 Chron. 34:21, 29-33.

GOLDEN TEXT:—"Thy word have I laid up in my heart, That I might not sin against thee."

—Ps. 119:11.

TIME.—B. C. 624. **PLACE.**—Jerusalem. **PERSONS.**—Josiah, the king; Hilkiyah, the priest, and Shaphan, the scribe. **PERIOD.**—Decline. **EPOCH IN PERIOD OF DECLINE:**—Decay.

INTRODUCTION.

The connection between the last lesson and this one is immediate. While the repairing of the temple was going on in the eighteenth year of Josiah's reign an important discovery was made. The book of the law was found. Geikie describes this find as follows: "While the workmen (who were repairing the temple) were engaged in their duties, Hilkiyah came upon a manuscript roll, which proved to be a copy of the Book of the Torah, or law, of Jehovah, by the hand of Moses (2 Chron. 34:14; 2 Kings 22:8). In what part of the temple it was found is not stated, but the discovery took place when the commissioners were removing the money gathered to repair the temple, from the chests in which it had been stored; which may mark either when the book was found, or the place where it was discovered. In the days of Christ it was believed that the king had sent Hilkiyah to get what money remained, after the restoration of the temple, to melt into cups, dishes, etc., for the sacred ministrations, and that while he was bringing it out he lighted upon the 'Holy Book of Moses.' The rabbinical tradition is that 'the Book' was found beneath a heap of stones, under which it had been hidden when Ahaz burnt the other copies of the law. It may be however, that it had lain hid in the ark which Manasseh had thrown aside in some of the vacant cells, or chambers, round the temple, where it might easily have remained, unnoticed, till the searching eagerness of the commission discovered it." Hilkiyah lost not a moment in communicating his discovery to the king. The effect on the king was like that produced on Luther by finding an old Latin Bible in a library of the Augustine convent at Erfurt. The reformer, like Josiah, whose heart was full of zeal to do God's will, when he found that Christianity consisted not in fasts and seclusions, but in consecrated activity, set all

Germany on fire with his glorious discovery. Josiah's course, on hearing the law, indicates the nobleness of his life.

EXPLANATORY.

14. **AND WHEN THEY BROUGHT OUT THE MONEY:**—The money collected in the temple treasury, and which was to be used in repairing the temple. **HILKIAH.**—He was the high priest who was the general superintendent in repairing the temple. **FOUND THE BOOK OF THE LAW OF JEHOVAH GIVEN BY MOSES.**—In removing anything from a dark, forgotten corner, it is most natural to keep on and see what else is there. Doubtless in some curious exploration Hilkiyah found the priceless document. In Deut. 31:26 we have a command to deposit the book of the law beside the ark of the covenant.

15. **AND HILKIAH ANSWERED.**—Shaphan the scribe may have seen Hilkiyah bringing something out of the rubbish, and what it was. Shaphan was the king's secretary, a very important position to hold under the kings of the Orient. Shaphan's sons afterwards occupied important positions.

16. **AND SHAPHAN CARRIED THE BOOK TO THE KING.**—Shaphan, bearing the book with him, comes up and gives a calm account of his business on which he had been sent first; viz: the inquiry and the arrangement about the money which been discovered.

17. **THEY HAVE EMPTIED OUT THE MONEY—**Out of the chest in which it was collected, into bags. **AND HAVE DELIVERED.**—He had performed the work as directed, and was now ready to tell about the book.

18. **AND SHAPHAN READ THEREIN BEFORE THE KING.**—He was just doing his duty as a scribe. It is probable that the king could not read. Very few people of his time could.

19. **THE KING RENT HIS CLOTHES.**—This act indicated grief, horror and repentance. A sign of intense feeling (Joel 2:13).

20. **AND THE KING COMMANDED.**—The king appointed a delegation of five to inquire of the Lord. The first was the high priest; then Ahikam, who appears to be the friend of Jeremiah (Jer. 26:24); then Abdon (or Achbor), a man of influence, whose son was one of Jehoakim's chief ministers (Jer. 26:22; 36:12) then Shaphan, the venerable scribe, and, lastly, Asiah, who was an influential man, associated as he was with the leading men of the nation. Such an exalted deputation bespeaks the importance placed upon their mission to the king. This was a truly honorable and imposing delegation.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVI. Edwards, Mississippi, Saturday

August 5,

No 28

HELPFUL TO ALL



"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient."

Paul here discovers a law of the human heart which is constantly illustrated in our religious and political institutions. The natural tendency of the human heart is to seek the truth. Even the child very young seeks to find out why things are as they are; but if this law is deliberately violated for some selfish reason, the mind thereafter loses its power to seek truth and it is soon led into a falsehood which to a normal mind is absolutely unbelievable. The law of our mind is that we must use it correctly or God will take away our power to use it correctly and we fall into monstrous errors.

The organization of the Mormon Church is an illustration of the working of this law in religious matters. Joe Smith, Sid Rigdon and a few others found a rejected manuscript in a printing office in Pittsburg, Pennsylvania and they saw in it an opportunity to play on the credulity of an unthinking people. The author of the manuscript intended simply to write a novel on the wanderings of the lost tribes of Israel and its context was such that there was a great opportunity to play on the credulity of an unthinking people. But to do this Joe Smith and his confederates had to violate their conscience; and when they did this they subjected their minds to all kinds of monstrous errors. The first of these was polygamy. It seemed hardly possible that the abominable harem of Sargon, king of Assyria, should, after so many hard years of work in abolishing it, find champions in any modern people; but when they violated conscience by perpetrating a falsehood, they fell victims to this monstrous error. It seemed to take possession of all their followers. They believed everything their leaders told them and they could not be convinced of any error in them. If they were convicted of lying, the infatuated followers said they believed in lying. If they were convicted for stealing they believed in stealing. If the leaders took unto them many wives, the followers said they believed in it too. If the leaders put on them an enormous tax, they gladly paid it. Now when

the leaders are using the vast fortune they have accumulated to get control of the sugar trust and other trusts, the deluded followers support them. After a while the spell of the delusion will be broken and then Mormonism will go to pieces.

In the political realm this law is constantly illustrated. Often a politician is so anxious for office that he will advocate measures which he knows to be wrong because he thinks it will be catchy with the voters. When the voter sustains him in this, he also violates his conscience and then he and his leader have opened the floodgates for all kinds of errors. This often goes so far that they will defend their leaders in the greatest grafts, the most outrageous stealings, the most baldfaced lying, and the grossest immorality. Our safety lies in being true in the beginning. Beware of the first attempt at outraging conscience; for when her virtue is lost, she soon abandons herself to a wild dissipation in falsehoods.

Those who are leaders in creating school systems and in establishing churches, should be very conscientious men, for under proper leadership the people will make rapid advancement; but if they are led into errors by false leaders, the progress is very slow. It is like going into the wilderness to develop one's self. Every individual should strive earnestly to seek to retain God in his knowledge and then he will not fall a victim to errors which are not convenient.

We have so many examples of how it pays to be patient and earnest and meek in our work that we ought to heed it in our own lives. So many of the state conventions have frittered away their time in vain disputations and efforts at curbing the personal ambitions of individuals who cared not for the cause that nearly all spirituality is crushed out of the great cause we plead. The splendid life of Jacob Kenoly should inspire all of us to a higher endeavor. He has taught us all a lesson on devotion and sacrifice that ought to make a profound impression on all our conventions. In fact we think there ought to be many earnest prayers between now and the time of the August and September Conventions for harmony and consecration. It is certain that God can not use us so long as we do not do his work in his spirit. Let us pray that we have the spirit of God in our work.

THE GOSPEL PLEA

A RELIGIOUS NEWS PAPER

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Notes from Our School.

In class 2 of the Summer Night School, Division No 2 composed of the following students made the best rank for the second "Short Term": Richard Coleman, Timothy Barnett, Sallie Liggins, Nannie Lewis, Pandora Thomas, Ellen Johnson, Joseph Lewis, Willie Lewis, Mable Hicks.

—The last program given by the boys' summer literary club was one of more than usual interest, one of its most striking features being a drill given by ten boys, James Rundles acting as a captain and Ivory Caldwell as drummer boy. Aside from its value as a means of intertainment there is great value in such a drill because of the precision that must be observed in order to give it successfully.

—The social given to all the clubs last Saturday night at Industrial Hall passed very pleasantly.

President Lehman and family spent the day last Friday at the home of Mr. and Mrs. Hooker whose plantation joins that of the school on the west.

Mr. and Mrs. Lackey of Lawrenceville, Illinois, who had been visiting at different points in the South dropped in upon the S. C. I. one day last week. Lawrenceville is the county seat of Mr. Prout's home county and Mr. and Mrs. Lackey were acquaintances of his. Quite a number of tourists in passing through Jackson or Vicksburg have taken time to come out to see the school and they are always very welcome.

Paul Jimmerson of Smith Station is now numbered among the S. C. I. work students.

Annie Yates a former student, accompanied by one of her neighbor girls attended services at the chapel last Lord's Day morning and spent the afternoon with the girls in their hall. A heavy rain again interfered with the missionary meeting which was to have been given at the Edwards Church.

Texas State Convention

I write in discharge of duty as a servant of the Texas Christian Missionary Convention, to call special attention to our convention in Paris Tuesday before the fourth Sunday in August. Our churches in the State should see this annual meeting will be a special one. It is freighted with matters of grave and vital importance.

1. We must better plan and foster our organized missionary work. The work and its needs have out grown our present plans and support. This must be done.

2. We must bring our local congregations in closer relationship with our Executive State Missionary Committee, so as to have the committee be of more service to the state work, and helping elders of congregations in securing the proper minister for their work; and helping the evangelist in securing leaders for the new works established. Give our State Missionary Committee something to do, something to do with and help them to do it. Idle brains are yet the devils workshop.

3. We must get in better position to work wisely with the National board. We must so organize and understand ourselves and relation to the National Board to our state work, so as to get the best results from our cooperation.

4. Our convention must so see and handle the present situation of our state work, as to bring before our congregations the essential things—the things that must be done, first in order to true success. It matters not how anxious we may be for the second or third thing, we must do the first thing first before the second or third thing can be wisely done, if done at all. We must stand uncompromisingly on this principle. The first thing well done counts for much.

5. In the Paris meeting we must plan to begin work preparatory, at least, to begin of "The Javis Christian Industrial Institute." Work must begin on that 456 acres of land. It must not be idle. We must so harmonize our best effort, and organize ourselves, so as to at least be partially able to do wisely and in a business like way, understandingly, cooperate with the National Board in the beginning of this work. The situation demands that some thing real and definite be done on our part in the Paris meeting along this line.

6. Last in this article but first in our work we must raise some money. We have been operating our State work long enough on big speeches and a multiplicity of resolution. "Hot Air" don't build Schools or support missionary work. In Paris we must substitute for our big speeches and resolutions five tens, twenty and fifty dollar bills. These are the first things. In Paris we must not begin our financial rally with an hour in a big speech and then put down one little pitiful dollar to "State" the rally. Our

(Continued on page 7).

Our Mission Fields.

Jonesborough Christian Institute

Dear Brother.—

Your request for some items pertaining to our school and community is received. In reply will say that the outlook for a good school is very promising. We shall aim to reach every fellow included in the census report. There are always a few children who are compelled to work out all of their time. How to reach these with some systematic school work, be it never so little, will be another one of the problems for the insuing term. Just a few moments each evening used to the very best advantage would be of surprising benefit in the end. The teacher can easily direct a brief course in the essential studies without interfering with the other duties of either party.



I feel that the chief aim of every school is to get its pupils in harmony with the school's ideal. When the boy or girl comes to the place where it stands uncompromisingly for that which is pure and righteous altogether, the bulk of the work which the school is designed to do for the child has been accomplished. The rest of the work is simply a filling in of details. I regret to say that there are schools whose ideal does not reach so high. Certainly this is unfortunate; but not till civic duties are properly impressed and exercised will such abnormal conditions be done away with.

The parent is a vital part of the school's mechanism. He is to the school what the balance wheel or hair spring is to the watch. And just as we cannot get good services from our watch when it hasn't the assistance of each of its parts, so our school cannot

possibly run smoothly and prosperously without each part of its mechanism in good trim. An organization, there fore of parent and teacher for the common good is not only a good thing but an essential thing. To be sure, that is a part of our new educational condition but we must not regret it because of its newness. The time must also come when many of the things of today which we are embracing with enthusiasm will become ancient and uncouth. One lays the foundation there on and another builds there on.

From the community's view point I must say—speaking generally—that we need strong ministers of the gospels. Not ascetic men, but well rounded men who are brimful of the people's interest. The young men of a certain community are very reverent and punctual in their religious observances. I read not long ago of five hundred young men in Sunday-School. This was given as the regular attendances. These items are true because a strong minister moved among them.

We need also more interest in the agricultural life of our community. In deserting the farm as we did at Emancipation. I fear we went to the other extreme. So we find today large families in our towns and cities trying to live decently and independently with very small wages. In a large majority of such cases we find many of these families living "on a strain." This means unhappiness and must lead to worse phases of unhappiness.

Have you noticed the stir among the whites about things agricultural and educational? Let me say that in being aroused by this activity of theirs in these two chiefest factors of our civilization, is certainly no reflection. On the contrary it shows good sense. It is reflection, however, to delay consideration of such important matters.

Unquestionably, zeal and knowledge, put into the soil will yield profit, character, and health. And the Negro who has so experienced it—as many have—has solved his Negro problem.

Finally we need a deeper consecration. If we will save ourselves and our boys and girls it must be in the strength of Christ. We cannot hope for good children if the parents are otherwise. For a parent to spend a dollar or so for his children to ride on the "merry-go-round" and give fifty cents a year to the church, shows a very low conception, indeed, of the institution, of which the Master said, "Seek ye first and all things shall be added unto you."

We need to make our homes sweeter and more

(Continued on page 7)

Reports From the Field.

Georgia

The Christian Ministry.

"GO YE THEREFORE, AND MAKE DISCIPLES OF ALL NATIONS." MATT. 28:19.

Immediately upon entering his ministry, Christ called unto himself twelve disciples, whom he afterward designated apostles. They were to be important factors in the kingdom of Christ. To them, Christ's message to every race and every generation of a lost and perishing world was to be intrusted. To them it was given to know the mysteries of the kingdom but to none other was it given. What-so-ever they should bind on earth should be bound in heaven; and what-so-ever they should loose on earth should be loosed in heaven. Therefore in the kingdom of Christ, they were to have exclusive right, rights that were never to be taken from nor given to any other.

During the three crowded years of his ministry, he spared no time in preparing them for their exalted position. During these years of preparation, there were many things that they saw of Christ and heard of him concerning his kingdom, which they did not then understand, but it was revealed unto them there after.

They heard all of his teachings. They saw him going about doing good; healing the sick and the afflicted, casting out demons, causing the lame to walk opening the eyes of the blind, sending them away rejoicing. They tarried and watched while he was offering that agonizing prayer in the garden of Gethsemane. They saw him when despised and rejected of men. They saw him when he was reviled, refused to revile again. They were with him when that furious mob with staves and boyents laid hands on him and led him into the judgement hall of Pontus Pilate. They heard the order given, put up the sword; he that fighteth with the sword shall with the sword perish. Yes, they followed him with tear dimmed eyes as he bore his cross up Golgotha. They looked upon him as he hung upon the cross and heard his final cry; "It is finished." Moreover, they handled him after he arose in triumph from the grave.

The spirit of all they saw and heard was to be diffused among all that were to be brought under the regin of Christ.

When he was about to leave them finally, what do you suppose was his last words to those disciples? What do you suppose would be the last words of a

professor to a class of graduates on commencement day? Evidently, "Go ye therefore and make use of all that you have learned during the years you have been under my tutorship." And if it be a class of lawyers, they would go forth as lawyers; if a class of physicians, they would go forth as physicians; if a class of teachers, they would go forth as teachers; and if a class of preachers, they would go forth as preachers, and teachers of the gospel of Christ.

These disciples constituted the greatest class of graduates the world has ever known; they had come up to the greatest commencement in the annals of teachers training; they were standing before the greatest teacher of all teachers—training school. They received the greatest charge. You may ask, what was the charge? It was "Go ye therefore and make disciples of all nations." In others words, go and make use of what you have learned while under my tutorship. They constituted a class of preachers; hence they went forth as preachers and teachers of the gospel of Christ.

Just think friends, here are twelve graduates, they are commissioned to bring the world under their tutorship. A tremendous task indeed. Ten days afterwards, they began their difficult task and in one day three thousand people became disciples.

The prison cell, the chopping block, the cage of wild beast, the cross, and cremation at the stake were often resorted to hinder their progress; but before the last of them was dead, the new faith was established upon every continent and many of the prominent cities of the world. Sects and religious of various kinds were obstacles, but they went forth from conquest to conquest. No opposition was strong enough to destroy their work nor able fatally to impede its progress. No torture was severe enough to cause them or their converts to denounce the name of Jesus. Within three centuries, the mighty Roman Empire had been converted to the faith.

If there were no other evidence of the divine authenticity of Christianity the tremenous suffering under gone by its early converts, its marvelous progress, and the great change that it wrought in the world are sufficient to establish its claims.

What non-Christian nations are there or have ever been in which the peace and happiness have equaled the peace and happiness of those nations where Christ is recognized as king.

The disciples trained in the school of Christ performed their duty well. He said, they would do greater works than he did. Following in the foot-prints

of the Lord and Master, they trained men to carry on the work of the kingdom after their death.

May it not be that the Christians of to-day have a greater work to do than had the apostles and early Christians? We have no persecution, no putting to death to hinder us as they had; we have many facilities such as they had not.

The greatest work of Christians of this day, as it appears to me, is that of training men and women for the work of the church; not that they may enjoy advantages above their fellows but that they may, by becoming servants of all, bring the world to Christ, or at least take his message to the world.

The only way Christianity can enter the hearts of men and bless them is through preaching, and how can they preach except they be prepared?

To keep the best talent out of the ministry is to stay the hand of Christianity; to abolish the ministry is to destroy Christianity. Some atheist or infidel may ask, "What loss would there be if Christianity was done away?" Do away with Christianity and you will do away with all civilization desirable; do away with Christianity and you will do away with all high ideals of life; do away with Christianity and you will do away with all true conception of God; do away with Christianity and you will do away with the only hope of the unfortunate. It points out no royal road to heaven. It requires the same of kings and potentates as it does of the humblest walks of life. What hope have the heathen in foreign lands but that offered in Christianity?

What hope have the unfortunate of every land but that offered in Christianity? It was to them as well as to the more favored and enlightened that the apostles were commissioned to preach. In fact, friends, the whole world is to be brought into the school of Christ and his apostles.

Political agitation and guns of war were the immediate instruments used to burst the hands of slavery and give freedom to the race to which I belong. That was all political agitation and war could do. We were left susceptible to a more hurtful bondage. At this hour Christianity came to our rescue. Holy men and women moved by the spirit from above, provided schools in which members of the newly emancipated race might be trained as preachers and teachers in order that they might lift the race out of ignorance and sin and prepare it a place in Christian civilization.

After all that others may do by way of teaching, the bringing of the world to Christ will be left largely in the hands of the ministry. So let us respect the ministry and induce more men of promise and talent to enter it.

I know of no better way to emphasize what it have been trying to say than to quote from one of America's greatest authors and statesmen. Daniel Webster said:

The ministry of Christianity, departing from Asia-minor traversing Asia, Africa and Europe, to Island, Greenland and the poles of the earth, suffering all things, raising men every where from the ignorance of idol worship to the knowledge of the true God, and every where bringing life and immortality to light have only been acting in obedience to the divine instruction; and they still go forth. They have sought, and they still seek, to be able to preach the gospel to every creature under the whole heaven. And where was Christianity ever received, where were the truths ever poured into human hearts, where did its waters, springing up into everlasting life, ever burst forth, except in the tracks of a Christian ministry?

Did we ever hear for an instance; does history record an instance of any part of the globe Christianized by lay preachers and lay teachers. And descending from kingdoms and empires to cities, countries, to parishes and villages, do we not all know, that, wherever Christianity has been carried, and wherever it has been taught by human agency, that agency was the agency of the ministers of the Gospel.

W. M. Summons

Texas

To the Pastors, Officers and Members of the Church of Christ in Texas,—Greetings.

Dearly beloved Brother and Sisters;

In keeping with the appeal sent by the president of our convention early after the Greenville convention. We take this opportunity to send again a joint appeal to all who are interested in our State work and to the churches at large. We hope you have all done your best during the year to make the Paris Convention the best in the history of the church. The work on our Texas School to begin. We have asked each Church to do her best so that we might raise \$500 at the Paris Convention for this school. As others are interested in us, let us be interested in ourselves and let us make our coming convention a good one. Several of our churches have failed to raise their apportionment for Texas Mission. We ask every church to send in the balance due for State Mission, as our Evangelist must be cared for and the work of the State Board must not be hindered.

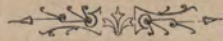
The Evangelist has been in several new and needly fields. He would have been able to do better work if

(Continued on page 7)

Christian Woman's Board of Mission

All C. W. B. M. dues; that is, the ten cents a month paid by each member and all Special collection of the auxiliaries should be sent to Mrs. M. E. Harlau Missionary Training School, Indianapolis, Indiana. Send in the money at the close of each quarter.

Adaline E. Hunt, Editor.



Laura's School

Many of you will be glad to hear something of our Laura's work. Her Spanish name, Lorenza will be more familiar to you. We call her Laura because she likes it better.

Last week, Monday, it was my privilege as well as joy to visit Mr. and Mrs. Carpenter's home for the first time. It is a pretty mission cottage, cosily nestled among the Dajaos hill. The air and scenery around just make one feel good, and the atmosphere within the home is quite as exhilarating. A christian fragrance prevades every thing—that peculiar something which speaks of lives consecrated to the Master's services.

On Tuesday Mrs. Carpenter and I mounted the horses and went climbing up the rough mountain road (trails would be a better word) to visit Laura's school. After a hard climb for about a half hour we arrived at the Dajaos chapel. Yes, it has a nice location, but what shall we say of the building? This is what Mrs. Carpenter said as we approached: "This is a very old building and is too small. We are hoping that before long we shall have a new building.

Is this building we visited Laura's school. She now has about thirty four pupils, all of whom appear very anxious to learn, and she has good order. We sat and listened. Laura was teaching the different grades in language and reading. Oh how earnest and intense she was as she endeavored to convey to the minds of those children the meaning of words so new and hard to them! She had prepared the work on the black boards. The younger ones had such words as campana, bell; silla, chair; banco, bench; moneca, doll; lapiz, pencil. After giving them a thorough drill on the words she gave them orders in English such as: "Bring me the bell." "Put the bell on the bench." "Bring me a chair." "Lend me a pencil." Several raised their hands, showing that they understood what he said. She selected some one to execute each order.

We examined the written book of the older pupils, which spoke for itself of the thorough work which had been done. One could not fail to see the love and respect which the children had for their teacher, whose gentle and loving manner must be

a wonderful influence for good on their young lives. Not only does Laura teach, she visits the homes around and there tells about the love of the Savior. We have received many expressions of the love and regards which the people have for her. Her face just beamed as she related some of her experience, and she fairly bubbled over as she pleaded with me to stay two or three days so that I could go with her to the homes and tell the old, old story.

We are proud of our dear Laura and pray that her life may long be spared to declare the message of life to her perishing brothers and sisters.

Again we would plead for your prayers and gifts for the extension of this good work to this beautiful island. We need more workers, for the field is ripe and ready for the harvest.

HELEN M. MCHARDY.

Showing Mercy Unto Thousands

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice
Which is more than liberty.

There is welcome for the sinner,
And more garces for the good,
There is mercy with the Saviour,
There is healing in his blood.

For the love of God is broader
Than the measure of man's mind:
And the heart of the Eternal
Is more wonderfully kind.

If our love were but more simple,
We should take him at his word;
And our lives would be all sunshine
In the sweetness of our Lord.

Notes

Mrs. Neil Macleod, who has been National Secretary of the C. W. B. M. and later a missionary in Jamaica writes: Isn't it blessed He used Jacob to convert Henry Lewis and they could go home together! But Oh! those touching letters in July 15, PLEA. How I feel for the two widows, Ruth and Rebecca, having had to be widowed on a tropical mission field. The dear Lord help us all to please him ever.

Dr. Dye, in a personal letter writes of his visit with Jacob Kenoly thus: "We had such good visits. Jacob asked my advice on everything. We planned together large things for the future of the work there. He was a brave, noble, self-sacrificing, consecrated man serving his Master to the limit of his ability. His fishing was an attempt to provide food for his boys without spending any more money than necessary.

Ruth Kenoly writes of her great thankfulness for Jacob's life and how anxious she is that the work he started and so much loved be kept going.

Tennessee

(Continued from page 3)

attractive. We need a little more patience as a husband and father and a mother and wife. We need to give a little more time learning our children's natures, habits and difficulties that we may be able to deal with them just as they should be dealt with. At least one time on Lord's Day we should bring them to church. Even if they do nothing but sleep through the service, they are better off. Then the thoughtful minister will put something in his mind, maybe in his heart, which he'll never forget.

JAMES E. BAKER,

JONESBORO.

Margaret Napner is the name of our new arrival. This gives us seven in our family and there is nothing of which we are more proud. This gives us both a small school and church within our own circle. No need, therefore, of loneliness.

Our poultry yard is alive with friers. Owing to the excessive dry spell we have been unable to do much gardening, but the drouth is now broken and we now look for a rank season. We have also learned that the best and quickest way to get anything done is to do it yourself.

Our porkers are scarce. We have only one little pig, but he is making rapid progress. Our apple crop is about a good half crop. They are not so large as usual but they serve a good purpose in our daily bill of fare.

Our school has progressed nicely the three years we have been here. We feel that much good has been done. It is a hard task to start a christian school after a school of another denomination has been for years in the same building. There are many things needed around the building such things as bed clothing, blinds etc. We also need some one to help us care for the campus and the twenty four rooms on the ground. We hope we will get some worthy

young man or women to do this, as so much depends on the neatness of the building. We hope to have your sincere prayers for the work.

M. E. B.

Texas

(Continued from page)

we had more Mission money to help him.

During the coming year we ought to be able to do more extensive mission work and give help to our weak churches and missions. We can do this if every church will get the missionary spirit and raise its full share of mission money. Give as the Lord has blessed you. Come in large numbers to the convention. Come expecting to be blessed and to help in blessing others. We want every church with all of the departments represented, please do your full duty.

We have secured rates of one and one-third fare on all roads. See your Agent in time.

Church report blanks and program for convention you will find enclosed.

Every church pray for God's blessing on our coming convention.

With sincere affection we remain,

Yours in His Service,

W. D. Pratt Pres. T. C. M. C.

T. W. Pratt " State Board

J. H. E. Thomas Cor. Sect'y.

Box 167, Greenville Texas.

Texas State Convention

(Continued from page 2).

Churches must not send their delegates there without money to support the work. Don't send reports reading like this: sent to state treasure nothing; sent to General Education, nothing; for Texas School fund, nothing; for evangelistic work nothing; for minutes \$1.00. Membership 150. Paid pastor \$550. Local expenses \$300. Value of church property \$10,000. Such is not a missionary or educational report. We must have missionary and education reports in order to have a Christian Missionary Convention.

Every church should be represented in Paris by a delegate and a report containing a good size "hunk" of cash. A report in a Christian Missionary Convention with out some cash is like a conversion without a "drop of water" and no promise.

The burden and vital work of the Paris meeting can't be carried and done, if our reports don't contain some cash. We must be in fellowship in this work. We must do our part the best we can. If we will, brethren and sisters, the Lord will bless us with more friends and money and the "Jarvis Christian Industrial Institute" will soon be an Institute in fact.

WM. ALPHIN, Evangelist.

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor

Lesson for August 12
Edited From Standard Bible
Lesson.

Lesson 7

JEHOIAKIM BURNS THE PROPHET'S BOOK.

Jeremiah 36:20-32.

GOLDEN TEXT:—The word of our God shall stand for ever.—Isa.40:8.

TIME.—B. C. 608. **PLACE.**—Jerusalem. **PERSONS.**—Jehoiakim, Jehudi, Elishaman, Jeremiah, etc. **PERIOD.**—Decline. **EPOCH IN PERIOD OF DECLINE.**—Decay.

INTRODUCTION.

JOSIAH'S DEATH.—Josiah, Judah's great king and fearless reformer, met his death on the plain of Esdraelon, near Megiddo, where he had with his army, attacked the Egyptian host. With his death the last good king of Judah fell. "His death was the quenching of the last lingering hope of saving Judah from destruction." The death of Josiah is unquestionably the most tragic event in Hebrew history.—His death was untimely and universally lamented. The anniversary of his death was long observed with peculiar solemnity, and the memory of his loyalty was ever a strength to the one who desired to be loyal to Jehovah. While Josiah's reformation was not a success, his life was indeed no failure, as no true life is. "Bravely to do one's duty, against all odds, is the very highest attainment of man; and he who does so, though he may seem to fight against fate, is sure to succeed, if not in the full accomplishment of his immediate aims yet in the immortal power of a true life—a power made more illustrious in this case by the greatness of the odds against which Josiah contended, and the unbending integrity of a soul that forbade all faltering, even with all the outside world and a majority of his own subjects againsts him."

LESSON SETTING.—The four kings who succeeded Josiah were Jehoshaz Jehoiakim, Jehoiachin, and Zedekiah whose combined reigns amount to only twenty-two and one-half years. They were wicked and idolatrous men. At the death of Josiah, his son, the first one of the four just mentioned, reigned three months. He was then taken to Egypt by Necho, and Jehoiakim, his brother, became king. He reigned eleven years, and did that which was evil in the sight of the Lord.

EXPLANATORY.

20. **ELISHAMA.**—The king's secretary of state. **TOLD ALL THE WORDS IN THE EARS OF THE KING.**—

The wicked Jehoiakim.

21. **SO THE KING SENT JEHUDI.**—One of his officers. **TO FETCH THE ROLL.**—Instead of being written in book form, the ancient writings were upon prepared skins, sewed together, and rolled up when not in use. When being read, just the part used was unrolled. **PRINCES STOOD.**—The kings sat on a rug and the princes stood respectfully about him (Jer. 35:9; Gen. 18:8).

22. **THE WINTER-HOUSE.**—The part of the palace which was arranged for winter use (Amos 3:15). The lower portion of the house was called the "winter house," as well as the inner apartment, while the outer and upper ones, being more airy, were called the "summer house." **NINTH MONTH.**—This is our December. "The Hebrews' second year began two weeks before the Passover, our Easter." **FIRE IN THE BRAZIER BEFORE HIM.**—Fire pads containing burning charcoal were placed in the middle of the room, and around them the inmates would gather. Even today this means of heating is practiced in some places in the Orient.

23. **REED THREE OR FOUR LEAVES.**—Leaves do not correspond to the Hebrew idea. The marginal reading columns, or "door wings" is better, denoting the four corned squares into which the roll was divided. **HE.**—The king Jehoiakim. **CUT IT.**—Parchment can not be torn, so he cut it. **WITH A PENKNIFE.**—Literally, 'scribe's knife.' Used to shape the reed employed for writing and to make erasures in the parchment. It hung from the scribes' girdle, from which the wrathful king must have snatched it. **HIS SERVANTS.**—His personal attendants, and not the princes.

MOREOVER.—There were some present who did not like such action. **ELNATHAN.**—A man of first rank and father in-law of king (2 Kings 24:8). **DELAIH.**—Of this man nothing more is known, but he will stand before God as one who tried to defend his word. **JEREMIAH.**—The father of Michaiah, a scribe of the temple and a man of royal blood. **BUT HE WOULD NOT HEAR THEM.**—The alternate reading and burning went on: the unfortunate Jehudi's fluency and clearness would not be improved by the extraordinary conditions under which he had to read.

AND THE KING COMMANDED:—He was not satisfied with destroying the word of God, but he gives command to kill Jeremiah and his faithful scribe. **BUT JEHOVAH HID THEM.**—"They hid at the counsel of the princes, hidden themselves (verse 19). Now though a diligent search was made, the Lord did not permit them to be found."

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVI. Edwards, Mississippi, Saturday

August 12,

No 29

HELPFUL TO ALL



So Then Every One of Us Shall Give Account of Himself to God

Most people have an idea that this accounting is to take place entirely in a judgement in the world to come, and there is enough of the desire to gambol on chances in many men that they will take chances on that. It has not occurred to them that God is in our intire spiritual life,, and when there is no spiritual life there is no God in the life. All that is left is the poor old heathen nature of the wild man. The deeds of our bodies determine the growth of our spiritual natures. They determine the amount of God in us.

God has made us so that every thing in the world is for our enjoyment, only we must use it in accordance with the principles of right. We must not use it so as to injure ourselves or our fellowmen. The moment we go to use these things contrary to the laws of God, spiritual degeneration takes place and this ends in death unless arrested. The accounting takes place in this life even though the results are manifest in the life beyond this life.

It is, therefore, of great importance how we conduct ourselves along all lines. Our life's work, our business, on politics, and our religions are all of the greatest importance for they determine the growth of God in us. The business of the church is to afford an opportunity to teach these and preach a gospel of denominationalism, or factionalism, or politics. The church conventions too often leave off the important business of discussing ways and means of spreading the gospel and discuss questions of no value whatever. A continuance in this course must mean shipwreck to the faith. Ungodliness shows itself in a factional discussion of nonessentials as well as in open rebellion against the percepts of the church. There is no sadder sight in our church life of today than the dissipation of its energy in absolutely useless discussion. No sooner is one of these schisms healed than some one starts another. No sooner is one man through rearing and pitching about something when another man begins it. There is so much important work to do that it seems such a shameful waste of energy.

There is a great work to be done. The school system for the Negroes must be practically made over. The missionary work of the church must be given a new baptism of service. The local church life must be made to mean much more than it now does. There is a great work ahead for the young people who go out from our school, if only they discover what it is.

On the principal that we are not to cast our pearls before swine, we are justified in leaving a place and going elsewhere, but we should be very slow to do so when it means certain death to the wor we are doing. The human family is to be re deemed by the serious work of teaching them to be better. In the past, many times, it has been a more serious thing to teach the truth than to go to war. In fact, it is a very serious thing yet to attempt to declare the whole truth of God. We have enlisted in a great warfare, we have undertaken a great task and we need God in our lives to do it.

A change of Thinking

Never mind a change of scene

Try a change of thinking,

What if things seem sordid, mean,

Whats the use of blinking?

Life's not always storm and cloud,

Somewhere the stars are shining.

Try to think your joys out loud,

Silence all repining.

By degrees, by thinking light,

Thinking glad and sweetly.

You escape the stress of night,

Worry gone completely.

Get the habit looking for

Sunbeams pirouetting.

Tapping gaily at your door—

Surest cure for fretting.

Needn't fool yourself at all,

For there's no denying

E'en above the prison wall

Song birds are a-flying?

Wherefore hearken to the song,

Never mind the prison,

And you'll find your soul ere long

Unto freedom risen.

— John Kendrick Bangs.

THE GOSPEL PLEA

A RELIGIOUS NEWS PAPER

Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE
 Published in the interest of the cause of
 Primitive Christianity and the general interest
 of the Negro race.

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 POST OFFICE AT EDWARDS, MISS.

Personal

The Annual Sunday-school Convention of South Carolina will meet at Magdalena Christian Church, near Allendale, S. C. on August 24th. The program is a good one but we are so crowded for space that we cannot publish all of them. We trust this meeting will be well attended.

Notes from Our School.

Smith Rhodes, a former student, was on the grounds for a short time one day last week.

Clara Sims with several companions came in from Vicksburg Sunday morning and attended the services of the day. Clara expects to be among the S. C. I. work students this fall.

Stella Edwards and her sister Rosanna, both of whom now work in Vicksburg, were out to spend the Lord's day with their parents. They were also at the school for a short time.

Prof. and Mrs. Burgess are now visiting Vermont. They will soon set their faces toward Illinois again and thence to Mississippi for their year's work.

The Wednesday night prayer meeting was held in the yard at the Mansion instead of the Chapel because of the warm weather.

Our music teacher, Miss Georgia Tyner, is to sing in an evangelistic meeting to be held at Ladoga, Indiana, beginning on August 12th. Ladoga is the home of Miss Anderson, whose guest Miss Tyner will be during the meeting.

The timbers for the first story above the basement of Smith Hall are just now being laid.

Tennessee

We are glad that we can report good things for the Christian Church.

The past year has been the banner year for this

Church, the members have made good the opportunity, all holding up the plea of the Church.

For the Union of all Christians, the work has grown in every respect, so far out measuring her previous record, that some say that it does not seem the same.

Through the simple preaching of the Gospel, 34 have been added to the Church this year, and the Christian Spirit has prevailed in all meetings.

On last Lord's Day at the morning service, the pastor's text 4th chapt of John, 29th, verse, "Come, see a man, which told me all things that ever I did: is not this the Christ?" At the close of the service one united with the Church by statement.

Also at the evening service, we ordained two men Elder and Deacon, men who have approved themselves worthy of the position, and will make strong men in the official capacity of the church.

The church is now in its busiest period of all the year preparing for the Annual convention, which will convene. August 16-21 in this City.

W. P. Martin, Pastor,

Elder Chas. E. Wilkerson, Church Clerk.

Mississippi

Dear Readers:—This comes to let you hear from us. The 22nd of May we left Mississippi for Oklahoma. There we spent six weeks preaching and trying to more fully establish the primitive church or Gospel. The congregation in Muskogee was greatly revived also the little band at Taft where we labored most. Bogenton has a faithful few. When we left Oklahoma we stopped and preached two sermons at Argenta. Brother and Sister Bostick did their best to make it pleasant for me, and they did. Sister Powell is as true as a clock. We had the pleasure of meeting Sister R. T. Matlock. She has much faith in the word of the Lord. In fact my stay in Arkansas was indeed helpful to me in many ways. While in the city of Muskogee, Sister L. B. Cole of Kilston, sent two dollars and thirteen cents to help me along. She said that the sisters sent it to me. The gift did me more good than any other collection has ever done. It was not expected, beside, it came from a band of sisters who has done what they did, not because we were personal friends, but because they loved Christ and wanted the world to hear and accept the Gospel of Christ.

The Lord's Day School convention closed with very good results. The 17th of August we will meet in our annual meeting with the West Point congregation. We hope to have a good attendance. If the devil tries to slip in we should be on the alert and

Continued on page 7

Our Mission Fields.

Jarvis Christian Institute.

Kentucky

The last in our family of schools is the Jarvis Christian Institute near Hawkins, Texas. Mr. and Mrs. J. J. Jarvis of Ft. Worth, Texas have made a gift of 456 acres of timber land for the beginning of a school for the education of Negro children of Texas and adjoining states. A number of thousand dollars have already been raised towards the beginning of the school, but the C. W. B. M. into whose hands the gift was made, have hesitated the actual beginning because they have been exceedingly hard pressed in all their other fields and they know well that they will have to double the appropriation as soon as they begin. However all the indications are that the Jarvis Christian Institute is destined to become an important Christian Industrial School in the near future. Mr. and Mrs. Jarvis have hired the cleaning off of ten or more acres so a small beginning is being made.

The definite plans of the C. W. B. M. will be announced as soon they can begin. However no one need be impatient at the delay for the very first step for the Negro disciples of Texas to take is to get many more worthy young men and women into the S. C. I. It will require a greater sacrifice on the part of Texas fathers and mothers to send their children to the Jarvis Christian Institute in the process of building up than it does to send them to the S. C. I. now. The demand for trained men for Texas is great, but the demand for the institution must be created. Of course there has been a call for a school in Texas, but when the school begins it will have to beg for students. The students are not yet at the door knocking for admittance. We, therefore, urge all good people of that great state to begin in what they can do. You can look out all good boys and girls and urge them to go on to one of our Christian schools and become trained for service. Do your present duty and the larger work will open up to you quickly. Be thou faithful over a few things and thou shalt be made ruler over many cities.

Do not forget that you must plan for the education of your children or the next generation will be utterly unable to do its part in the onward march of the world. If you do not bring them in contact with the nobler and better things of life you will be surprised if they seek at the higher things of life.

Insist on your boys and girls working faithfully for you and then reward them for their goodness by sending them away to school. Some day they will reward you for it.

GOSPEL PLEA:—I am always delighted with your coming. It is as "good news from a far country." Though at times the PLEA brings saddening news as it did not long since. God buries the workers, but carries on his work.

The Kentucky State Convention is a thing of the past. This was the 39th Annual gathering. We had a most remarkable session. Seemed like all of the brethren had been in deep brown earnest since last convention. We met in the beautiful town of Midway Ky. It is indeed midway between four larger cities equal distance from each. Small as she was, when she saw us coming she began to spread her self. Had delegates kept coming I don't know how large Midway would have been by now. Our own Prof. J. E. Bean was there, principal of the city school, small in stature, but every inch a loyal true hustling Disciple of the Lord Jesus. He had charge of things, and that means that all went well His good wife stood nobly by his side. He is not an officer of the church, but the officers had no fear that he could "make her go. Let us all learn to let the fittest lead.

All departments of the work made reports showing wonderful increase. The convention raised from all sources \$610.04 (six hundred and ten dollars and four cents). The church there was in sore need of help to meet a payment on their very lovely new brick building. The Convention left with that church \$200.60 to help on their church debt. Brother M. M. Jackson, formerly Minister of Hancock St. Church, Louisville, Ky. was employed for Evangelist. Will begin about the first of September. He is well able to meet all issues and "Do the work of an Evangelist.

The Midway church was built under the leadership of Eld. A. W. Davis now doing such a great work at Lexington, Ky. About one hundred and sixty five or seventy delegates were in attendance. Because of the growing delegation, and the fact that it takes the whole week from Monday till Sunday night a number of us had a mind that it would be better to hold the Sunday School Convention at a different time and place from the Church Convention. But the older, and perhaps wiser Brethren did not take kindly to that idea, so it was good naturedly dropped, so the Sunday School and Church and C. W. B. M. go on holding their annual state convention at the same place, in the same week between the third and fourth Sundays of July each year. We had a number of new preachers in the Convention this year. Next year we go to Hustonville, Kentucky Come on boys, lets double our report this year and give God the Glory.

C. H. Dickerson.

Reports From the Field.

Texas

Our Brightest Missionary Star.

In the death of Jacob Kenoly our brightest Missionary Star went down beneath the waves of the Ocean.

The Missionary world has lost a great hero, humanity a great friend; the S. C. I. one of, if not the brightest of her sons; the church a strong preacher and teacher; the Gospel of Jesus Christ an uncompromising advocate in love, spirit and life. The Negroes of the Church both in the United State and Africa have lost a great and true leader.

We had just begun to see Jacob in the proper and real light when his body went beneath the waves of the ocean, and his spirit to the God he served. Through the addresses of Bro. C. C. Smith, Pres. J. B. Lehman, the telling of his work in the GOSPEL PLEA and MISSIONARY TIDINGS, Jacob had begun to live in our hearts, our homes, churches and conventions as Jacob Kenoly our great Missionary in Africa. The greatness of his soul, the largeness of his vision and his unselfish life of service, had just barely begun to impress us.

Why should his weak physical body go beneath the waves at this period of his life and work? Ah! God is His interpreter and He will make it plain, and we will understand better by and by.

Is it not possible for Jacob's short life and service (though great in results) to serve us better in the absence of Jacob? The waves carried his body down, but the works of Jacob and the Spirit in which that work was done will never go down. There are no waves that can swallow up the spirit, works and life of Jacob. It is ours, to help see to it, that his life and that for which and to which, he gave his life shall never go down.

In his death, his life and his work are made greater, although his plans and ours are incomplete. He has indorsed his true vision not only with a noble life but with his death. Few, if any, regardless of race, have left us a greater life of noble service than Jacob Kenoly.

Some people live a long time and do nothing. Some people live a long time and do much, but few people live a short time and do much, and this can surely be said of Jacob. He lived a short time but accomplished much.

Sad though we are, his life and death are both inspiring. His life was untiring and throbbled with energy and enthusiasm in the great task of saving the girls and boys of Africa. He met his death in provid-

ing for them to live. The Christ Spirit. Surely he had "the mind of Christ."

Such men as Bro. Kenoly will never die. His death will disseminate his life, spirit and work. What we call death is a blessing to all whose "life is hid with Christ in God." Though his body is silent in the bosom of the ocean the name and life he leaves to you and me makes better all humanity.

We are in profound sympathy with his dear wife, assistant teachers and pupils. We pray that the Heavenly Father will help them to bear their grief with the fortitude of Christian, and that the Lord Jesus, whom Bro. Kenoly believed, loved and obeyed, will manifested Himself unto them, as not unto the world and they may fully surrender to Him and find fully a husband, teacher and friend.

William Alphin.

Mississippi

Dear Editor.—While resting from very a bad feeling this morning, a boy came and pushed my mail through the door. I got up and gathered the mail among which was the GOSPEL PLEA.

I began to read my usual interesting pages. The first led me to the 7th page for completion on which my attention was attracted by the heavy print of a rule, headed, "Death of Jacob Kenoly" and subheaded, "continued from page 5." This led me to read the fifth page before finishing the first. There we find the sorrowful details of our departed schoolmate who has devoted so much of his life to the benefit of fallen humanity. So much so until we feel like asking that every Christian Church and school in which there is a member acquainted with Jacob Kenoly should and ought to observe one day designated by the Board, in which employ he was engaged at the of his passing from earth, as memorial day. A hero among the youngest and the bravest of the present age. We are safe to say that his life has wrought for him this respect from all the Christian Churches and schools to which he was connected and that all will be willing to if not observe the day in his honor designated by said Board.

We would be pleased to see letters in the next issue of the PLEA respecting this idea from our beloved friends, especially Pres. J. B. Lehman and Sec. C. C. Smith in whose hearts Bro. Kenoly's work occupies a prominent place. Will also say we feel safe in saying they will do the best thing possible in substituting one to fill his vacancy.

Your servant,

Z. D. Richards,

Mound Bayou,

Virginia

Dear Editor:

Being some what interested in the work of The Va. Christian Orphanage." I would be very pleased if this little article be published in your next issue.

"Let us have faith that right makes might; and in that faith let us to the end do our duty."

Mr. R. L. Peters, pastor of the High Maple St. Christian Church, Winston—Salem, N. C. and Pres. of "The Va. Virginia Christian Orphanage." for Colored children, which is located at Stuart, Patrick County, Va., and wife are still on their trip to the Christian Churches of the Piedmont District trying to raise \$500 for the Orphanage. The trips thus far have been very successful about half of the money is in subscriptions. Those who could not give their thousands gave the widow's mite knowing that all were precious in the Savior's sight. The cause is a good one, for there are many little ones in the path of darkness knowing not the brightness of the heavenly way; shall their feet be led a-right from the darkness into light? The answer is for us to say.

We trust that each reader of this paper will at least ask Our Father in Heaven to send his Blessings upon the work and if possible send us some money. Remembering that "Giving is Life and with holding is Death."

B. Belle Armistead.

P. S. Send money to R. L. Peter, Winston-Salem N. C.

Tennessee

The Annual Convention of the Christian Church in East Tennessee

Will convene with the Payne St. Christian Church, August 16-21-1911. Knoxville, Tennessee.

We insist that all the preacher, of the entire district will be present in this meeting, and that each Church in the district, will send with their pastors a large delegation from their Church, Lord's Day School, and C. W. B. M.

Knowing that some vital points of interest will come up regarding the Educational work of the district, and the Evangelistic work, and other interests, We ask that all ministers, delegates, and visiting friends, will arrive August 15th, in order that we may have a complete enrollment of the delegation of the entire district, in the first session Wednesday, August 16th.

We are expecting Dr. C. C. Smith, of Cincinnati Ohio, to be with us in this convention, whose wisdom and oratio n al ability, is unexcelled.

Dr. C. C. Smith, will preach the annual Sermon

for the C. W. B. M. Friday August, 15th, 8:15 p.m. and will address the convention in the Market Hall Lord's Day at 3:00. p. m. also other speakers at this house, Hon. T. A. Wright, of this city, Dr. Preston Taylor, of Nashville, Tenn. and others.

The Payne St. Christian Church is making great preparation to receive the ministers, delegation, and visiting friends, her generosity is unexcelled.

W. P. Martin, Chairman of convention.
Knoxville.

Dear Editor of the PLEA: Our hearts were made sad to read of the death of Jacob Kenoly. The wife and friends of the dear brother have our heartfelt sympathy. This brings to our mind the song "God moves in a mysterious way etc." The death of poor Jacob is a better bud to us. No one but God can see the flowers. Another thing the death of poor Bro. Kenoly brings to mind is that his christian brethren did not wait until he died to strew flower on his casket and on his grave. But many deeds of kindness and many gifts were given him while he was living. Poor Bro. Kenoly is gone "Safe in the arms of Jesus" May many more of our race follow his example is my prayers.

Yours for the work,

M. B. Baker.

South Carolina

Dear Editor.—It has been a long time since I wrote the PLEA which I think is one of the best papers in our religious faith.

I will say on the third Lord's Day we had baptism by our pastor, Eld. J. Counts. He extended an invitation at the water and one came forward, Miss Annie Ritter, and was baptized with two others.

After this all went to the church and began the meeting. Eld. J. C. Counts came and preached a good sermon. Then a collection was raised after which the right hand of fellowship was extended to those that were baptized making them welcome as full members of the church.

Eld. J. C. Counts sang "Praise God from whom all Blessings Flow" and gave the benediction. Next was the Children's Day exercise which I think was very nice. We had the visiting schools with us, Miller Swamp, Dunton Chapel, and St. John. We thank them very much for their presence and aid. We must also extend many thanks to Mrs. J. C. Counts for her assistance in helping us out in our program. We expect by the help of the good Lord to carry our school on as long as possible.

I am yours for Christ,

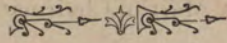
Annie Ritter.

Sycamore

Christian Woman's Board of Mission

All C. W. B. M. dues; that is, the ten cents a month paid by each member and all Special collection of the auxiliaries should be sent to Mrs. M. E. Harlau Missionary Training School, Indianapolis, Indiana. Send in the money at the close of each quarter.

Adaline E. Hunt, Editor.



Program

for September

Topic: (a) Brief review of the work as Presented in Year's Program; (b) Rescue and Slum Work in the Cities; (c) Woman's Call to the Deliverance of the "Woman Slave."

Topic for special prayer: For all Christian Women that they may be aroused to a sense of their responsibility.

Hymn.

Bible lesson: Matt. 9:37; Eph. 4:32; John 8:7;

Romans 2:1.

Prayer.

Hymn.

Business Period: Election of Officers. Brief talk to the new officers by the Pastor. Circle of prayer for new officers.

Roll call: Respond to the roll-call by giving an item concerning the National Convention or a quotation from a National Convention address.

Offering: At the time of the offering special attention must be called to the fact that September 30 closes the Missionary Year and that it is greatly desired to have all offerings for the general treasury reach the Corresponding Secretary before then.

Hymn.

Jamaica

We went to King's Gates from Oberlin about the middle of January. On the seventh of March we broke ground for the new chapel, on the twenty fifth of April we laid the cornerstone and on the sixth of June we completed the walls and the carpenters began putting up the roof. The cornerstone laying was a red-letter day for the members of King's Gate, who had been praying and laboring all these years. There were many bright and happy faces. Our Father favored us with a perfect day and as the sun was setting we put the stones in places. The inscription on one is, "To the Glory of God." and on the other "Christian Church. King's Gate. April, 25 1911."

Since we went to King's Gate there have been thirteen additions to the church there. At Tarring

ton there have been sixteen. There is a fine Sunday School and flourishing Missionary Society and a good Endeavor. The congregations are fine. In fact, the chapel there is too small to accommodate the congregation.

G. D. PURDY.

0 0 0

The faithfulness of some of our members is very encouraging. We have an aged sister who is known as "Mother Crosdial" to all. It would be hard to find one more faithful, both in attending services and in her offering to the cause. She is almost crippled with rheumatism, yet until the past month she was able to get out. She would come to the morning service, remain for Sunday-school in the afternoon and also for the night service. Sometimes when she starts for home she finds she is unable to walk, but there is always ready for such an occasion one of our young men, who takes her up as he would a child and carries her home. Her gifts put many to shame, and her entire income, I am sure, does not exceed two dollars per month, one dollar from the inspector of the poor for the district and the other from the Church and commission for selling bread. Out of that she gives a penny or halfpenny for missions every Sunday, three pence per month Auxiliary dues, six pence per month toward the minister's fund and her weekly offering of a penny. If her body has to be absent her offerings are always present. It does one good to visit her, her faith is so strong, her trust so childlike. I feel the help of her prayers.

I am deeply thankful for our missionary offering this year. This has been our best year, and with our Father's help and blessing we hope that there will be constant improvement.

Our dear old pastor, Brother C. E. Randall, was able to visit us at Torrington about six weeks ago, and the friends there were so glad to see him. Since then he has been ill. While he was able to be active in the Master's service he never shirked, but faithfully labored in season and out of season. Having been associated with him so many years in service, I know what his laborers have been, and have been personally helped. We commend him to the tender care of our All-Wise Father.

M. I. McHARDY

Mississippi

Dear Readers:

I am yet working in the service of the C. W. B. M. Our work is doing fairly well. Our members are increasing every meeting. Now let every one of us get busy for our convention in September. Every old Auxiliary must try to report not less than \$5.00. Those that did not report in the quarterly meeting should report now. Now sisters, let us do our best for this meeting and try to raise more than we have ever raised before.

I have read of the sad death of our dear brother Kenoly who went from his home to Africa to give his life for the souls that perish. Our loss is heavens gain. I believe when he finished the opening of the lake he finished his work. Seven years of hard work and six different tribes in his school. O such a great man as he was. Does America have another Jacob Kenoly, for Africa that is left without a leader. "Who will answer gladly saying here am I send me." Let us pray for the success of that school. I will say we ought to get to work in earnest for Christ's cause. We should pay our preachers more. Every member ought to pay his or her pastor at least twenty five cents a month. Now let us get to work spiritually and financially.

Your servant,
Hattie J. Griffin, Organizer.

Tillman.

Mississippi

(Continued from page 2)

keep him down. The writer is going to West Point to please the Master. If others are in line to share the plans of the Master, it would be alright. I mean to do things peacefully, or not at all. Let all who come to West Point come with a prayerful heart forgetting self, looking to God doing right.

The death of Jacob Kenoly comes to us with a shock, still we should not be alarmed for it is the Lord's doing. Great men die in the midst of unfinished plans, others must take up the work and carry it on. Thank God the C. W. B. M. has stood by Jacob in the midst of his greatest trials and now stands ready to carry the work to a finish. Bro. Kenoly has named the place and the man to take up the work that was started for Christ. believe the Lord has something in selection for I believe if there is any man that can take up the where Jacob left off and carry it on, it is Bro. Patrick Moss, who was trained at the Southern Christian Institute as was Jacob Kenoly. I am sure the Lord will provide.

May God bless Bro. C. C. Smith to live long to tell the whole life of our Jacob Kenoly, who has done marvellous. The class address delivered at Lum Graded School I did not intend to publish but since the death of Brother Kenoly I shall request that it be published in the GOSPEL PLEA that others may see what I had to say about Jacob while he lived.

May the Lord bless and keep us now and forever.

Yours,

K. R. Brown,

Port Gibson.

P. S. Dear Readers, I met the daughter of Bro. Morgan Adams, while in Fayette. Here, for the first time I learned of death of Bro. Adams who departed this life the 13th of May. Now may the Lord bless the widow, daughter and grand child.

Alabama

Dear Editor:—

Please allow space in your paper to report our quarterly District convention that was held at Union Christian Church July 22 and 23. Devotional exercise was conducted by Bro. S. H. Hindison and Bro. Gilbert Robinson, Scripture reading by Elder D. C. Brayboy. Prayer by Bro. Wat Hinson, President address J. E. Brandy. Then reading of the program. Bro. A. H. Brayboy motioned that we receive the program. Our meeting was good and well attended. All the churches have not reported. We hope that they will send their report. Report of the churches.

Union church	\$4.10
Hayneville church	1.00
Snow Hill church	3.15
Woodchapel church	2.65
Mt. Zion church	1.30
Public collection	3.40

Sunday morning the Sunday School work. The Sunday School was taught by Bro. S. Grehan the leading of the Sunday School song by Bro. Jess Hinson. Prayer service was conducted R. M. Surles and L. W. William. Prayer was by Wat Hinson then Eld. D. C. Brayboy read for the morning lesson the 6th chapter of Romans and Bro. S. H. Hinson preached from the same chapter, the 23rd verse. Mr. S.H. Hinson preached a good sermon and Eld. D.C. Brayboy spoke after him. Our meeting closed Sunday evening with a good spirit. Closing song was "God Be With You Till We Meet Again."

Benediction by Prof. I. C. Franklin.

Yours truly,

J. E. Brandy Pres.

R. H. Gray Sec'y.

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor

Lesson for August 20
Edited From Standard Bible

Lesson
Lesson 8.

JEREMIAH CAST INTO PRISON.

Jeremiah 37:4-21

GOLDEN TEXT:—"Blessed are you when shall re-
vile you and persecute you, and say all manner of
evil against you falsely, for my sake."—Matt. 5:11

TIME.—B. C. 588-586. **PLACE.**—Jerusalem.

PERSONS.—Jeremiah, Irijah, Zedekiah, the Chaldean,
etc. **PERIOD.**—The end of the period of Decline.

INTRODUCTION.

The burning of the word of God, as told in last Sunday's lesson, occurred in the eight year of Jehoia-
kim's reign. This king reigned for eleven years,
and then his son Jehoichin became king and reigned
but three months. After this Zedekiah was made king
of Judah by Nebuchadnezzar, king of Babylon. He
was the third son of Josiah, and his name, Mattaniah
was changed to Zedekiah by Nebechadnezzar.

One day when Jeremiah was going out from Je-
rusalem to his property in the country, to "receive
his portion there" (Jer. 37:12), he was arrested at
the city gate, on the ground that he was attempting
to desert to the Chaldeans. This was a mere pretext,
however, for the Chaldeans were at this time far a-
way in the pursuit of the Egyptian army. He was
nevertheless pronounced guilty.

EXPLANATORY.

4. **CAME IN AND WENT OUT.**—Read verses 1-3
see chapter 37- **HAD NOT PUT HIM INTO PRISON.**—
See verse 15.

5. **PHARAOH'S ARMY WAS COME FORTH OUT OF
EGYPT.**—The Chaldeans were besieging Jerusalem,
but, when Pharaoh's army came out of Egypt, they
gave up the siege temporarily to go to meet the
Egyptian army.

7. **THUS SHALL YE SAY.....PHARAOH'S ARMY
.....SHALL RETURN TO EGYPT.**—The Egyptians
were either defeated by the Chaldeans, or the former
decided to give up before risking battle.

8. **THE CHALDEANS.....SHALL TAKE IT.**—The
prophet was declaring that the city of Jerusalem
would be utterly destroyed.

9. **DECEIVE NOT YOURSELVES.**—Do not try to rea-
son that the prophets message is untrue.

10. **THERE REMAINED BUT WOUNDED MEN A-
MONG THEM.**—Our version fails to give full force of
the Hebrew, which is that even though but a few in-

dividuals remained, and those severely wounded
(literally transfixed), they would be more than a
match for the Jews, so certainly was its God's pur-
pose that Jerusalem should be overthrown.

11. **WHEN THE ARMY OF THE CHALDEANS WAS
BROKEN UP FROM JERUSALEM.**—That is the army of
Nebachadnezzar, king of Babylon, which was be-
sieging Jerusalem on account of Zedekiah's rebellion.

12. **THEN JEREMIAH WENT FORTH OUT OF JERU-
SALEM.**—Which city he knew was certainly doomed
to destruction. **IN THE MIDST OF THE PEOPLE.**—He
did not go secretly, but amidst a group of people
going in a similiar direction.—Many were going out
in search of something to eat and the prophet was in
the midst of the throng.

12. **GATE OF BENJAMIN.**—The northern gate of
the city, also called the gate of Ephraim. **A CAP-
TAIN OF THE WARD.**—A "captain of the watch,"
whose duty it was to examine each person who went
in and out. **IRIJAH, THE SON OF SHELEMIAH. THE SON
OF HANANIAH.**—This may be the same Hananiah
whose death, for prophesying falsely, Jeremiah had
predicted to occur within a year, which was fulfilled
(chap 28). If so, we have a personal motive for the
grandson's eagerness to arrest Jeremiah. It is pro-
bable, also, that Jeremiah's well known prophecies of
success for the Chaldeans may have made him unpop-
ular with the army. **LAI D HOLD ON JEREIMIAH THE
PROPHET.**—Arrested him as a deserter. They ar-
rested him "on suspicion" as a deserter. **THOU ART
FALLING AWAY.**—Deserting.

14. **IT IS FALSE.**—The prophet made a direct
denial, but he had no one to prove his innocene, so
was arrested and brought before the princes.

15. **THE PRINCES WERE WROTH WITH JEREMIAH.**
—These were not the men who had twice before
espoused the cause of Jeremiah (chaps. 26, 36). Pro-
bably those who had been carried away and their
places were now filled by men less worthy. **SMORE
HIM.**—Perhaps by scouraging. **PUT HIM IN PRISON.**
—In the house of Jonathan the scribe, probably the
official residence of the secretary of state and pur-
posely so built as to serve for a prison. It had now
been fixed up as a prison for political offenders. The
Eastern prisons are not public buildings erected for
that purpose, but a part of the house in which crim-
inal judges dwell.

17. **ZEDEKIAH THE KING SENT, AND FETCHED
HIM.**—The Chaldeans had defeated the Egyptians and
had returned to the siege of Jerusalem. Danger
was so imminent that Zedekiah feared that he must ask
Jeremiah.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol XVI Edwards, Mississippi, Saturday

August 19, 1911 No 30

HELPFUL TO ALL



By their fruits ye shall know them. We all show various stages of development from the barbarian savage to the cultured christian gentleman. If we want to know just where in the scale to place a people, we need only to watch them go about their work. No one can act above the grade to which he has attained and no people will act below what they are in their lives. Christ's test "By their fruits ye shall know them," is an infallible one, and one which all people consciously or unconsciously use. The world takes us at our own estimate of our selves shown in our conduct.

We go into a new place and the people look at us and give us a place to which they see we have adapted ourselves. They do not take time to write back to our old home for testimonials, except in cases where we seek places of great responsibility. They prefer to take us at our own estimate and in the end it is the surest method. It is true sometimes that a man plays the hypocrite and seeks to estimate himself higher than he is, but even then we can easily detect him, for he always over does it. Hypocrisy is a dead give away from the start and can easily be detected by any careful observer.

If then we are to pass at our own valuation, we should not neglect to note what the estimate is that we give out of our selves. While we should not seek to appear other than what we really are, and would be greatly profited to know definitely what we really are. It certainly would aid us in growing toward the better.

Often I have sat in a convention and have watched the business session I have seen them wrought up into bitter feelings against each other in a debate over a question which had absolutely no bearing, one way or the other, on any vital thing. But I said, it shows the stage of development of the men. I now know what they are capable of doing. By it they have properly placed themselves in the scale of development. There is no use in scolding a man for what he is not. We cannot expect from a man a service which can only be done by a man much more developed. Remember this has no bearing on any particular race. God is no respecter of persons. The same law of develop-

ment shows in all of them. All of them show that they have not entirely bred out the old barbarian materials of malice, hatred, jealousy, anger and lust. Some are almost free while others are almost entirely under their power. But we should remember that it is our work to lift mankind above these passions brought from our savage state. The work of the christian teacher is cut out for him. By the foolishness of preaching the world is to be redeemed.

One of the strange things in human history is the relapses. At times men went off into strange delusions. They firmly believed thing that to us now seem impossible of belief. Take the Morman doctrine. It all rested on the assertions of their leaders, and these assertions seemed impossible of belief to reasonable men. But the followers were held to this delusion now nearly a century. We can not judge a movement by its growth. Some of the greatest delusions made the most rapid growth.

In our southland we have the conditions that can produce very detrimental delusions. These will likely be political in nature. The condition under which the white people is an abnormal one. The Negroes in their sinfulness and ignorance are fast pulling down the morals of the white people to their own level, and this manifests itself in a deteriorated industrial condition. Unless this is forestalled by giving the Negro boys and girls a thorough moral and religious education we may look for more serious results yet. In the future possibly within the next ten years, the politics of this country will be along a new alignment, Socialism and Anti socialism, The old conservative elements of the South will go with the conservative East, while the radical elements of the South will go with the Socialist and both will appeal with the Negro to beat the other side. We earnestly prayed that the Negro might be better prepared ere he is again called out. Politics at best is a dangerous business from a moral standpoint. We feel sure that the Negro boys and girls who come under the influence of the Missionary school will stand for the church and for right. But there is an element among them that will readily join the radicalism that is represented by the labor men and predatory wealth. To the christian people of our country we wish to say God is holding us responsible for our conduct. It is best to take him and his methods in all of our plans for the future.

J. D. Mintz 1911

THE GOSPEL PLEA

A RELIGIOUS NEWS PAPER

Issued every Saturday from the press of
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POST OFFICE AT EDWARDS, MISS.

Notes from Our School.

—A letter received from Mrs. Ruth Kenoly of Liberia, Africa informs us that Peter Dunson, who was supposed to be on his way to the S. C. I., has not yet started. The money to pay his passage was sent in the name of Jacob Kenoly and as Jacob died before it reached him there is now some difficulty in drawing it. Considerable time will probably have elapsed before the matter can be properly adjusted but it is hoped that the young man will not be disappointed in at last reaching the United States.

—Mention is made on the C. W. B. M. page of Eric W. Hunt's safe arrival in Jamaica. No greeting given him was warmer than that of Gordon Hay who has for a long time been pastor of Eric's home church and was instrumental in his coming to the S. C. I. Gordon himself graduated from the school in 1903 and then returned home as a missionary, as four others have now done.

—The oxen which do the hauling for Smith Hall feel the heat so much that on hot days they have to be greatly favored, hauling being done then early in the morning and again at night rather than in the middle of the day. For several nights the beautiful moon was found to be very helpful and the oxen and their drivers returning home by her soft light, with their load from the gravel pit, made a very pleasing picture.

—Gary Brown was in attendance at the Sunday morning services, being for awhile again with his parents on the plantation.

—The regular meeting of the Mt. Beulah's auxiliary is held at four o'clock p. m. on the second Lord's Day of each month. Miss Evans was leader of the August meeting. One of the most interesting features of the program was the reading of the letter from Miss Bertha Lacock, one of our C. W. B. M. missionaries to Porto Rico, who is now at her home in Eureka Illinois, where Miss Evans formerly

lived. At the business meeting a nice collection was taken for the state C. W. B. M. convention which will convene in September at Hermanville. Two new names were added to the roll.

MAKING FAMILY LIFE HAPPY

Living with other people is—or ought to be—a daily education. In demands and rewards, a daily growth in grace. To enjoy grandfather's reminiscences really, and attend to them, is to procure much information about a past generation and enter into its by gone life. To be interested in what one's father and brother and husband have to say about politics or business is to gain valuable knowledge. To know just when to turn the family conversation so that a disagreement shall not be reached is to acquire a fine tact for all social emergencies. To let certain subjects alone, yet to hold them, is a deep development of character and will. The family is a microcosm of life. If we succeed in family relations we are real successes in life; if we fail no outside success can compensate in the least. Freedom and sympathy—what better watchwords in the whole of life? They make the brotherhood of man possible; and they alone, for they mean love at its best—unselfish at its wide and lasting, beginning in four walls, but reaching out in wider influence every year.

Selected.

WHAT A SONG DID.

A scotish youth learned with a pious mother to sing the old Psalms that were then as house hold hold words to them in the kirk and by the fire-side. When he had grown up he wandered away from his native country, was taken captive by the Turks, and made a slave in one of the Barbary States. But he never forgot the songs of Zion, although he sang them in a strange land and to heathen ears.

One night he was solacing himself in this manner when the attention of some sailors on board of an English man-of-war was directed to the familiar tune of "Old Hundred" as it came floating over the moonlit waves.

At once they surmised the truth that one of their country was languishing away his life as a captive. Quickly arming themselves, they manned a boat and lost no time in affecting his release. What joy to him after eighteen long years passed in slavery! and is it strange that he ever afterwards cherished the glorious tune of "Old Hundred?"

Additional News Page.

Virginia Our Orphan Home.

When we use the expression, "Our Orphan Home," we have reference to the one recently purchased at Stuart in Patrick Co., Virginia, known as the "The Virginia Christian Orphanage." Though its officers, Board of Trustees, and Board of Directors are composed largely of representatives of the Christian church whose fields of labor are located in the Piedmont District, yet the Institution does not belong to us alone. This Home is for any deserving orphan child, no matter what denomination it is identified with or whether it is a member of any church at all. Remember however that those having direct control over the Institution are to decide who is a deserving child.

Many are worrying a great deal over who shall be placed in the Orphanage. Some think all the children who are parentless at present and all who may be so unfortunate as to lose their parents hereafter are to come into this Institution. Others have arrived at the conclusion that all the illegitimate children throughout the district and state are to be crowded into this Home to be fed, clothed, and cared for. Those having either of the above conceptions have the wrong idea. The Institution is for just who the name implies, orphans. Who is an orphan? An orphan is a child without parents. All children have not become parentless in the same way. Death has claimed the parents of some; the father and mother of others could not agree, finally separated, neither party taking the children; there are still other children whose parents have never claimed them. According to the definition, a child is an orphan when deprived of its parents whether by death, desertion, or disownment. We believe it is as much our duty to care for one orphan as another provided it deserves our assistance.

We shall not attempt to care for all the parentless children with whom we come in contact. Some parents have been industrious and economical enough to lay by something for their children. Others belong to large families who are willing and able to care for them. Those coming under either of these classes are not the ones for whom we are looking. That child who is not cared for by any one in particular but lives at the mercy on the public is that one to whom we wish to extend a helping hand.

This Institution at present is wholly dependent on our friends, Sunday School, and churches. Our friends have been very generous so far. Some among

the white and the colored have contributed very liberally, and there are others we firmly believe who mean to help us in the future. The Sunday Schools have not given anything as yet. At the last annual setting of the Sunday School Convention of the Piedmont District a motion was passed that the various school observe the fifth Sunday in Oct. 1911 and Easter Sunday 1912 for the benefit of our Orphanage. They were urged to make a special effort and it is hoped an appreciable sum may be reported at our next annual meeting. Pres. R. L. Peters and his wife made a tour over the entire district during the month of July. He was reasonably pleased at the co-operation and contribution receive for the different churches and friends.

There may be a question like this in the minds of some; why are they so interested and why so stirred up all at once over this Orphanage? If you were to look around yourselves, especially those being in the cities, and see the helpless, dependent condition of the unfortunate, parentless children, and then call to mind the rarity of institutions of this kind for our people, you will be forced to acknowledge that it is high time some one is awaking up along this line. There is not another colored orphan's home, under the auspices of the Christian Church, supported by colored people, any where in the United States to our knowing. We are interested because we want to save the children. The boys and girls to-day will be the men and women of tomorrow. We want our people to be something. To make some thing of any one requires more than food and shelter. We can not save the race while so many are drifting about devoid of home training. The thing for us to do is to gather as many as possible into some institution under the direct care and guidance of competent, worthy men or women.

We earnestly appeal to our friends, both white and colored of any and all denominations, to help establishing "The Virginia Christian Orphanage," destined to be one of the most helpful institutions in the state. This is indeed a great movement. Let all lend a hand in saving the children. There was once a time when the disciples could render personal service to Christ. This is a thing of the pass. We of today can only reach Christ through our fellowmen. Bear in mind the following: "As often as you have done it unto the least of these my brethren, you have done it unto me. Whoso shall receive one such little child in my name receiveth me. Pure and undefiled religion before God and the Father is this- visit the widows and fatherless in affliction and keep your-

(Continued on page 7).

Reports From the Field.

California

163 N. Mountain View Ave.
Los Angeles Cal.

Dear Editor

I have accepted a call to the E. 8th St. Christian Church for one year and desire to have the PLEA sent to the above address until further notice.

Our work here is coming up all right I think we can do a good work in this city this year. Pray for our success.

Yours in His name,

D.L. McMickens.

Dear Brethren:—I am now located on E. 12th St. 1335 and will be here for about 12 months. I have accepted a call to E. 8th St. Christian Church in this city. The people have a very nice church building that was given them by Bro B. F. Coulter pastor of the Broadway Christian Church (white). The Broadway Church is still helping the 8th St. Church by paying the pastor's salary for them and looking after them in every way. They are few in number but we hope to see in few years a large and strong Church among our people, in this city.

I attended the 23rd Annual Society of Southern California at Long Beach and met some of our best workers of this state and Bro. Peter Ainsle of Baltimore, Md. All welcomed me to this choice city.

D. L. McMickens,

1335 E. 12 th St. Los Angeles, Cal.

South Carolina

Dear Editor:—Please allow me to speak a few words in your PLEA concerning our Children's Day on the second Sunday in July. The meeting convened at Earnest Truly Christian Church. We had with us Long Branch Baptist Church, the meeting was conducted by Mrs. Helen Givens and Elder G. G. McCray. Open with a song followed by the Lord's prayer. After another song the lesson was taught by Eld. G. G. McCray and the writer after the program was rendered.

The program was read by Mrs. Helen Givens and the lesson for the opening was read by Eld. G. G. McCray. Welcome address by the general superintendent, James Givens. After which we had a good many speakers from each of the schools. We had from Earnest Truly school an essay read by Miss Hattie Williamson, The Negro Race. Another by Frances Givens, Education, and Mrs. Helen Givens, The up raising of the Negro race. The

writer spoke on the subject, How boys and girls can develop into full men and women. After this the superintendants from various schools spoke.

Dear friends, it has been said that this was the greatest Children's Day that has been in the country. I am glad to say that Earnest Truly is still moving on with the Sunday-school and we hope that every one will pray that we will continue on.

On the fourth Sunday in May we had with us Elder J. C. Counts. He preached a fine sermon and was with us from Friday until Monday. We were without a pastor so we have elected him and he will be here on the fourth Sunday in July to take up the work.

Yours in Christ,

Lizzie Givens,

Ellenton.

Arkansas

Dear friends, I come to inform you that our State Convention of the brotherhood and sisterhood will convene at Pearidge Church near Kerr where Eld. H. Martin is presiding as pastor. We all are looking to have the best ever held. We are asking every Auxiliary in the State to come represented with one dollar and every delegate to bring one dollar. I am quite sure that each sister will work to this end. This convention convenes August 30 to September 2. Brother Moses Mitchell of Louisville, Kentucky is visiting his people and friends in Arkansas. He is much loved by all; we are proud of him and hope to have more such good young men to go out, and prepare for a life of service for old Arkansas.

Our Sunday-school convention was a good one and it was inspiring to see our young men taking on new life in this mission field. Professor Captain Martin was chairman and he made a good one as our present secretary was very ill and could not attend. The program was nicely rendered. We only had a short space to hold the memorial for our dear Jacob in this convention but will have it in our C. W. B. M. convention. Oh how sad to know how he went. There are many, many hearts to mourn his loss. He is one that will live long in many hearts. Shall our hearts and means be turned to dark Africa with a burning zeal to do more than ever. Pray for that great missionary school and his dear wife. We are glad to know that Patrick Moss and his good wife will go there to begin where Jacob left off.

"I came to Jesus as I was,

Wearied and worn and sad;

I found in him a resting place
 And he has made me glad.
 I heard the voice of Jesus say,
 Behold, I freely give, the living water,
 Thirsty one stoop down and drink and live."
 I came to Jesus and I drank,
 Of that life giving stream;
 My thirst was quenched, my soul revived,
 And now I live in Him,

Mrs. Sarah Bostick,

Argenta.

Texas

GOSPEL PLEA:

I am glad to report the good efforts of True vine Christian Church. It has been raining here since June 19th.

Our Y. P. S. C. E. rendered an excellent program last evening, not with standing the rain. Subject "Christian Endeavor as related to the church of Christ. Miss Willie Bean, Baston W. Slons, Lottie Sapp, Thomas Campbell, Kidie Gilder, Alex. Campbell. Mrs. Isean Johnson, Christian Endeavorers. The Disciples of Christ and Christian Union assisted Miss Addie Conor. Interspected with excellent music. We send cal Supereinted Claite E. Hill Vealpasaiso Ind.

Respectfull,

M. T. Brown.

Beaumont.

"Weep not for a brother deceased,
 Our loss is his infinite gain;
 A soul out of prison released,
 And freed from its bodily chain,
 With songs let us follow his flight,
 And mount with his spirit above
 Escaped to the mansion of light,
 And lodged in the Eden of love.
 Our brother the heaven hath gained,
 Out flying the tempest and mind,
 His rest he hath sooner obtained,
 And left his companions behind,
 Still tossed on a sea of distress,
 Hard toiling to make the blest shore,
 Where all is assurance and peace,
 And sorrow and sin are no more.

There all the ships company meet
 Who sailed with the Savior beneath;
 With shouting each other they greet,
 And triumph o'er sorrow and death:
 The voyage of life's at an end;
 The mortal affliction is past,
 The age that in heaven they spend,
 Forever and ever shall lost.

Solo, Death is only a dream, Mrs. Gordon.

This was one of the most impressive services of its kind, we have ever had.

Rev. M. T. Brown

Arkansas

Report of the Arkansas Sunday School Convention held at Pearidge Christian Church July 22-23 1911.

This convention like many other things has its place in past history. I am pleased to say considering the infancy of the work we had a splendid meeting on account of the extensive territory covered by our schools being few in number and far apart. Our attendance mimicable was not as good as we would like to have had of distance visitors still we had a splendid gathering of those near by. After devotional service on the morning of the 22rd having begun the rendering of our program, about 11 o'clock it was broken by the appearance of the remains of sister Sopha Williams who died the night before in Little Rock and was brought there for burial. She was formally one of Pearidge's active members but for some years she has been living in Little Rock and has given her strength to the church there. May her future be bright.

Continued on page 7.

Dear Editor:—Please allow space in the columns of the PLEA to report the Memorial Services last Lord's Day a. m. in honor of our departed friend, and Brother, Jacob Kenoly.

PROGRAM.

Song: More Love to Thee, O Christ.
 Scripture reading and Invocation by pastor.

Song: My Jesus I Love Thee.

Death of Jacob Kenoly—Same Allen.

Song: Shall we meet beyond the River.

Jacob Kenoly's last letter—Lula Smith.

Song: Asleep in Jesus.

Sister Kenoly's letter—Lola Caldwell.

Trio: Mesdames Gearron, Connor and M. T. Brown.

Peter Dunson's letter—Ada Connor.

Song.

Rebecca H. Lewis's letter—Mrs. H. S. Gearon.

Address by pastor, Death Where is Thy Sting.

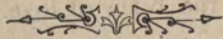
Eulogy of choir and church, Mrs. Gordon our organist.

This number was too lengthy to be published in full, but we will add one of the poems used:

Christian Woman's Board of Mission

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 in the money at the close of each quarter.

Adaline E. Hunt, Editor.



Notes

A letter was rec'd at the Institute this week from Eric W. Hunt saying he had arrived safely in Jamaica. He reached there just in time for the last session of the annual convention. He is to have the pastorate of the churches at King's Gate and Torrington which are under the C. W. B. M. His address is Cross Roads,

Jamaica, B. W. I.

Program

of the
Fourth Annual C. W. B. M. Convention
to be held at **Hermanville, Mississippi**
September. 16-17, 1911

SATURDAY MORNING

- 10:00 Praise Service conducted by Mrs. J. Flowers and Mrs. A. E. West, Mound Bayou.
Remarks by delegates and visitors.
Song and prayer Eld. P. B. Ellis, Martin.
Paper—Mrs. Riley, Tillman.
- 11:00 Sermon—Eld. J. N. Turner, Mound Bayou.
Collection.

SATURDAY EVENING

- 1:30 Praise Service conducted by Mrs. Eliza Vauhn and Roxie Sneed.
Report of Auxiliaries.
Report of Mission Sisters.
Report of State Organizer.
Report of State Evangelist.
Report of the President.
Song and prayer by Eld. J. N. Lomax Port Gibson.
- 2:30 Welcome Address—Mrs. Julia Flowers.
Response—Mrs. John Lomax and Mrs. Mattie Frost, Edwards.
Paper—Miss Cordelia Heath, Port Gibson.
Quiz and Address—Prof. J. B. Lehman, S. C. I.
A call for subscribers to the Missionary Tiding and Gospel Plea—Mrs. Cordelia Jennings
Election of State Officers.
Collection.
C. W. B. M. Benediction.

SUNDAY MORNING

- 10:00 Sunday School conducted by Eld. Sam M. Flowers, Hermanville.
Praise Service conducted by Mrs. Ophelia Baker and Mrs. Coffee, Pine Grove.
Paper—Miss Annie Brown, Port Gibson.
Address—Mrs. Celeste Howard, S. C. I.
Paper—Mrs. A. E. West, Mound Bayou.
Address—Mrs. M. Christmas, Mound Bayou.
Song and Prayer—Mrs. Julia Flowers, Hermanville.
Collection.
C. W. B. M. Benediction.

SUNDAY EVENING

- 1:30 Praise Service conducted by Eld. H. G. Smith and Eld. B. C. Calvert, Jackson.
Address—Mrs. M. J. Brown, Port Gibson.
Paper—Mrs. Cora Green, Port Gibson.
Address—Mrs. P. H. McCarthy, Mound Bayou
Song and Prayer—Eld. M. Smothe s, Martin.
- 2:00 Adress—Prof. J. B. Lehman, S. C. I.
Collection.
- 3:00 Memorial Service—Jaco' Kenoly, the C. W. B. M. Missionary to Africa—Conducted by the Christian Ministers of Mississippi.
Report of Committees.
C. W. B. M Benediction.

Texas

In The Field

On Sunday July 16th we were with the church in Greenville. We were glad to meet this congregation and make a plea for the Texas School fund. We were sorry to have it rain that day. We did not meet as many of the members as we had hoped to meet. Eld. Thomas made our stay pleasant. On Sunday July 23rd we were with the Shady Grove church. Bro. Knight lent us every assistance, with the help of his faithful wife. We had a very helpful meeting.

On Thursday night we were with the church in Daingerfield. Here we found faithful Bro. Wallick and wife there to help. On Wednesday night we were with the Union Hill church where we found many faithful ones to greet us.

On Sunday, July 30th we were at Macedonia

church where we attended a three days District meeting. Bro. Rogers the faithful pastor lent us every assistance to make things count for the Master's kingdom.

The following pledges were given on the Jarvis Christian Institute; C. A. Walker \$100., Jim Johnson \$10., Eld. G. W. Rogers \$50., J. H. Rutherford \$25., M. Knight \$15., I. C. Chism wagon and good team, E. J. Johnson \$2.50, J. R. Ghostor \$15., O. Hearndon \$15., G. C. Rogers \$2.50, C. C. Chism \$2.50, L. M. Turner \$5., Polh Rogers \$5., J. B. Moor \$4., Tom Evans \$2.50, Preston Herndon \$2.50, and A. H. Howard \$5.

We feel assured that other men who have the money and who God has blessed will give one hundred dollars as Bro. C. A. Walker. I heard this earnest man pleading with another able brother to give. Brother Walker has not a child in this world but he loves the cause of Christ and humanity. God grant that others may be touched by such liberality in all Texas. Come to Paris on August 22nd and put the money on the table. and praise God for having an opportunity to give.

Yes, we are expecting to see Eld. I. Crayton's name, J. B. Hall, H. W. Wadlick, T. S. Anderson, Jeff Hinderson, G. W. Dodly, Eld. Tom William's name on that hundred dollar list. No, not for show my brother's, but for the blessings that God has given you and the opportunity to peach the gospel. This school will be a living monument throughout the ages. Will you not make its beginning possible? Sisters come with you boxes filled and lay \$200. on the table. I am depending on you to do so. Let the fourteen Auxiliaries have their reports there. Will you sisters? There offerings were given us; Greenville \$3.25, Dairgerfield \$3.25, Union Hill \$2.00, Shady Grove \$2.00, and Macedonia District Meeting \$4.00.

I am yours in His service,

Mrs. Wm. Alphin

Waco.

Arkansas

Report of the Arkansas Sunday School Convention held at Pearidge Christian Church July 22-23 1911.

(Continued from page 3.)

After the funeral the conventional work continued. The program consisted of solos, duets, quartets, lectures on Sunday School and General Mission work. Winding up the 1st day's work with school reports, 8 represented with an attendance of 147 scholars, Pearidge, Kerr, Pine Buff, Walnut Grove, Little Rock, Argenta, Russelville, and Mintun.

Through the work of the Nominating committee the following officers were installed M. M. Bostick Evangelist, Pastor work convention Chairman, C. Martin assistant, Minnie Mitchell both recording and corresponding secretaries, Eugene Gray assistant, Sarah L. Bostick Treasurer, G.D. Jones, G. L. More Thos. Ivy, J. H. Woodard and R. L. Brock members of the board. The time and place committee fixed Russelville as the place for the next convention and Sunday before the 4th Lord's Day July 1912 will be the time. The work of the Resolution committee was as follows, in addition to the 5cts monthly a request was made of each scholar that an annual sum of ten cents be paid by some as a representation at the convention and that the superintendent of each school together with each teacher be asked to pay an annual sum of 25 cents each at the convention.

Lord's Day was a beautiful one and the services were splendid throughout The most solemn of which was the memorial service of Brother Jacob Kenoly. All who were on program acted well their part. The good sisters of Pearidge bountifully supplied as they usually do, the needs of the appetite. May the Lord bless them in all their life's work. Total contribution \$21.

C. Martin Chairman,
Minnie Mitchell Sec.

Virginia

Our Orphan's Home

(Continued from page 3)

selves unspotted from the world." Give your money that the dirty faced boy wearing his ragged trousers held in place by one suspender and the frizzly haired girl in her tattooed dress may be kept clean and presentable. Give your time and talent that the wayward youths may be rescued from the influence of regular conversation, degrading music and all other obstacles which confront an Orphan Child, and that they may be trained how to spend their time in a useful, intelligent, and Christ-like manner.

(Miss) Justina K. Spencer.

Spencer Virginia.

GIVE CHRIST THE BEST

Christ wants the best. He in far-off ages

Once claimed the firstling of the flock, the finest of the wheat,

And still He asks His own with gentle pleading
To lay their highest hopes and brightest talent at His feet;

He'll not forget the feeblest service, humblest love;

He only asks that of our store we give to Him;
The best we have.

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor

Lesson for August 27
 Edited From Standard Bible
 Lesson
 Lesson 9.

JUDAH CARRIED CAPTIVE TO BABYLON.

Jeremiah 39:1-10.

GOLDEN TEXT:—"Be sure your sins will find you out."—Num. 32:33.

TIME—B. C. 586. **PLACE**—Jerusalem and surrounding countries. The captives were taken to Babylon. **PERSONS**—Zedekiah, Nebechadnezzar, the Chaldeans, etc. **PERIOD**—The end of the period of Decline and the beginning of the period of Servitude.

INTRODUCTION.

Nebechadnezzar, by whom Jerusalem was taken and the people carried into captivity, was king of Chaldeans, who then ruled the city of Babylon and who had, with the help of the Medes, overthrown the kingdom Assyria and destroyed the city of Nineveh. This king was engaged in enlarging and beautifying the city of Babylon, and he doubtless transported the Jews to that place that he might employ them as laborers on his great public works. The Chaldean kingdom was overthrown by the Persians, who permitted the Jews to return to Jerusalem.

EXPLANATORY.

1. **WHEN JERUSALEM WAS TAKEN:**—The Babylonian captivity began with the fall of Jerusalem, the capital of the kingdom of Judah. **ZEDEKIAH:**—One of the sons of the good Josiah, but he was unlike his father in life and rule. His original name was Mattaniah, which was changed to Zedekiah by Nebechadnezzar when he carried his nephew Jehoiachin to Babylon. "Anxious to follow the counsels of Jeremiah, but without courage to do so, he became the mere sport of his own better judgment. He was a Charles I. or Louis XVI. when the country needed a Longshanks of a Cromwell." Jerusalem was at this time a city of 20,000 inhabitants. Against the huge engines of Asiatic warfare the besieged city constructed counter-engines; and (such was the Jewish tradition) the struggle was worthy of the occasion—a combat or duel, not only of courage, but of skill and intelligence, between Babylon and Jerusalem.

2. **IN THE ELEVENTH YEAR.**—There is more contemporary material available for the construction of the history of this reign than of that of any other Hebrew monarch, yet there are few of which there is little definite to record. Zedekiah's eleven years' occupancy of the throne was but the last sigh of the expiring Davidic dynasty.

3. **A BREACH WAS MADE IN THE CITY.**—Jerusalem was a walled city, and now the walls at one point were broken through. Our text does not state one fact doubtless to this: the supplies of the food, even of bread, had given out. 'The lamentations of Jeremiah show the suffering from famine to have been very distressing. The people blackened from famine (Lam. 4:8; 5:10), their skin dry and shriveled, shrank to their bones (4:8); rich and noble women searched gunghills for bits of offal (4:5); and, though there not so much suffering from thirst, yet even water was sold for a price (5:4). Ezekiel had foretold (5:12) that a third of the people should die of famine and pestilence."

4. **WENT FORTH OUT OF THE CITY BY NIGHT.**—Jerusalem being destroyed, their only hope was to get away and escape a terrible vengeance that so often followed victories in Oriental times. **TOWARD THE ARABAH.**—The Jordan valley.

5. **BUT THE ARMY OF THE CHALDEANS PURSUED AFTER THEM.**—The Chaldeans, being on all sides of the city, were able to see any who attempted to escape. "The strange thing is that the Jews got away at all." **RIBLAH IN THE LAND OF HAMMATH.**—Riblah was situated on an elevated plain between the Lebanon and Hermon mountains.

7. **MOREOVER HE PUT ON ZEDEKIAH'S EYES, AND BOUND HIM IN FETTERS.**—The siege of Jerusalem was long and the defense brave and skillful. "The thud of the battering-rams shook the walls day and night; archers made the defense increasingly hard, by constant showers of arrows from the left wooden forts: catapults of all sizes hurled stones into the town with a force as deadly as that of modern bullets, and darts tipped with fire kindled the roofs of the houses; mines were dug under the walls, and attempts at escalade by ladders were renewed at every favorable opportunity. Houses were demolished, that new walls might be built of their material, inside each spot weakened by the battering-rams (Jer. 34:4)." —After a year and a half of such an awful siege, made more terrible by famine, the Chaldeans broke into the city from the north. "Then Zedekiah and all the regular army sought safety in flight through darkness at night (Jeremiah 9:24). As the Chaldeans held the Northern part of the city, they fled southward. Between the two walls, through the Tyropoen, then out of the 'fountain-gate,' and through the king's garden, they made haste to gain the Jordan. But their flight could not remain unobserved. They were pursued and overtaken in the plains of Jericho. The soldiers dispersed in various headquarters at Riblah, and where Nebechadnezzar was at this time.

THE GOSPEL PLEA.

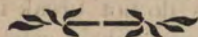
"PREACH THE WORD."

Vol XVI Edwards, Mississippi, Saturday

September 16,

No 34

HELPFUL TO ALL



The Incorporation of an Idea

Many times a man conceives an idea for the betterment of mankind but he finds himself helpless to give it to the people in such a way as to enable them to appropriate it to their good. He then forms a society or organization around which men can gather a sufficient length of time to appropriate the idea. It was exactly this mind which lead Jesus to organizing the Church. While Jesus was to be the personality around which the idea of the world's redemption was to cluster, there was a limit to which this could be done, and he therefore incorporated it and gave it to the world in the form of an organization.

But the discovery that ideas could thus be incorporated has lead to the organization of many societies that are based on the selfishness of the originators. Every political "machine" is built by one man who uses it for his selfish end and grants enough privileges to others to keep them satisfied. Many lodges rank no higher than this. There is enough benevolence bestowed to keep the rank and file satisfied while the leaders look upon the organization as a "machine" for their special good. The time is not far off when the people will discover that such lodges are anti-christian. The two can not live in the heart at the same time.

But there are many great ideas incorporated. All the benovolence, reforms, and missionary enterprises are thus incorporated. The Women's Christian Temperance Union is the incorporation of the idea of social purity. The Christian Woman's Board of Missions is the enlistment of womanhood in world-wide missions. The Foreign Christian Missionary Society is the incorporation of the idea of world-wide missions in the cooperation of the churches. And thus we might go on to an almost unlimited number. In the symbolisms of prophecy these are called angels. World-wide missions is symbolized with, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people."

The greatest good in this incorporating of an

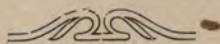
idea is that it leaves little room for selfish ambitions. Its founders are usually idolized, but usually not till after their death. If ambitious leaders get to the head of them, they either do not flourish long or the organization soon degenerates till it becomes the hold of vile men.

The Christian Woman's Board of Missions has become the receptacle of the idea of the cooperation of the northern people and the southern people and the self help of the Ne-groes. Were this work not thus incorporated now work of a lasting character could be done. Here and there some work could be done, but there could be no coordination and no good could flow from it. No work has ever been done without this arrangement. The schools managed by Negroes that are doing a successful work all had the advantage of an organization behind them that incorporated this idea.

The thing we want is the elevation of the people. We do not care for the personal ambitions of selfish men. We have an idea. The idea of the saving of a race, and in doing this we must not be disappointed if we our selves sink into obscurity. All of the worlds great work was done by men of unselfish purpose. If one of them became great it was incidental, not of choice. They usually shrank timidly from fame when it first appeared.

Now and then we find a man who seeks to lead the people away from this idea. They say; Lo, here or lo, there is something else better. They do any thing they can to keep the people away from the right way.

If the people should be innocent enough to heed them they would be led into the wilderness to be destroyed. Those Negroes who reject the privilege of co-operation in this noble work of making a race God-like will sooner or later become the allies of base politicians, for where there is a kindred of spirits there will sooner or later be a co-ordination of effort. Our prayer is that God may lead us wisely in choosing right in all our ways.



"Father I know that all my life is
portioned out by Thee,
And the changes that are sure to come
I do not fear to see"

THE GOSPEL PLEA

A RELIGIOUS NEWS PAPER

Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE

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

PRICE PER ANNUM \$1.

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THE GOSPEL PLEA, EDWARDS, MISSISSIPPI.

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

Personal

Word came that John H. Fielder, a boy that had been a student at the S. C. I. died at Lake Village, Arkansas of typhoid fever. He was planning to return to Hillsboro, Texas and get his father to assist him return to school to work his way.

The C. W. B. M. Convention has been changed from Hermanville to Port Gibson, September 16-17. All are cordially invited.

Notes from Our School.

President Lehman arrived home from the Arkansas Convention in time for Sunday morning services. He gave a brief report of the two conventions attended during his ten days, absence and affirmed that the trip had been a pleasant one throughout.

Work on Smith Hall has had to be abandoned for a time because of the failure of a carload of cement to arrive when expected. The workmen, however are not idle while they wait. A new roof is being put on one of the barns during the interval.

Some of the young men of the summer literary club are trying to learn to "think on their feet." by doing extemporaneous speaking. The extemporaneous debate last Monday night was a good effort.

The topic for the last meeting of the Y. W. C. A. was "True Womanhood." It was one which particularly appealed to the girls and the meeting was one of rather more than usual interest, though there have been many good ones. The name of E nice Williams was added to the roll. There are now only two girls on the campus who are not members of this organization. It is hoped they will see fit to join before the summer closes.

Abe Elmore whose home is near Spring Ridge, south of Edwards, is now numbered among the S. C. I. work boys.

Paul Bobett who was called home two weeks ago is again at the S. C. I.

Ethie Campbell who has been at the Institute

for a considerable length of time took fellowship with the church last Sunday.

Africa

I am grieved with the thought that I am never to see Jacob Kenoly, my dear companion, again in life. All of our happy days and hours are over now. He has gone to the reward of his labors. I am working to lay up treasures where moth and rust do not corrupt and thieves do not break through and steal.

I am busy with my school work now with about twenty-five boys and four girls. I am busy from 9 a. m. to 3 p. m.. After that time we all begin to clean up our school yard and plant flower seeds which perhaps will revive the sad hearts.

Our school is moving along as it did when Jacob was living excepting that the natives took their children out when he died. They were greatly alarmed at the accident but promised to bring them back when another comes. I had to send one of the girls away for she refused to be subject to me.

I pray to my Heavenly Father daily for strength that I may be able to gather sheaves for the Lord's kingdom. I trust he will lead us in the right paths.

I am alone at the station now with the boys and girls. When I have spare moments I try to improve myself by reading or practicing my music and often stop and think of the days of my happiness.

I am busier now than I was in the days of Jacob. He had his work and I had mine. Now I have all to look after. I am praying earnestly to God night and day that he may send trained workers here. We have some here but they have not been trained to work for the Lord. I am made stronger each day in his service, when I remember that many are passing into eternity. I have dedicated my life to the Lord since 1905 when I first heard Mr. Kenoly preach in the Presbyterian Church in Monrovia. (This was the first sermon Jacob preached when landing in Liberia as is shown by his first letter). He pointed out the condition of the people in such a plain way that no man could dislike it. From that Sunday afternoon I decided to take the stand for truth as he had pointed it out to us all. I have been working since that time and it is a great pleasure to me to help the unfortunate ones about my door. I am writing to hear of you and all the Christian friends.

I referred the matter of this work to the American minister and he has given me good advice.
Ruth Elvira Kenoly.

Liberia.

Texas

The Mission of the Bible School

Read by Mrs. T. W. Pratt at the Paris Convention August 1911 —

“New occasions bring new duties,
Time makes ancient good uncouth.
He must upward and must onward
Who would keep abreast with Truth.”

To-day August 24, 1911, finds us in the midst of the 29th. annual session of the Texas Christian Missionary Convention. To the President, members, and visiting friends of this assembly we have before us for discussion “The Mission of the Bible School.”

Every institution has a mission, nations not being excepted. History tells us that the mission of Egypt was to light the torch of civilization in ages inconceivably remote and pass it on to the other peoples to the west. The mission of the Hebrew race was to teach religion. The mission of Greece and Rome was to disseminate learning and culture throughout the world. If nations have their missions to fulfil, then the smaller institutions of life have missions none the less important in their sphere. The aim of education is to prepare man for the highest enjoyment of life. Inasmuch as we have the day school as the instrument of secular education, we have the Bible school for implanting the seed of spiritual knowledge. We are all acquainted with the fact that in temporal affairs, ignorance of the law excuses no crime. In like manner we might say that God's laws cannot be rendered as an excuse for wrong ways of living. It is, therefore, very necessary that we have the Bible school, an institution in which the young as well as the old may be trained in order that they may at all times come into close communion with, and serve most efficiently our Lord and Master.

In the year 1781, when the system of Bible schools was first established, the aim was to collect the children from the streets and give them some employment in place of the vicious habits which they learned while playing boisterously upon the streets, from Sunday to Sunday. Consequently, secular instruction was given along with Bible teachings, and reading and arithmetic went in connections with catechism. However, this means proved very effectual for the end sought and later on, the department of the public schools, obviated the necessity of having a secular feature attached to S. S. A regular system of scripture lessons was then effected and now we have our special orders of services, regulated lessons, timely literature and many other conveniences to forward the work. There are now in the United States, exclusive of the Roman Catholic and Hebrew schools, about 108, 938 Bible schools, with about 1,151,340 teacher and officers, and 8,649,131 scholars.

The Roman Catholic Bible schools contain about 700,000 scholars. All over the world there are about 2,000,000 teachers engaged in Bible school work with almost 18,000,000 scholars. This proves to us that the mission of the Bible school is a great and worthy one.

There are certain plants which are so delicate that it is necessary for them to be brought to life in a hot bed and thence transplanted into the fields and gardens. We might liken the young children to tender plants, very delicate and very precious ones; hence, we could say that the Bible school is a hot-bed; in it they are cultivated until they attain sufficient spiritual growth to enable them to stand the exposure that they will encounter in the church. Some of our strongest ministers of to day can trace their careers and find that some of the loftiest sentiments and impressions that actuate their lives were inculcated by means of the Bible schools. Children who grow up like weeds, with no care or thought of their spiritual welfare do not make such great successes of their lives as tho' they had been set in the right paths in youth. It may be true that there are shining lights in the galaxy of fame who claim that they owe no special credit to the Bible school, yet, if you should ask either of them the question, “Are you satisfied with your life?” Each would doubtless reply, “No there are many mistakes in my life which could have been avoided had I received the proper attention in youth.

One feature of the mission of the Bible school is that it educates the young child in the systematic doing of many things that it is difficult to induce many grown people to do. One of these is giving freely of our means. A child who is trained to give his pennies regularly will always have that spirit and feel it a reproach to fail to support any department of the church. The following incident reveals this trait in a little boy not quite nine years old. One Lord's Day as the plate was being passed around in church a lady sitting beside him appeared not to have any collection money. This little soldier of the cross was so distressed over this condition that he generously gave his nickel, saying, “Here lady, give my nickel in the collection and I will hide under the seat until the man passes by.”

Aside from the spirit of contributing, the Bible school inculcates the missionary spirit in our boys and girls. Most every child who attends the school has a desire to bring some other that he might come under the benign influence of the gospel. Even in foreign countries the little folks are soon inoculated with the spirit. A touching incident is recorded of a little African boy who attended a Bible school for his first time. The missionaries gave him a little jacket and a pair of trousers, the first he had ever had

Continued on page [7]

Reports From the Field.

Ohio

To the Readers of the GOSPEL PLEA:—A letter received this morning, September 4th., tells of the Texas Convention recently held at Paris, Texas, and of the good work done in this Convention and that President Lehman was present and rendered excellent service which was greatly appreciated. The above letter also enclosed a draft for \$133.80, from the Church, Bible School and Y. P. S. C. E. departments of Texas, and \$127.50 of this amount is on account of the Texas School Fund and \$6.30 on account of the Educational Rally Day Fund.

The Texas brethren and sisters are certainly doing well and we commend them. We learn that over one hundred dollars will soon be received from the Texas C. W. B. M. for the Texas School Fund. The Texas brethren and sisters are surely active and at work

Cincinnati.

C. C. Smith,

Texas

In the following you please find my annual report, as evangelist in Texas, made to state convention in Paris. If we judge the tree by the fruit it bears our convention this year was our best. The actual report in the convention made it by far our best year's work, but not what it ought and could have been. The cash receipts this year were far in advance of last year. The Texas school fund leads all others this year. Some new churches and missions were reported.

The receipts from the field were greater than last year, but our State Missionary Board was forced, again to begin the year's work in debt. With the appropriation from the C. W. B. M. the evangelist was able to raise more than his salary on the field, but a portion of the amount raised was applied to local work. With an al-to-gether pull we hope to pay up all back indebtedness, and meet all expenses by December 1st. We must act now for now is the accepted time.

Report: Days in the field 290. Places visited and revisited 34. Tent meetings 4. Viz. Bonham, Hillsboro, Chilton and Waco. Sermons 154. Additions by confession and baptism 14; Reclaimed 3; by relation and statement 8; from the denominations 6. Total 31. District conventions attended 2. State convention 1 (white;) Addresses 38. Conferences with churches, officers and workers 48. Churches dedi-

cated 1. Officers ordained 3. Lectures to Bible Schools 5. Bible Schools revived 1. Personal visits 251. Letters written 141. Cards 118. Articles for publication 9. Subscription to the PLEA 2.

Money collected in the the field on salary: Ft Worth missions \$100.40; Waco \$44.56; Dallas \$5.25; Greenville \$9.87; Greenville Bible School \$2.50; Paris \$5.15; Paris Bible School \$1; Bonham mission \$17.05; Hillsboro Mission \$19.05; Union Hill \$11.50; Shady Grove \$12.70; Macedconia \$11.; Cedar Lake \$11.50; Belleville \$8.95; Chilton Mission \$6.50; Beaumont \$17.65; Lyons \$13.50; Lyons Bible School \$1.10; Taylor \$8; Circleville \$10.80; Circleville Bible School \$1.10; Dangerfield \$10.55; Matagorda District \$10; Brack Hall \$2.50; Mrs. Malinda Clark .75. Total collected in the field on salary \$342.35
 Raised for local work 229.86
 Total \$572.21
 Received from State Board 14.71
 Received from C. W. B. M. 200.00
 Total amount raised received \$786.92

William Alphin.

Waco.

The apportionment for each church for the support of the mission work for 1911-12 is as follows:
 Circleville, \$15; True Vine, Paris \$15
 Clay St., \$25; Murphy St., Taylor 15
 Bay City, 15; Little Flock, Palestine 10
 Miller's Chapel \$10; Greenville 25
 Shady Grove \$15; Mt. Vernon 10
 Bethlehem \$15; Daingerfield 15
 Hillsboro \$5; Ft. Worth 10
 St. James, Lyons \$10; Macedonia, Leesburg 10
 Union Hill \$10; Macedonia, Bonham 5
 Shady Grove, Caldwell \$5 Dallas 15
 Vine Grove \$15 Chilton 5
 Belleville \$10

The convention asks that each church raise its apportionment quarterly and report promptly to the Cor. Sec'y.

J. H. E. Thomas.

Greenville, Texas, Box 167

Dear Brethren and Sisters:—

The Annual Convention of the Texas Christian Missionary Convention held at Paris, Texas, August 22-27th. was a very good one. The delegation was larger than that of last year. Greenville leading with 26. The financial report from the different departments was good. The spiritual tone of the con-

vention was better than of the two past years. The preaching services brought 4 into the church, all of Paris.

The financial report is as follows:

Bible School	\$82.17
C. W. B. M.	188.16
Church	174.29
Y. P. S. C. E.	21.28
Total	\$465.90

The convention was very enthusiastic over the prospect of the School project and nearly \$900 was promised and pledged towards this good work. The convention was very much helped by the presence of Pres. J. B. Lehman of the S. C. I. Long will his address on "Our Influence" be remembered by those who were privileged to hear him.

The sessions of the Bible Institute held by him gave information and spiritual food to all who were able to receive it. Eld. J. T. Ogle of the 1st. Christian Church Paris, Texas was a visitor to the convention and spoke very kindly to us.

The report from the field showed that the Evangelist was faithful in the discharge of the duties laid on him, 31 were added to the churches and \$786.92 were raised on the field.

The report will show that for all purposes over \$1300 (thirteen hundred dollars) in cash was raised during the year. We are anxious to do a better work the ensuing year. We must set ours plans now and work. Several of the churches have failed to pay mission money as per apportionment for 1910-1911. We ask that you raise the balance you are owing and send it to the Cor. Sec'y. at once. We need the money to settle up our debts and ask that you attend to this at once.

Yours as ever,
J. H. E. Thomas, Cor. Sec'y.

Greenville.

Kansas

To the brotherhood everywhere greeting:— I am pleased to say that our State Convention that convened in Emporia, Kan. from the 23rd. to the 27th. of August is now gone down in history. The veil of the past is now drawn over the records of our conventional setting. The meeting was considered among the best ever held, a Christlike spirit prevailed throughout. The convention was not made up of big speeches, fine resolutions and hot air but of determined men and women who are willing to say less and do more for the Master. We enjoyed able gospel sermons from Eld. F. C. Cothran of Kansas City, Kansas, pastor of the 8th St. Christian Church, who is now president of the State Mission Board, also

Eld. N. A. Mitchell of Topeka, a native of the W. I and a graduate of the Louisville Bible School now pastor of the 2nd Christian Church, Topeka, Kansas.

Eld B. C. Dukes was elected for another year for the Superintendent of the churches in the State. Brother Dukes has been faithful to the cause for many years in Kansas. Bro. W. T. Weaver of Kansas City, Kansas, was elected as president of the State Convention; Bro C. Terry, of Emporia, Vice-president; Bro. B. F. Tyding of Lawrence, Treasurer; Mrs. Mary Johnson Hunter of Wathena, Sec'y. Sister Hunter has been faithful in the discharge of her duty and she stands high in the estimation of the brotherhood. Sister Hunter had trouble enough on hand to attend to her own personal affairs and keep a record of the State work but she seemed not to be satisfied so she let some one win her and since she has married. The whole entire brotherhood wish her much joy and along happy life.

Miss Goldie Dukes of Topeka and Miss Jackson of Kansas City and others furnished music during the convention.

Eld. M. C. Hancock is alive to the work. He is doing a great work in Atchinson, Kansas. It was through the timely arrival of Sister Lucy Bridgewater of Parsons, Kansas that caused the convention to be brought to the city of Parsons, August 1911-'12. Women count sometimes.

We highly appreciate the visit of Sister McDaniel of Topeka, a C. W. B. M. organizer, and Bro. George E. Lyons, Cor. Sec'y of the State Convention and Bro. O. L. Smith of Emporia, pastor of the white Christian Church. The above mentioned are our friends among the thousands of white brethren and sisters. They gave us timely advice and instructions in righteousness. Sister McDaniels of Topeka, her equal is not easily found as a lecturer. She comes nearer being a preacher than anything else.

Two hundred and eighty nine dollars (\$289) were raised in cash and pledges. Some churches did not report at all. The GOSPEL PLEA was voted as the organ of the State. Kansas needs more ministers.

We have not words in the English language to express the heart felt gratitude for the kindness shown us by the Baptist and Methodist and citizens of Emporia for the interest taken in our delegation
J. W. Murry.

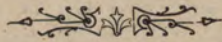
Many favours which God giveth us ravel out for want of hemming, through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.

Thomas Fuller.

Christian Woman's Board of Mission

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 in the money at the close of each quarter

Adaline E. Hunt, Editor.



True Ministers

Have ye looked for the sheep in the desert,
For those who have missed their way?
Have you been in the wild, waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The foul and the darksome street?
It may be ye'd see in the gloaming
The print of my wounded feet.

Have ye folded home to your bosom
The trembling, neglected lamb?
And taught to the little lost one
The sound of the Shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of man was among them—
He had nowhere to lay his head.

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Christ Jesus makes thee whole?"
Have you told my fainting children
Of the strength of the fathers hand?
Have ye guided the tottering footsteps
To the shore of the "golden land?"

Have ye wept with the broken-hearted
In the agony of woe?
Ye might hear me whispering beside you,
"'Tis the pathway I often go!"
My brethren, my friends, my disciples,
Can ye dare to follow me?
Then wherever the Master dwelleth,
There shall the servant be.

SELECTED.

The Use of Our Leaflets

The larger part of the leaflets and booklets published by the Christian Woman's Board of Missions and bought by Auxiliary Societies is used in the monthly meeting. A few suggestions may help the less experienced officers and committees to a more effective use of the leaflets ordered.

Order early. Two or three months prior to your meeting is not too soon. Much of our best literature fails because it reaches those who are on the program too late for them to make any study or adequate preparation.

Do not have leaflets nor extracts from leaflets read in the meeting. They were not prepared for this purpose. They should be studied and the contents, together with original thoughts, given in the speaker's own words.

Have a leaflet cabinet in which, when used, leaflets are placed for future reference.

Our leaflets should be given a much more extensive use in securing of members and in interesting people in giving to our work. If the Membership Committee would study the leaflets in relation to the women of the church whom they wish to reach, and use it thoughtfully and liberally, many women might be won. A marked leaflet mailed with a courteous note to a friend or handed to another in her home with the words "I read this and thought of you," will almost invariably secure the reading of it. Do not give it to a woman as if you were her mentor and were from a high pedestal of righteousness giving advice to one hopelessly wrong. Study the woman and your leaflets, then in a personal way give her the one that you believe will most quickly touch her present interests and so lead her into the larger ones of our work.

In the same manner, those both in the society and outside, should be approached to quicken their interests in gifts to the work. Many large gifts might be secured by our members wisely and systematically cultivating an interest through the use of our literature.

The use of the leaflets should not be confined to our own membership. Our work is the work of the Church. The Society should have a chosen supply of our literature at the command of the Bible School Superintendent and teachers and of the Christian Endeavor workers. By careful use of it the entire Church may become familiar with and interested in our work.

In City Federation meetings, Rallies and Conventions a well chosen stock should be on sale. This should be well arranged, displayed in an easily accessible place and be in charge of one woman, who, with her helpers is responsible for interesting the

people in the literature.

Know our literature yourself. Be determined that others shall know it. Tactfully, thoughtfully, systematically use it to win others to an interest in the work of saving the world.

ALMA E. MOORE.

The Mission of the Bible School

(Continued from page 3)

in his life. He was so delighted with the idea that he could attend school, and was charmed with his teachers that he told his little cousin about it and desired him to come also. But a great difficulty stood in the way of the little cousin. He had no clothes. They both studied over the problem when the cousin suggested that he wear the pants and go one day and cousin no. 1 take his turn the next day. But cousin no. 1 did not want to miss a single day from his Bible school so he took a knife, and, beginning at the place where a little boys pockets usually are he cut his new trousers into two sections, thus making what he considered two pairs out of one. The fore part of the trousers he fastened in front of himself and the back part he graciously gave to his cousin who promptly adjusted it. The two happy cousins then marched up to the Bible school. The mentioning of this incident so touched the heart of a good woman in this country that she immediately sent a box of clothes, and donates a certain amount of money each year for the education of this little African and his cousin.

The mission of the Bible School may therefore be summed up in the following statement;—It is to prepare the hearts and minds of the young for the reception of the gospel in order that they may become staunch members of the church and thereby aid the cause of religion.

Mrs. T. W. Pratt.

THE idle man is the devil's cushion.—

IF you would have a name in the world, have an aim.

BE not simply good; be good for something.—

THE time to do a thing is when you see it ought to be done.

WHAT makes life dreary is the want of motive.

LIVE in the present, that you may be ready for the future.—

WHERE truth and right are concerned, we must be firm as God.—

YOU choose the worse when you do not deliberately choose the better.—

CHARACTER is bound on the north by sobriety, on the east by integrity, on the west by industry, and on the south by gentleness.

THE shortest month in the year is the one in which there have been fewest idle hours.

EVERY day is a moving-day with the Christian. The only question is as to which way he will move.

“LEARN to labor and to wait” may be a good motto, but whoever learns to labor will not have long to wait.

“SELF MADE men” are usually self-centered men. What the world most needs is God-made men—men who can say, with Paul, “By the grace of God I am what I am.”

EVERYWHERE a Christian should be a positive power, so that wherever he carries himself, he will carry the power of Christianity.—

OBSERVE what direction your thoughts and feelings most readily take when you are alone, and you will then form a tolerably correct opinion of yourself.—

SOME one says that “religious zeal without knowledge is like a man trying to walk rapidly in the dark.” To our mind, however, such a case is not half so discouraging as of him who has the knowledge, but no zeal. In the former instance, put a lantern into the man's hand, and he straightway becomes a power of good, but the man who, with the open way before him, lies down in broad daylight and peacefully sleeps, is a much more difficult case.

A young man who had been prevented from carrying out his desire to go to the foreign fields, was urged to take some work in the home church. He replied he had no taste for such work, as his whole heart and soul was set upon that of Foreign Missions. By this he showed that it was not the love of Christ that constrained him at all, but rather a desire to have his own way.

THE LOOKOUT

“There is so much good in the worst of us and so much bad in the best of us that it hardly behoves any of us, to talk about the rest of us.”

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor

Lesson for September 24

Edited From Standard Bible Lesson.

Lesson 13

DANIEL IN THE LIONS' DEN.

Daniel 6:10-23

GOLDEN TEXT.—"The angel of Jehovah encampeth around about them that fear him, And delivereth them."—Ps. 34:7.

TIME.—B. C. 537. **PLACE.**—BABYLON. **PERSONS.**—Daniel, Darius and Daniel's enemies. **PERIOD.**—SERVITUDE. **EPOCH IN THE PERIOD OF SERVITUDE.**—Chaldean rule.

INTRODUCTION.

Daniel, who many years before the time of this lesson was carried into captivity, is now an old man of about eighty or ninety years. He has found favor in eyes of the people, and has arisen into great political prominence. He was made the chief of three presidents who were over the whole empire. "Though an exile, he had risen to power and prosperity. He had maintained his religion and integrity. The severe trials to which he had been subjected not only resulted in raising him to higher honors and spheres of usefulness, but had confirmed him in his religion, in his integrity and in his courage." But this favor of the king in raising a Jewish captive to such an honored position caused Daniel to have many enemies, and a scheme was laid to get rid of him. His enemies could find no fault in his personal life nor in his treatment of others, so they sought to lay plans to have him killed, even though they be against right and reason. Daniel's enemies knew that it was his custom to pray to his God, and they certainly must have felt that nothing could cause him to be untrue to such a privilege. Daniel's custom was to pray three times a day at window that opened toward Jerusalem.

EXPLANATORY.

10. **WHEN DANIEL KNEW THAT THE WRITING WAS SIGNED.**—When he knew that the king had put forth a decree that no one should pray to any god or man, except to the king himself. Read the first nine verses of this chapter.

11. **THEN THESE MEN ASSEMBLED TOGETHER AND FOUND DANIEL.**—The enemies who had laid the plot were anxious to know what Daniel would do, and, if he went on praying, to bring the fact before the king. "They flocked tumultuously about Daniel's house. Reader, imagine yourself in Daniel's place, and think what you would do.

12. **THEN THEY CAME NEAR AND SPAKE BEFORE THE KING.**—They now have their evidence against him, and they are anxious to have him put to death. **HAST THOU NOT SIGNED AN INTERDICT?**—They first got him to commit himself as to the action he had taken, then they spring their trap. **THE LAW OF THE MEDES AND THE PERSIANS.**—To change this legislation sanctioned or decreed by the king would be the same as to acknowledge the fallibility of the ruler, and thus reduce him to the rank of fallible men.

13. **THAT DANIEL, WHO IS OF THE CHILDREN OF THE CAPTIVITY.**—The accusers do not mention the high official station of Daniel and his intimate official relations with the king, but merely refer to his foreign birth, in order that they may thereby bring his conduct under the suspicion of being a political act of rebellion against the royal authority.

14. **THEN THE KING . . . WAS SORE DISPLEASED . . . AND LABORED TILL THE GOING DOWN OF THE SUN TO DELIVER HIM.**—The king now saw that it was enmity toward Daniel, and not honor toward him (the king), that had led the plot. Farrar thinks there was "no reason why the king should not have told these 'tumultuous princes' that if they interfered with Daniel they should be flung into the lions' den. This would probably have altered their opinion as to pressing the infallibility of irreversible decrees." Had the king been a man with the moral courage of Daniel, he would have found away to do the right.

15. **KNOW, O KING.**—They were afraid that he might modify the law, and they were intense in reminding him that it was a decree that could not be changed. Hatred and jealousy were at the foundation of their actions.

16. **THY GOD . . . WILL DELIVER THEE.**—There are two interpretations of this: First, "the king knew so much of what God had done for Daniel in the past, that he encouraged himself and Daniel by the hope of deliverance. He felt sure that God would not forsake so faithful a servant." Second, "The helpless king carried out the sentence; but, in doing so, he sought to soothe his own conscience by placing the responsibility of Daniel's release on Daniels' God."

17. **A STONE . . . LAID UPON THE MOUTH.**—The mouth was the door of the den. **SEALED IT WITH HIS OWN SIGNET.**—In the day when very few could write or read, signets were used instead of writing the name.

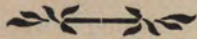
THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVI. Edwards, Mississippi, Saturday

September 30, No 36

HELPFUL TO ALL



In the twenty-second Psalm is revealed the experiences and humiliation of Christ and in the twenty-third Psalm is revealed the faith and trust he had. "The Lord is my shepherd" he said. He shall be led into "green pastures" and "beside still waters." God will give him what he needs and his triumph shall be so complete that his enemies will see it. "Thou preparest a table before me in the presence of mine enemies." What a triumph it would be to be enabled to sit down to a feast while the enemies would have to stand about and see him dine? So confident was he of all these things that he could say "Yea though I walk through the valley of the shadow of death, I shall fear no evil." Nothing can give a man more courage than a consciousness of the righteousness of his cause and a confidence in his ability to triumph. He will make himself a place among God's great heroes for all time to come. "I shall dwell in the house of the Lord forever."

But while these Psalms primarily referred to Christ, Christ himself because the Type-life for the Christian era and, therefore, they express our own experiences and humiliation and show to us the faith and trust we should have.

But remember these are applicable to men who live in accordance with the principles laid down for pure living. The old passions of the wild man that led them to adultery, fighting, stealing and all the evils mentionable must be crucified ere we can claim the advantages of the Christ experience. The Church is suffering fearfully from the impurity of those who are at the head of affairs. This sin stands as a great mountain in the path of achievements. Not long ago we were talking with a man about the probable progress of a girl who had been here at school. He said she is doing well now. Her former conduct is excusable when we remember her pastor was immoral, her teacher was as lecherous as he could be and her mother was a fallen woman. There is no hope for substantial progress till we can place at the head of these churches men and women whose earnest desire is to become better. It does not mean that we have perfect men at the head. Christ pronounced the greatest blessing on some of the most imper-

fect men and women. He wants men and women who are working towards the better, not men whose thoughts are longings for evil.

When we read the twenty-second and twenty-third Psalms we are convinced that it is not a question of how men will treat me, but how I conduct myself. If I put myself in complete harmony with God's law I must succeed. Even though they "laugh me to scorn" and "shoot out the lip" at me and mock me by saying, "He trusted on the Lord that he would deliver him: let him deliver him; seeing he delighted in him." they can not overcome me. I can say "the meek shall eat and be satisfied."

When Christ taught his disciples to pray "Thy will be done in heaven," he wanted them to get a desire to bring all their affairs under the great law of right, for this is the ideal towards which the kingdom of heaven is tending. It will be the millenium. We have reached the stage where all our affairs are beginning to be permeated with this doctrine of right. Through war, politics and business are organized on entire different principles, the principles of right are beginning to permeate them. We are beginning a little to do his will in earth affairs as we are doing it in worship affairs. War is not as cruel as it was, politics apologizes more for its corruption, and business seeks to expose its frauds.

But these lines will be read by individuals who might be turned pioneers in this new and higher living in the same sense in which Christ was a pioneer. He stood alone in his battle for the right, but he drew unto him twelve whom he taught, and impressed, and they in turn founded the Church and started the work. In every community there are a few who have a vision of the higher things and they must become the martyrs for the good of others. Your pastor may be immoral, your neighbors may be unmindful of the sanctity of the home and the officers of the law may encourage crime, yet it is your duty to stand for the right. They may mock you by shooting out the lip, yet you must triumph if you only believe that the Lord is your shepherd who will prepare you a table in the presence of your enemies. You are God's only dependence in your community. Do not fail him, for he expects you to be for that community what many a saint of God has been for other communities. All that we now enjoy came to us by the sacrifice of some one who had no better chance than you. Be true to your trust.

THE GOSPEL PLEA

A RELIGIOUS NEWS PAPER

Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE
 Published in the interest of the cause of
 Primative Christianity and the general interest
 of the Negro race.

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Personals

—Moses Powell of Paris, Texas, writes: Our services yesterday and last night were well attended considering the fact that many are picking cotton. Our Bible School was good. Had two additions at our night service.

—Eld. B. C. Calvert of Indianola writes: I have delayed writing so long that you no doubt think something wrong. I have been busy preaching all summer. Forty-eight have been added to the Church of Christ. I shall write to the PLEA soon.

—Most people will soon gather their corn, but few know how to provide against the weevil. Millions of bushels of corn will be eaten up before next May. If you will gather your corn when it is very dry and throw two or three buckets of water on every load, the wet husks will heat and kill the weevil. The corn will be uninjured.

—Eld. E. W. Hunt of Jamaica writes: It is with great pleasure that I note the interest taken in Torrington in our work. I live just opposite the Church. I preach two sermons every Sunday, one at King's Gate and one at Torrington. I like my work more and more. This place is becoming dear to me. I often think of you, the teachers, and students who have done so much for me. As I spoke of Beulah last Sunday morning tears came to my eyes. We intend to dedicate the King's Gate Christian Chapel on the 13th. We expect a good time.

Notes from Our School.

At the last meeting of the Boys' Summer Literary Society, four young men debated the following question: "Resolved that parents should send their good boys to school instead of the bad ones." It was very interesting throughout.

Every girl in school is now a member of the Young Woman's Christian Association. This is a splendid record. We hope that when the fall term begins, all the new girls may find pleasure in join-

ing the association.

September has been giving us some pretty hot weather. Prof. Young reports that the hot and dry days are good for the crops.

The address delivered by Prof. Prout in chapel Sunday morning, September 17, will be found on the third page of this issue. It is splendid from start to finish.

The Y. W. C. A. is having some very tasty stationery made in the printing-office.

President Lehman attended the state C. W. B. M. convention at Port Gibson last week.

The fall term of school will begin Tuesday, October 3. The students who are present for the first day will have an advantage over those who come later.

We are forcibly struck with the thought of how much faith enters into the accomplishment of any great undertaking. The huge walls of Smith Hall, only partly done, are not the building, which shall in a few months be the home of a hundred girls. But we know with Prof. Prout and his boys behind those walls, and the great Christian Woman's Board of Missions back of them, the work will go forward to completion. The writer remembers that when the first wheel-barrow load of concrete was put into the foundation of Allison Hall, some of the boys shook their heads, they could see no cement block dining hall, reared by students hands. But we know that since January 1, 1910, the students have been enjoying one of the most commodious dining halls in the South. A dream with brains, muscle, and money back of it, will come true.

Mississippi

**It is not all of life to live or
 Our obligation to God**

Continued from page 7.

into the beautiful sentiment of Bryant's *Thanatopsis* that they might "approach their grave like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

Christ's teaching is one long lesson of our duties toward God and man.

His first great lesson was,—"knowest thou not that I must be about my Father's business?" and his last when he willingly became our Savior, our sacrifice to God.

To me all this means simply this, that God has given us a temple of clay, a physical body, created in his own image, an intellect, and with nearly all an intuitive desire for some particular work, a soul as an inhabitant of our temple, and the earth.

He sends the sunshine and the rain and expects results, and in the day of judgment will hold you and me accountable for our stewardship.

Will you be a worthy servant of God or will you show by the life that you live that you are willing to give off of the energies of others.

Mississippi

It is not all of life to live or Our obligation to God.

To quote Brother Wagner—"There is no question, that it is perfectly clear to all of us that we are given in this life, one ticket good for one passage, from the cradle to the grave, one way only and not transferable."

Knowing that we all know and realize this, it has always been a question in my mind, what can be the thots, what can be the reasonings of a man or woman throwing a life away.

An individual created in the image of God that intelligence seemed only to enable to go down deeper and faster, blissfully basking in crime that to the eyes of the pure in-heart is but filth.

If it were our will to thus throw our lives away, we have absolutely no moral right to do it, for our obligation to God is far more than it can be to our teachers, our masters, our parents, our families, or ourselves.

Contrast such a life with "The Beautiful Life of Frances E. Willard."

Many of us have the book bearing such a title in our libraries and what an introduction it is to read the title and what a heart you have when you open the book and live along with her as you read.

Then pick up the "Life and Deeds of Frank and Jesse James read until you fairly slam the book down on the table, grit your teeth and say: "If I had been there and could I'd have killed them both."

Contrast the feeling in your own heart toward these different lives then feel and know your own responsibility in making your life an up-lift to others.

I do not believe that it is enough for us to be, just good, or to live just a beautiful life in that our deeds are not evil.

The rich young ruler said "All these have I kept from my youth" and got the reply "yet one thing thou lackest go sell what thou hast and give to the poor and follow me."

I believe too that God expects and requires of us to accumulate all that it is possible of us to produce with our energies, mental and physical in this one life but to keep in mind that we are only His stewards in the use of our accumulations.

What if it should be said to you or to me "Thou wicked and slothful servant, thou knowest that I reap where I sowed not, and gather where I have not strawed, take therefore the talent from him and give to him who hath the ten talents."

Not that we shall hold as an ideal some great money shark but that we shall gather all that it is

possible for us to use wisely as stewards of God.

How often do we hear some good man or woman say, Oh! If I only had the means I can see where I could do great good, and we have all reasons to believe that they would for there are countless numbers of just such persons, with the means doing deeds of kindness that only God can reckon their worth to humanity. Unfortunately however, some times when means come by chance and not by the effort of our own life its tendency is to throw those good intentions out of balance as I saw portrayed in a magazine story not long ago where a would be philanthropist wished for great wealth, that he might build free hospitals for the poor and mentioned various ways that he would make life so much easier for the poor. Suddenly an attorney apprised him of the fact that an uncle had left him fifty million, which of course gave him license to float in high society and he floated, and when some one suggested that they had understood that he had intended to devote his fortune to philanthropy, he flew into a rage and with all the vile language at his command, bade the party get out of his sight at once for he had no time for any such nonsense. He must catch the next liner for a trip to Europe and the orient. Ministers of God, or those who fulfill their obligation to God or rather their obligation to humanity for God are not all those however we know as preachers.

If there had never been a Columbus-The navigator Jesuit missionaries would probably never have known that there was an American Indian to be taught that there is a God.

If it were not for Alexander Graham Bell we might not yet know the blessings of the telephone.

If it were not for a Marconi vessels at sea might yet be going down with their cargoes of souls with no means to signal for help.

Were it not for a Harriet Beecher Stowe, a Garrison or a Lincoln you might yet be property of your masters.

God created man as the masterpiece of creation and made him King of the Earth but with a commission conveying binding responsibilities.

God said that man should have dominion over the fish of the sea, the fowls of the air and every living thing that moveth upon the earth, every herb bearing seed, every tree in the which is the fruit of a tree yielding seed to him it shall be for meat.

What a kingdom? and what a life it takes to be a worthy king?

God has in this way enumerated all His gifts to us, and too, all that He expects of us in that with our crowns he presents our responsibilities and says to us thou shalt or thou shall not. He will know that ser-

(Continued on page 7)

Reports From the Field.

Texas

Editor of the PLEA:—

Please allow space in the columns of your valuable paper for the following remarks. Our convention is now a matter of history. It can truthfully be said that it was a great meeting in point of interest manifested, and the prevailing spirit of the Master. Every one came it seemed bent on doing their best for the cause of the Master. Pres. Lehman's coming and work during his stay was a great blessing to the convention. The lessons taught by him will be of lasting benefit to our work in this state. Four persons accepted the Gospel invitation and were baptised during our convention week. Prof. K. R. Polk one of our most prominent local educators and business men came from the Methodist Church and was baptized in the name of the Lord Jesus, together with three young ladies. We are still rejoicing. The writer has been retained as minister of the church here for another year. Each department of our work is being organized for a better work this year along all lines. Mrs. M. O. Nelson, Mrs. Luna Bills and Bro. Henry Morrison have been appointed as a committee to look after the Quarterly collections for state missions. All matters pertaining to this department should be addressed to Mrs. M. O. Nelson who will see that proper attention is given the same.

Our Bible school under the leadership of Prof. Bills and Polk have already started for the Beaumont convention. We are determined to keep the banner at Paris, so it will be well for all the other schools to take notice. We are planning to organize a Teachers Training class also, which will be an advance step in the line of Bible school work. We simply mean that Paris will occupy first place in each department at our next convention. All should endeavor to do much more this year than the year just ended.

Yours in His service,

Moses Powell.

PARIS.

Arkansas

Dear Editor of the GOSPEL PLEA:

Please find space in your valuable paper for these few words. I want to first say that I am always glad to have the PLEA in my house it brings to me the good news from all over the land and country what our brothers and sisters are doing for the Master's cause. I want to speak a few words about our state convention which convened August, 30th to September 3rd, 1911. This convention was inspiring

to me. I learned many good things from our able brothers and sisters. It was indeed a treat to all to have President Lehman with us. He taught us many good things and if we heed the message which he left with us, it will do us good in days to come. I want to mention the sister's work. It was the grandest meeting I have ever met with in a convention.

I love to meet my brothers and sisters and shake their hands. It makes my heart rejoice when I see the spirit of Christ among our people. It will inspire us to do greater work for the Master's cause. May each and every one of us get down to real work that the gospel of the Son of God may cover the land as the waters cover the mighty deep.

George L. Moore.

COBBS.

Alabama

Dear Editor of the PLEA:—

Please let me say a few words in your paper for the Christian Church at Union. She has just closed a two weeks meeting with the pastor in charge. W. M. Timmons who conducted the meeting. I must say that we had some good working sisters in this meeting, Sister Ella Hinson, Sister Lue Timmons, Sister Carry Brown, Sister Savannah Smith, Sister Laura Layfette and Sister Alice Givhan these were working sisters in this meeting. Through the Lord and those faithful brethren and sisters we added to the Church 15 members. 12 by emersion, one from the Methodist and two restored. Sunday morning the pastor, W. M. Timmons spoke and other preaching brothers helped in the meeting. Pastor W. M. Timmons subject for Sunday morning discussion was; What must I do to be saved? Acts 16:30. Sunday night M. C. Crawford, subject, Ye must be borne again. John the 3:7. Monday night S. H. Hindson, subject, He has done great things for us. Psalms, 126: 3. Thursday night, D. C. Brayboy preached, subject, What think ye of Christ and whose Son is He. Matthew 22: 42.

Pastor W. M. Timmons.
Sec'y R. H. Gray.

CALHOUN.

Texas

We closed a three weeks tent meeting with the Waco Church resulting in nine baptisms and five addition other-wise. The meeting should have continued but we had promised the tent to the Paris Church for the State Convention. The meeting was a great

help in many ways. We trust they may go on to perfection in house keeping for the Lord. They are looking for a pastor.

We attended the Convention in Paris. The Paris Church and her unassuming and modest pastor, Eld. Moses Powell, handled us well and entertained us loyally. The Convention in most respects was by far our best state meeting. The spirit was good and the actual reports show more than twelve hundred dollars raised for State missions and education. The real business of the Convention was an indication of better things. The State Convention is slowly taking hold in the right way the real work.

President J. B. Lehman of the S. C. I. was with us. He was truly at his best and gave us excellent service in many ways. His presence and work went far in making it our best convention.

We left the Convention inspired and encouraged for greater work. We feel we are beginning to see a little fruit of our work on the field.

True our State board came out farther behind in their obligations than last year, and the evangelist was severely pinched, and elected again without means to work; but we hope to remedy this real soon. In our efforts for a greater work this year, we hope to help reduce the pay roll of the State board for it is growing non-essentially to large.

Since the real music has begun too many of the boys are falling into the band wagon to ride. Too many of us have to walk and make music to attempt to give to many a ride when they make no music.

We left the convention for home where we spent a few days; during which time we had to go to those whom we were indebted, for means to continue the work, and tell them we were not able to pay. If any of the brethren think such business is helpful to the evangelist and the work, I think they should repent and pray God, if perhaps the thought of their hearts may be forgiven them.

We left home for one week's work with the Church at Ft. Worth. We had a hard weeks work and seemingly the hottest week of the Summer. We helped them in raising sixty dollars out side of their membership, which enabled them to make a two hundred dollar payment on their lot and make satisfactory notes on the balance. All the departments of the little church are working together with God in the cause of righteousness. In such a financial straight they were not able to do more than meet the evangelist's expenses.

From Ft. Worth we to came Mt. Vernon where these notes are written. We began a meeting on Monday night. We have a faithful few here. Most of the few are women. The "Anties" and their isms are strong here. The attendance and in

terest are growing and we are hopeful.

Brethren try to raise your Educational Rally Day money and money for State Missions during the fall.

Waco.

Wm. Alphin.

Virginia

The Virginia Christian Orphanage, Stuart, Patrick County, Va.

"LOCATION"

The location is all that could be desired. It is situated on the Danville and Western Rail Road, within two and half miles of the town with a siding for the accomodation of passengers and freight. It is on the Eastern slope of the Blue Ridge, in the great orchard and agricultural region of Western Virginia. The land is fertile and the water is excellent, the climate is mild and delightful. The community environment is upon a high moral and religious plane. It is in close proximity to Western Virginia, Eastern Tennessee, and Western North Carolina. No better location could be found.

NEEDS.

Money . . . Furniture.

Can goods . . . Live Stock.

Poultry . . . Farming implements or any thing that is needed in the home.

Monday after the 4th Sunday in September '11 is "opening day." Let every church send a delegation.

About \$75.00 worth of repairing to be done on the buildings at once. Please give us your immediate help.

12 notes to be met. One every three months, \$86.69 each. Any amount you may give will be thankfully received and highly appreciated.

Total receipts from January 1st to August 24, 1911 \$335.73.

Total expenditures, \$326.83

Total amount collected for the repairing of the of the buildings since August 25, to September 1st, 1911, \$48.75.

FOR THE FUTURE.

Here after we will make monthly reports through this paper with the names and amounts of those who may give to this institution. Also the expenditures showing how the money was spent.

R. L. Peters, President.

Winston-Salem, N. C.

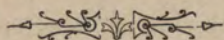
Prof. I. H. Smith, Treas.

Chatham, Va.

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 in the money at the close of each quarter

Adaline E. Hunt, Editor.



Arkansas

Dear Editor:

I write to say that our State Convention is now a thing of the past, and I wish to say that we had a good convention considering every thing. Total raised \$106.45. Pres. Lehman's visit was a great one. He made three able speeches during his stay, and it seemed to us that each one of his speeches was more inspiring o all each time. The house was crowded every night to hear him. Some said that they could sit all night to hear him. May he long live for the work of uplifting fallen humanity. We are always glad to have him. The sisters met Wednesday night and they were busy and their meeting was very inspiring. Their papers were good and their reports were good.

We had with us Moses Mitchell from the Louisville, Bible School of Kentucky. He is a promising young minister. In his visit back to his old home state he did not fail to visit and preach among several of the churches. His last sermon in Little Rock was on Monday night. Three were added to the church. He will return to Kentucky. We hope to send more young men like him to our good schools. Now I will give the following reports; Argenta, Auxiliary members 20; gained 5; TIDINGS 5; State funds .50; General funds sent to headquarters \$9.50; One life member added which was little Buford Matlock; two new subscribers for the MISSIONARY TIDINGS. Total \$10.00.

Kerr Report:

TIDINGS taken 8; State funds raised \$1.00; General funds \$3.00; Total \$4.00.

Washington Report:

Members 10; Gained 2; State funds .50; General funds \$1.25; Total \$1.75.

Pine Bluff Report:

Members 11; Gained 1; State funds raised .50; General funds \$1.50; Total \$2.00.

Sherill Report:

Members 5; TIDING 1; State funds .17; General funds .33; Total .50.

I hope to hear from Minturn and Cloverbend.

I am yours for Christ,

Mrs. Sarah L. Bostick, Organizer.

P. S. As Eld. K. R. Brown passed through the state on July the 4th., he stopped and preached for our little church. He gave us two able sermons. All denominations came out to hear him and every one enjoyed his sermons so much. Eld K. R. Brown made lots of friends while in our city. Come again Eld. Brown for we are glad to have you come.

ARGENTA. 414 W. 24th St.

"Of the Christless populations of the world over five hundred million are women. Of these at least 140,000,000 are in India. In the magnitude of the task in conquering these Christless ones serious consideration is demanded. It is not always an easy task for the zenana worker to reach those behind the purdha, nor is it always an easy task to deal with them after getting there. The illiterate, ignorant women, steeped in superstition as are those behind the purdha and in zenanas, wield an enormous influence against Christianity. They bring up their children in the superstitions and customs which enslave themselves. Our zenana workers have taken immortal life and hope to hundreds of our down-trodden and shut-in sisters. They have raised the fallen, comforted the dying and brought peace to troubled hearts. They have snatched girlhood from the depths of hell, preserved maidenhood from the pit of destruction and saved many an infant from being put to death by its own mother because is was only a girl. They have trained the fingers skillfully to sew, to knit, and given them visions denied to eyes shut in by dark zenana walls. Down deep in their hearts many of those zenana women are secret disciples of the Lord Jesus Christ.

God bless our zenana workers as they sit down on the earthen floors side by side with their shut-in sisters, to pour out on the crushed and unloved the perfume of their alabaster box of ointment."

Lord send me where thou wilt, only go with me;
Lay on me what thou wilt, only sustain!
Cut any cord but that which binds me to thee,
to thy cause, to thy heart!

Titus Coan.

Mississippi

It is not all of life to live or Our obligation to God.

(Continued from page 3)

vice for Him cannot be done by loiterers, hence He said "Six days shalt thou labor."

I think that quite too often, we brand as the most devout, those who have little or nothing to do the six days and preach two sermons, or perhaps one on Sunday not that I would discredit the honor of the ministry but that I think we too often allow it to eclipse all other ministries.

Where could Spurgeon, Talmage, Hills, Gunsaulus, our beloved Dr. Black, or any other minister of the Gospel for that matter, go to deliver their sermons to the throngs that follow or followed them, if it were not for the willing hands, carrying out the commands of God to subdue the earth, who took materials at hand and shaped them into the edifices of which they all were so proud?

God in his wisdom has given us all different ideas different aspirations, really different instructions that we might fit ourselves with ease into the different duties He has for us to perform.

Suppose that all at once the whole population of the earth should conclude that Shakespere was an ideal man and would leave everything to pursue a similar course. How long until we would all starve? or perchance all might select Luthur Burbank, how long could we live and be clad on flowers and fancy fruits and vegetable, or perhaps we might all think of Edison as the greatest living man and pattern after him, what good would all the the power, heat and light on earth, do us if we were without food and raiment? All these are essential and far more too, for God must have a servant, a number, for every task. Before the time of Morse we lived in contentment without a thot of the need of the telegraph, now it is an indispensable blessing. 20 years ago we boasted of our great age of inventions with as little idea of any such things as wireless telegraphy and now we would not think of taking passage on an ocean liner that was not equipped to be in communication with home at any hour.

God alone only knows the worth of these blessings to mankind, and in the doing of these things, men are (unconsciously some of them) ministers of God, giving to humanity all that it is possible with their given energies, mental and physical to produce, which, however is only the performing of their duty a gift to humanity which they have no moral right to withhold.

All who are thus willingly giving their all for

the good of others are, servants of God, ministers, laboring in the vineyard of their Creator to make this earth better, more habitable, more productive, more beautiful, more of a paradize for man.

I do not believe that God, in this age means to teach us by things miraculous yet through the minds of men He brings about things that seem little less.

I have read the story from the pen of a living man, how the people worried about the time to come when the population of the earth would be so great that there would not be spurn and tallow enough to furnish all with candles for lights and I knew of a man who worried about a time coming not for hence when the fuel supply should become exhausted and we who lived in a cold climate would freeze and probably most people in warm climates would die from having to eat raw food.

Many people of course, laughed at such folly although they did not know from whence would come their relief but their faith in God and man led them to believe that God will provide.

We can see and know how foolish such notions when we know of the thousands who when the coldest, darkest nights of the north, bask in the light of midday and in the warmth of an Autumn noon without the use of one ounce of fuel. Simply man is carrying out his commission from God to subdue the earth has harnessed the God given energy of the stream, one of the thousands of ways that we have of performing our ministry to humanity for God.

When Wolf quoted those beautiful lines from Gray's Elegy as they floated down the St. Lawrence to the Heights of Abraham and said that he'd rather be their author than to have the honor of beating the French tomorrow, I do not think that he in the least considered his life a failure, or that he, after all had pursued a wrong course, but that probably he realized more vividly than ever, from dread of the conflict of the morrow that "The path of Glory leads but to the grave" and that likely the life of Gray will live in the hearts of more people and be of more good to humanity than his own. Not that he would have been a Gray for he filled his place and filled it nobly.

Every man has a place, a place to fill with honor. Don't you wish that you could always be as honest as "Little Jerry the miller?"

How can we read "The Village Black-Smith" without envying him his great heart? His greatest strength was not in his brawny arms but in his great loving heart and his making a Christian home where all honored God.

How many with their various pursuits have held in mind all their lives to make their lives fit

(Continued on page 2)

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor

Lesson for October 8

Edited From Standard Bible Lesson.

Lesson 2

THE LIFE-GIVING STREAM.

Ezek. 47:1-12. Read Rev. 22:15

GOLDEN TEXT:—"He that will, let him take the water of life freely." **TIME:**—September, B. C. 574
PLACE:—Ezekiel was in captivity in Chaldea, but in spirit and vision he speaks as if at Jerusalem.

INTRODUCTION.

Ezekiel was a priest. He was called to be a prophet in the fifth year of King Jehoiachin's captivity, which corresponds with the fifth year of the reign of Zedekiah, the last king of Jerusalem. He was at the time among the captives in the land of Chaldeans.

EXPLANATORY.

1. **AND HE:**—The angel who was the prophet's guide. **THE DOOR OF THE HOUSE:**—The entrance into the Holy Place of the temple. **WATERS ISSUED FORTH FROM UNDER THE THRESHOLD:**—The natural fact on which this conception rests is this, that there was a fountain connected with the waters which fell into the valley east of the city, and made their way toward the sea.

2. **GATE NORTHWARD:**—The east gate was shut.

3. **WHEN THE MAN:**—The angel who appeared in the form of man. **THE LINE:**—Ezekiel's guide had been using a line in measuring the dimensions of the temple. **MEASURED A THOUSANDS CUBITS:**—This is about one third of a mile, but the distance has no special significance. The fact to be noticed is that the stream broadened and deepened as it neared the sea. **TO THE ANKLES:**—About six or eight inches.

4. **TO THE KNEES.....TO THE LOINS:**—This shows that the stream rapidly deepened. This is "a type of the spread of Christianity."

5. **IT WAS A RIVER:**—The word rendered "river" is the usual one for brook or wady; namely, a stream with its valley or gorge. This river runs constantly. The further it goes, the fuller it grows. The gospel church was very small in its beginning but by degrees it grew large, as did the stream of water. **COULD NOT BE PASSED THROUGH:**—Impossible to wade through; the only way would be to swim.

6. **SON OF MAN:**—Ezekiel speaks this way of himself. "The phrase is used over ninety times, and

expresses the contrast between the prophet, as one of mankind and the majesty of God." **CAUSED ME TO RETURN TO THE BANK:**—As Ezekiel was already on the bank of the river, this has been translated by some "along the bank."

7. **WHEN I HAD RETURNED:**—Along the bank. **MANY TREES:**—Trees naturally grow along fresh flowing streams.

8. **TOWARD THE EASTERN REGION:**—The region of the Jordan and the Dead Sea. **WATERS SHALL BE HEALED:**—Shall become sweet and pleasant and healthful. This indicates the wonderful and blessed change that the gospel would make, wheresoever it came in its power as a great change, in respect to both character and conditions, as the turning of the Dead Sea into a fountain of gardens.

9. **RIVERS:**—The double river means a river with a strong current. **SHALL LIVE:**—Not implying that there were living creatures in the Dead Sea before the life-giving waters flowed into it, but that every where these waters went there came into existence living creatures. "The grace of God makes dead sinners alive and living saints lively."

10. **FROM ENGEDI:**—Situated about the middle of the west shore of the Dead Sea. **ENEGLAIM:**—A place probably near the mouth of the Jordan. **AFTER THEIR KINDS:**—And as their kind, there will be as many kinds of fish as there are to be found in the Great or Mediterranean Sea. Fishes of all kinds, a further testimony of the purity of the water.

11. **BUT THE MIRY PLACES.....THE MARSHES.....SHALL NOT BE HEALED:**—The places around the Dead Sea which were filled when the water overflowed, and which, when the pools dried up or even evaporated, were reservoirs of salt.

12. **UPON THE BANK THEREOF.....SHALL GROW UP EVERY TREE FOR FOOD:**—This fruit will be of practical value. **WHOSE LEAF SHALL NOT WITHER:**—The heavenly supply of man's need cannot be exhausted. **NEITHER SHALL THE FRUIT THEREOF FAIL:**—God will supply "directly and immediately from the dwelling place of Him who is the author of all vital power and fruitfulness." **NEW FRUIT EVERY MONTH:**—Some in one month and others in another, so that there will be one or other found to serve the glory of God for the purpose he designs. Or each one shall bring forth fruit monthly, which denotes an abundant disposition to bear fruit.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVI. Edwards, Mississippi, Saturday

October 7, No 37

HELPFUL TO ALL



The Church the Source of all Progress.

Much effort is put forth in our day to enable the people to make progress. There is no question about there being an evolutionary process at work in the mind of the peoples of the earth. Men to-day know many things they did not know a generation ago. There is a greater amount of knowledge about things electrical known now than was known a hundred years ago on all scientific subjects. That is it would take a man longer to make himself master of all the knowledge now known about electricity than it would take him to master all scientific knowledge known a hundred years ago. All this is due to the work of our public school system. They have bent all their energy to the development of the mental faculties.

But the careful student of society readily sees that our great progress has been largely intellectual. Our development of conscience has not kept pace with our development of intellect. That we have made some progress along that line is seen in our increased effort in benevolence and missions. That we are yet far behind on that line is seen in our questionable political and commercial methods. Each year we are treated to Insurance scandals and railroad scandals, and general political graft scandals.

The reason that our development of conscience has not kept pace with our development of intellect is due to the fact that we were expending great energy on our public school system and were neglecting our church work. The Sunday-School was the only effort at educating the conscience of our children and this was very imperfectly done. It was only one half hour class a week and often no preparation was made for that. The sermon of the minister must be largely taken up in making practical application of fundamental truths to present day problems.

Before many decades we will discover our mistake in neglecting the church and then we will discover that Peter said, There is no other name given under heaven whereby men may be saved. We will then discover that a man with intellectual development only is not saved as an asset in God's kingdom. To be worth much to society he must have a developed conscience also. And when we do dis-

cover this we will make our church an educational center for things moral and spiritual. They will remember, as they now do in their intellectual school, that the work must be done on the children rather than on the grown up people. The sermon must still be to the grown ups on Sunday morning, but there must be a regular course of study for the children and young people. Whether this will take the form of a lecture or a recitation we do not know.

The church is already organized to do this kind of work in her foreign missions. The Christian Woman's Board of Missions is a scriptural organization of the women of our churches to supply a permanent fund for doing this very work in all her mission stations. Take for example our Negro Schools. They are really just the Church at work during the whole week in developing the young people who come under her influence. The primary work of these schools is the development of the moral and spiritual natures which is manifest in the development of conscience. The intellectual and industrial courses are made secondary to that. They are made contributory to it. A young man or woman that does not make as much progress in the development of conscience as in purely intellectual subjects is not in high honor in the school!

Thus you see it is manifest that the progress of our civilization depends on the church. Our public school system is great but our church is greater. The lodge does many good things but they can not be permanent for they do not reach to the development of conscience, but the church does the work in the name of Jesus and he takes hold of the conscience of the nation. Her work is permanent. Therefore, we appeal to our readers to give of the first fruits of all their substance to the work of the Church.

Especially do we urge that you see that your children are put in school where they can fit themselves to lead in that good work. Sometimes we have attended conventions when our souls cried out for men and women with a developed conscience. Those who stood in the sacred and holy place of leaders were not holy in their lives and could not properly lead. And yet we could not lay blame to them for they did the best they could. There were no others to take their place. If they should drop the work it would go to pieces. It therefore devolves upon you, dear reader, to help prepare proper leaders for the next generation. You can not hope to do much yourself, but you can do unto those who come after you as you now wish those who went before you would have done. As you wish they had done you should do now.

THE GOSPEL PLEA

A RELIGIOUS NEWS PAPER

Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE

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

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

Personals

—Eld. G. M. Dickerson writes:

Editor of the GOSPEL PLEA:—Please find space in the PLEA for report of our recent meeting at Kings Chapel Christian Church. The meeting continued three weeks and was well attended and very enthusiastic. The additions were as follows: By statement 5; Reclaimed 16; by confession and Baptism 11; Total 32. Several of these came from the M. E. and one from the A. M. E. Z. Others are considering the matter. The Church is encouraged and strengthened while creedism is discouraged and weakened. Eld. J. M. Counts of Winston Salem N. C. did the preaching and did it well.

—Word has been received from Schieffelin, Liberia that the body of Jacob Kenoly was found on June 11, two days after drowning, and was laid in its resting place with proper ceremony. This ends the last chapter in the life of our great missionary hero and the new chapter of the work of perfecting the Liberia Christian Institute has begun.

Notes from Our School.

—“Get your corn ground here—sweetest you ever ate” is the new sign at the head of Industrial Avenue. Our mill has been grinding a great deal lately.

The regular Y. W. C. A. social was held in the reception room of the Girls' Home last Saturday night. It was quite an event in the history of the Association. Toasts whose subject initials were the initials of the girls' names were given as follows: Rosa Viola Brown, “Real Valor Besought;” Malinda A. Sneed, “May All Serve;” Deetsy Lee Blackburn “Do a Lot Better;” Florence E. Blackburn, “First in Every Book;” Aletha Thomas, “Always Trying;” Nancy Velma Jennings, “Never Very Jealous.” Miss Humphrey who has charge of the Association and who had just returned from her vacation, was the guest of honor. Her talk was greatly enjoyed. Miss

Evans gave two splendid readings. There were songs, games, and refreshments consisting of ice cream and cake. Mrs. Lehman has had charge of the Association during the Summer term and the work has prospered.

Our furniture department has been turning out some desks, tables, and seats for the Dining Room that would do credit to any Institution.

Last Wednesday afternoon all the young women who had been employed in the kitchens, bakery and Dining Room at Allison Hall for the past year, laid down their responsibilities and walked out, peacefully, happily. New girls stepped in to take their places, and thus was started a new year's work in this one department. The writer had the opportunity to inspect the kitchens, and the various other rooms connected with the Dining Hall, before the girls left their post of duty and found them models of neatness. May the new girls at the end of their year, leave their work in an more even improved condition. There is not much in life except to feel that one has been successful in all the tasks given to him to perform.

Young men never had better opportunities to earn an education at the S. C. I. than at the present time. We have had a larger number here this summer term than ever before. It seems to the writer that the grading system has much to do with our work. Twenty points is counted a day's work. If the student is a very faithful and industrious he is given above twenty, and all extra he has earned is given to him at the end of the month for things necessary, or is placed to his account for the future. Of course if he is careless, he is given less than twenty, and then he owes the Institution. We have room for a number of young men to earn their way through school, and at the same time learn a useful occupation under competent instructors. Write to President Lehman, Institute Rural Station, Edwards, Mississippi, at once, in regard to this.

S. C. I.,—September 29, 1911.

Inalienable

Two things are yours that no man's wealth can buy
The air, and time;
And, having these, all fate you may defy,
All summits climb.
While you can draw the fresh and vital breath,
And own the day,
No enemy, not Hate, nor Fear, nor Death,
May bring dismay.
Breathe deeply! Use the minutes as they fly!
Trust God in all!
Thus will you live the life that cannot die,
Nor ever fall.

Life and History of William O'Neal

or

The Man who Sold his wife,

In the following pages will be published the life of William O'Neal of Cheneyville, Louisiana. One needs only to go to Cheneyville to see how perfectly were the lives of this man and woman woven into the life of the community. Everybody knew them, everybody loved them. They tell many incidents that are not recorded in this sketch. One of these is that they were members of the white Church and for a number of years they bore the entire expense of the Church, thus keeping it alive. His wife who yet lives remembers when Alexander Campbell visited the place and preached three sermons.

The story of William O'Neal is the story of a really great man. Such devotion and persistence under more favorable circumstances would have added greatly to the world's advancement. But we let the story tell its own story.

CHAPTER I.

HIS BIRTH AND BOYHOOD-

On Sunday, December 16th, 1827, in the town of Woodville, Mississippi, in a cabin on the property of Alec Gray, was born William O'Neal, whose life we now propose to present to the public through the pages of this volume.

It is of little consequence to a man's personal character and worth to inquire into the remote antecedents of his family, hence we shall only say that William was born a slave, the property of Mr. Alec Gray, a Mississippi planter. His mother's name was Laura, and since a master's slaves bore his surname, consequently her name was known as Laura Gray.

As we look back, over the intervening years, great and many have been the changes since William first saw the light of day.

Charles the X was on the throne of France. Louis Phillippe, the citizen king, had not reached the goal of royalty. There were no swift steamers to bring the news; and not even an electric telegraph wire in the whole world.

The great State of Texas was like a foreign country, being a province of Mexico while Florida, but few years previously recovered from Spanish domination, was an unsettled territory, in which active warfare was being carried on against the Indians.

Missouri and Louisiana were the only States in the Union west of the Mississippi river. Louisiana was little less than a wilderness outside of New Orleans,

and the population of this city in 1827 was only thirty thousand.

Measured by the enormous strides of civilization during his lifetime, William O'Neal has witnessed greater changes than had occurred in many centuries before. Such were the conditions of the country in which the first scenes of this history are laid.

Three months after the birth of William, in March, 1828, there might have been seen standing in the window of the dining room on Scott's plantation, in Rapides parish, Louisiana, and gazing earnestly through it, Mr. Scott, his wife and children.

They were on the tip-toe of expectation, waiting for a batch of slaves from Mississippi. Among the number was to be Laura, the new house-servant. A vehicle of some kind could be discerned in the road at a long distance. This road wound along the banks of Bayou Boeuf. The evening sunbeams fell athwart the green lawn and on the clustering shrubbery. A bird flew swiftly across the sky, still reddened by the rays of the setting sun, uttering its shrill notes of plaintive melancholy. The air began to grow cooler, and the surrounding foliage assumed a violet hue. The only sound that was heard, farther and farther away, was the groaning and creaking of this vehicle. Silence reigned over the fields, deserted by the laborers for the night's repose. Even the water in the bayou, whose ripples could only be seen around some drooping bough or branch, seemed to lose its activity and glide along with scarcely perceptible motion, so sluggish was the current.

"I don't think it is they," said Mr. Scott, "whatever it is, coming on at a snail's pace like a wagon. It has two horses abreast at any rate. The driver is whipping them up, too and see it is coming now at a rapid rate".

Every now and then the wagon would lose itself behind trees, hedges and turns of the road. On it came; its noise could now be distinctly heard, though the wagon itself was no longer visible. All eyes were bent to see it, and when opposite the avenue that led to the gate, it was heard to suddenly turn off the road and rattle down the broad avenue. Mr. Scott walked out to the gate to be in readiness to receive them. Away tore the children after him, just in time to be at the drawing up of the wagon. It was an immense vehicle, sheltered by a cotton cover, such as was formerly used by emigrant wagons, giving to them the title of "Prairie Schooners;" these, however, have long since disappeared before the advancing tread of civilization and the snort of the "Iron Horse." This vehicle was followed by a single horseman, Alec Gray of Mississippi, who was kindly received by Mr. Scott.

(Continued in next issue.)

Reports From the Field.

Ohio

September 2nd., I received from J. H. E. Thomas of Greenville, Texas \$127.50 from the Church and Bible-school and C. E. departments of Texas, for the Texas School. This has already been reported in the GOSPEL PLEA. Then September 16th., I received from the Treasurer, Mrs. Mayweathers, of Greenville. \$150. and this was from the C. W. B. M. of Texas for the Texas School, and previous to this, during the year, I had received \$16.95 from Texas for the Texas School fund, making a total of \$293.45 received by me, during year closing September 20th. on the Texas School Fund.

The colored brethren of Eastern and middle Tennessee are raising, each year, money to pay for their school property in Jonesboro, Tennessee, and on this during the year closing September 20th., 1911, they have raised and sent to me \$399.59, part of this toward the payment due one year ago and part on the payment due September 1911.

Many of the Churches and brethren responded splendidly to the general Educational Rally Day call of the past year and from the observance of this Day in the Churches I received, during the year closing September 20th., 1911, a total of \$533.87, and there is quite a large ten dollar list to be placed in the Dormitory for girl students now being built at the Southern Christian Institute. A little later on another call will be made for the Educational Day of this fall, and I know there will also be a hearty co-operation again this fall and winter.

Yours in the great Service,

C. C. Smith

Georgia

ANNUAL report of the middle Georgia District Co-operation meetings as they were held. Our first meeting was held in April, on Saturday before the Second Lord's Day, with the Hurst Grove Christian Church, near Lovett, Ga. This meeting was a good one, taking all things into consideration. What I mean it was not represented as fully as it ought to have been, but with all, the Lord crowned our work with success. Raised in this meeting \$15.61. Paid in this meeting \$10.00 to M. Yopp, State Evangelist. Our meeting on nomination of time and place for the next meeting was appointed to meet with the Church near Soperton, Georgia, on Saturday before the first Lord's Day in July. We met according to appointment. Our efforts were very successful. It was a good meeting for the first of its kind that had been

held in this part of Georgia, and we are satisfied that lasting good will be the result. Raised in this meeting the sum of \$18.83. We here saw the need of raising more funds for all purposes and we elected Eld. E. C. Turner as financial agent for the district. The next meeting was appointed to meet with the church at Bethesda near Oconee, Georgia, on Saturday before the fourth Lord's Day in August. In this meeting we made a successful start as we were finely represented, but our meeting was rained out and did not last any longer than Lord's Day night. We had three additions on that night and also one at Soperton at the July meeting. Raised at Bethesda \$40.22. \$18.00 of this money is largely due to the efforts of our financial agent, Eld. E. C. Turner. We paid out in this meeting \$7.50 to M. Yopp, State Evangelist. This completed our promise of \$17.50 to the State Board from this district. The Church at White Grove gave the Evangelist \$7.00 and the Church at Bethesda gave him \$5.00, thus making a total amount paid to him from this District \$29.50.

The entire amount raised in the three meetings was \$74. Total disbursement \$49.36, including \$26.00 paid on the church at Bethesda. This leaves a balance of \$25.25 in the treasury. For this we feel grateful to our Heavenly Father and pray that Success may be our motto in this grand work. We from this district return our heartfelt thanks to the great heads of the national C. W. B. M. for the generous aid granted to our State Evangelist, for we know that if all were heads there would be no feet and if all were feet there would be no heads; so therefore we know some must be heads and some must be feet.

E. C. Turner, Ch.

G. D. Hilson, Sec.

Report made out by W. H. Smith.

Texas

September 17th., was my last Sunday here with the Greenville Congregation, having accepted the call to the pastorate of the congregation at Taylor, Texas.

The morning was an ideal one. The congregation was responsive. Interest good and as your humble servant endeavored to lift up Christ, hearts became persuasive and opened the door for the admission of Him who gently knocks.

When the invitation hymn was sung "Just as I am without one plea." Two came forward and confessed Christ. The services of the day closed with 1

addition by baptism (Mrs. T. W. Pratt wife of Prof. T. W. Pratt) and three reclaimed. The officers and members of the New Hope Baptist Church kindly gave us the use of their baptistry for the occasion.

A recent letter from Mrs. Atwater, National President of the Christian Woman's Board of Missions came to me recently. As I am anxious that all of our readers should know of the interest these good white people take in our affairs I am having it published. The letter is as follows:—

J. H. Thomas,
Greenville, Texas.

Dear Bro. Thomas:

It was too bad that I failed to send the message in for the convention, but there were certainly compensations in other directions. I will try to do better another time.

We are encouraged to hear about the amount of money raised for the Texas School, also about your plans to push that cause forward.

It will be good, after such faithful efforts, to see the hopes of all of us realized. I believe then all our people will know that it was wise to wait until the money should be raised. I congratulate you on your re-election to the Corresponding Secretaryship. We appreciate your spirit of willingness to serve wherever the Master calls you.

Truly yours,

(Mrs.) Anna R. Atwater

Arkansas

GOSPEL PLEA:—This will inform the readers that our state convention of the Church of Christ in our grand old state is a thing of the past. It was, I think, the best we have ever held, from both an instructive and a financial standpoint. The most helpful things we received were from Prof. J. B. Lehman of the S. C. I. who was with us and formed quite an instructive feature of the meeting.

Together with the plans of our Evangelist and other ministers of the state we succeeded in arranging for our next year's work. It was the first time in the history of our work that we have been able to pay up our Evangelist and start in even or a head. And we also raised \$90 for the Liberian Christian Institute in pledges to be paid by December 11. May the Lord bless Sister Kenoly with strength and ability to hold together those boys and girls until assistance can be had.

Yours for the work of the Master,

M. M. DOSTICK.

ARGENTA

Africa

Denham Station, Liberia.

Prof. J. B. Lehman,

Dear Sir:—I received your letter dated July the 14th. I was truly glad to receive a letter from you. It was a great help to me, it gave me strength and courage for just about that time I was beginning to feel pretty weak. But after reading in the letter the part where you said "keep courage and do your work well remembering that God blesses only those who keep pure and labor earnestly," and a few days after hearing the reading of some letters written to Mrs. Kenoly touching on the same thing it gave me fresh courage. Now I can go at my work more willingly and with more sincerity. I hope the Board will not be long in sending us another leader for we truly miss our dear teacher Jacob Kenoly.

We have our Thursday prayer meetings, and Brother Hawkins lectures for us on Sundays. We still keep up our Sunday-school. I am the Superintendent of the school. But in the midst of all when we look around and see Jacob's seat vacant, it brings sadness.

I trust that the next time I'll be able to write you a fuller letter respecting my work and the stand that I have taken for Christ. I will close for this time. I ask an interest in your prayers.

I remain your Sister in Christ,

Rebecca H. Lewis.

LIBERIA

L. C. I. Denham Station
Mr. J. B. Lehman.

Edwards, Miss.

My Dear Brother Lehman:—

I received your good letter. It was indeed strength to my fainting heart, I could not think of leaving this beloved work to run around, not as long as God continued to afford me strength, and I pray for more strength daily, to carry on this work, while I am waiting to receive good and encouraging letters from the Board. I am made strong when I read that a prayer was offered in our convention by Christian brothers and sisters in behalf of our work and for us.

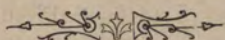
Brother, I and the assistant teacher are laboring to do our best in teaching the students. They are all made very glad when they hear the hand bell ring for school. I have resolved to spend my life some where in Africa in behalf of Christ's kingdom on earth. Oh! if you could realize the great ignorance that my heathen brethren are groping in, I dare say it would melt the heart of some thousands or more to pray for this work. I just feel that God

(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. E. Harlan, Missionary Training School, Indianapolis, Indiana, Send in the money at the close of each quarter

Adaline E. Hunt, Editor.



Program for November

TOPIC: The Home Base of Missions, Its Importance; (a) For the Development of the Individual Christian; (b) For the Development of the Church; (c) For the Development of the Mission Field. Learning How to Give, Where to Give, What to Give, When to Give. Discuss and Make Definite Plans for C. W. B. M. Day.

TOPIC for special prayer: For teachers and helpers who go to Africa to take Jacob Keroly's place.

Hymn.

Bible Lesson: II Cor. 8: 1-12.

Prayer-

Business Period: Call for report of Committee on C. W. B. M. Day observance. Have a report of the October Campaign. During the business period discuss the article, "New Life."

Roll-Call: Respond to roll-call by referring to Bible incidents of giving.

Offering:

Because the Master is not here, with his own hand today,

To feed the hungry multitudes who throng life's busy way,

He gives the task to you and me; he bids us hear their cry;

He says that if we turn from them we also pass him by.

Our eyes are blind: we only see an outcast at our door;

Yet said he not himself that they who feed and clothe his poor

Give unto him? Then day by day for such a royal Guest

Shall we not bring with willing hands our choicest and our best?

—EDITH HICKMAN DIVALL.

SPECIAL HELPS FOR THE MEETING.

"Give Large Amounts," price 1 cent; "Blessed Givers," price 1 cent; "When Little Grandma Sang," price 1 cent. Ask some one to tell the story of this last named leaflet. The others will be helpful in preparing talks and papers.

It is suggested that there be two minute talks on the subjects "How to Give," "Where to Give," "What to Give," "When to Give."

The influence of Missions on the Individual Worker

One has said, "Of all the agencies by which the soul is transformed into the image of the divine Lord and built up into a brave, strong womanly character, none is more efficient than personal labor for the Christianization of others." A great astronomer prayed, "O God, I thank Thee that I am permitted to think Thy thoughts after Thee." We might well breathe this prayer as we consider this subject. God's plan though the ages was that in the fulness of time, knowledge of the Gospel should be proclaimed by men and women. Why? May we not say because of the influence of missions on the individual worker. Our Father knew that man endowed with the power of choice would need a great object, both to aid him in choosing the right, and to enlist his best efforts. He knew that this service in behalf of others would result in the degree in which man enters into it, in developing the Christ spirit, without which we are none of His.

One says, "The ideal and spirit of Jesus are pre-eminently the missionary ideal and spirit. To believe we are living this life for a purpose to which He calls; to make His will the highest law of life; to deny self and live to serve others; to behold the radiant vision of world wide allegiance to God, and to devote ourselves to the accomplishment of God's desire for the salvation of all men—this is the missionary spirit, for it is the Christ spirit. To the cultivation of this spirit the Christian Woman's Board of Missions stands pledged." What a power for the accomplishment of God's purpose our womanhood would be if every one could be enlisted in the ranks of the Christian Woman's Board of Missions. If one has given little or no thought to missions, indifference is the natural result, but it is not true that to become interested in any right undertaking you have only to become actively engaged in it? Merely becoming a member of a Missionary Society, keeping up one's dues and occasionally being present at the meeting will influence the individual but little. You must desire to be filled with His spirit, to be willing to sacrifice social engagements for the monthly meet

ing, and as you grow in knowledge of the work, you will grow in interest. Learn by reading the *MISSIONARY TIDINGS* and your State Christian Woman's Board of Missions paper. Find out what our own woman's missionary work is. Study the location of our missionaries and the details of their work, taking every opportunity to meet and listen to them when they are near you. By this time you will desire to know of missionary work in general and will be surprised at the rising tide of missionary interest and zeal that now bears you onward. We can point to many an earnest worker who not many years ago had to be urged to join the Missionary Society—now, through the development of her service for others has become a leader among us.

Read missionary books, it will be time well spent. They broaden mind and heart, and not only increase our interest in missions, but prove a blessing to us in helping us forget our own petty cares and troubles, which are as mist compared with the storms that surge round many a noble missionary's life and work.

Thus in the sincere attempt to fit ourselves for a life of service for others from the home to the uttermost parts of the earth, we grow day by day into His likeness and, despite our weaknesses and failures, God can not only use us to the end that His way may be known upon earth, His saving health among all nations, but by the sunshine of His love and presence will cause to grow the longed for fruits of the Spirit—love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance.

Mrs. S. H. Bartlett.

Africa

Continued from page 5.

must have spared Jacob to prepare some one here to be left here to hold these things for him, and then took him to rest.

I once was bold in saying I seldom shed tears, but now if my tears for Jacob had been measured I know I would not have thought them anything but water from a stream. I consider what David said, in 2 Samuel, 12 chapter and the 23rd verse, "I can not bring him back again, I shall go to him but he shall not come or return to me."

I will do my best in holding things together as near as I possibly can. I know it will be hard for me to do without your prayers for during this short period I have had to send off one bad sheep that was found in the flock, for fear of losing all of them. This was not any of the heathen children. It was an Americo-Liberian girl. I was afraid of losing my native children for children are apt to think that

those who wear clothes and speak English are always right and they would naturally pattern after them. I know James Rundles will not disappoint our expectations in the least for he never did. I am made proud when I know that two of Jacob's first day school pupils and the first two names on his roll are trying to hold his training and work. James can tell you how I strove to keep up while trying to get a little of pure light of the gospel. I am proud of the days when I was walking through the sun and rain. I know much about Jacob Kenoly's toils, trials and great tribulations while in this country; but now pain and care are felt no more by him. Now I must endure mine just as he did his like a good soldier that I might lay down my cross for a crown. Cease not to pray for us and some special prayer for me.

During school this morning I asked the students did any of them have anything to be glad of. One of them said, "Because I have an opportunity to go to school," and all said the same. I said, "Yes, that is good but rather that you have an other opportunity to be spared while many had passed away during the night, and were deprived of the privilege they had."

I am your sister in Christ,
Ruth E. Kenoly,

Liberia.

Our Wrong-doing

Out of the depths I cry to Thee;
Lord God, O hear my wailing;
Thy gracious ear incline to me,
And make my prayer availing.
On my misdeeds in mercy look;
O deign to blot them from Thy book,
Or who can stand before Thee?
Thy sovereign grace and boundless love
Make Thee, O Lord, forgiving;
My purest thoughts and deeds but prove
Sin in my heart is living:
None guiltless in Thy sight appear;
All who approach Thy throne must fear,
And humbly trust Thy mercy.
Where'er the greatest sins abound,
By grace they are exceeded;
Thy helping hand is always found,
With aid, where aid is needed;
Thy hand, the only hand to save,
Will rescue Isreal from the grave,
And pardon his transgression.

Selected.

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor

Lesson for October 15

Edited From Standard Bible Lesson.

Lesson 3

THE RETURN FROM THE CAPTIVITY.

Ez:1:1-11; 2:64-70.

GOLDEN TEXT.—"He retaineth not his anger for ever, because he delighteth in loving kindness."

—Mic. 7:18.

TIME.—B. C. 536 **PLACE.**—Babylon. **PERSONS**—Cyrus, Sheshbazzar. **PERIOD.**—Servitude. **EPOCH IN THE PERIOD OF SERVITUDE.**—Chaldean rule.

INTRODUCTION.

On leaving the city of Babylon, the caravan of returning exiles had to journey about seven hundred miles up the Euphrates in a north westerly direction, then, turning south at an acute angle, they journeyed five hundred miles more to Jerusalem. As the speed of such caravans was regulated by the walk of a camel, which is about three miles per hour, and as all beasts in such a caravan were fed by grazing along the way, the journey was long and tedious.

EXPLANATORY.

1. **NOW IN THE FIRST YEAR OF CYRUS KING OF PERSIA.**—That is his first year as sole king at Babylon. He was king, twenty years before this, of Elam, and gradually extended his empire over the Persians and Medes, Babylonians and Chaldeans. For two years after the capture of Babylon, Darius was king of Babylon under Cyrus. Now Cyrus reigned at Babylon, and this was his first year of direct sovereignty over the Jews.

2. **GOD OF HEAVEN.**—This seems to have been a usual title of the Supreme Being among the Persians.

HOUSE IN JERUSALEM.—See Isa. 44:28; 45:1-4.

3. **WHOSOEVER THERE IS AMONG YOU . . . LET HIM GO UP TO JERUSALEM.**—The return was to be matter of choice, which was indeed for the best. A suggestive thought in this for us is that no one is compelled to go to the house of God. Our return to him is to be a matter of choice. To the exiles who prayed daily, with faces toward Jerusalem, longing to go back home, the words of this verse came as a splendid gospel. The sad side of the picture is the fact that many choose to remain in exile, like those to-day who hear the gospel of forgiveness, and choose to remain in sin.

4. **WHOSOEVER IS LEFT.**—Whosoever has survived the dangers and strains of the exile. **LET THE MEN OF HIS PLACE HELP HIM.**—This phrase is, liter-

ally, "Let the men of his place give him a lift." The appeal was to the heathen as well as to the Jews. At that time there was no great hostility between the followers of different beliefs. It was time now for the heathen to help the Jews; the Jews had helped them.

5. **THEN ROSE UP THE HEADS.**—Hereditary chieftains. Venerable men, heads of families, some of whom had seen the first temple.

6. **STRENGTHENED THEIR HANDS.**—Their heathen neighbors and friends helped them by contributing liberally. The rest of the verse names the offering given individually to the returning Jews, besides the offerings made for the temple.

7. **ALSO CYRUS THE KING BROUGHT FORTH THE VESSELS OF THE HOUSE OF JEHOVAH.**—It was the custom of the Oriental conquerors to carry off the sacred vessels from the temples of the conquered nations. This was partly done in reverence for, partly in contempt of the gods of, those nations.

8 **BY THE HAND OF MITHREDATH, THE TREASURER.**—Mithredath, more commonly known as Mithdates, was a Persian name, meaning "devoted to Mithra," the sun god. **SHESHBAZZAR** (fire-worshipper).—This is probably the Persian name for Zerubbabel.

11. **ALL THE VESSELS . . . WERE FIVE THOUSAND AND FOUR HUNDRED.**—If you will count up the number mentioned in verses 9 and 10, you will find the sum to be 2,499. It is probable that only the larger and more costly vessels were numbered in detail, and that the 5,400 included a great number of the smaller and less costly ones. So they are reckoned by Josephus (Ant. Jud. 2:1).

TRUTH NUGGETS

"In wisdom, virtue and magnanimity Cyrus seems to have surpassed all kings."

"It sometimes seems to me that we look upon life as one might look upon a chessboard in which the people played the games themselves. Now it is a knight, now it is a castle, now it is a pawn, now it is a bishop, now it is a king that moves; and why the move back and forth, and what the end of it all will be, we are puzzled to determine. But these great historians of the past saw God's hand on the chessmen, saw him moving them, and knew that at the end white would checkmate black and sweep the black off from the conquered board."

"The captivity served a missionary scheme to spread the knowledge of God all over the world."

"Experience is a good teacher; but her price is so high."

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVI. Edwards, Mississippi, Saturday

October 14,

No 38

HELPFUL TO ALL



"And Jesus was in the hinder part of the ship asleep."

When Jesus was in his earth life, he and his disciples were crossing the sea of Galilee one night. Jesus took him a pillow and went to the hinder part of the boat and lay down and slept. Suddenly a wind squall came up and they were about to perish when one of the disciples came to him and awoke him saying, "Master, carest thou not that we perish?" The Master heard this call of distress, and he arose and rebuked the wind, and said unto the sea, "Peace, be still. And the wind ceased, and there was a great calm."

No doubt when they started the disciples thought they could manage the boat and the sea and they would have resented his trying to aid them. They were confident they could do all that in their own way.

We see a parallel to this action of the disciples in the formation and administration of our republic. In a certain indefinite way we tried to form a Christian republic, but we determined that we would manage the boat our way. Our jealousy of the Catholics made us afraid of all Bible teaching in our public schools and as a consequence all moral teaching was neglected. No appeal was made to the conscience of the children except as it could be done in the teaching of English literature.

The result is, we have a generation of moral and religious pygmies. Early in the life of the nation the southern section of the country proceeded to establish a sort of feudalism based on African slavery; but it was not long till ugly abuses began to show themselves and especially was this true when the business side of it passed into the hands of the traders. Suddenly the storm came on and in the fearful Civil War the boat was nearly filled with waves. When they could do no more, they awoke Jesus and the sea was calm. The teaching of the Missionary school was now relied upon and it is producing a generation of Negro men and women whose conscience has been appealed to and who will be capable of standing in the forefront of all our great reform work. They will stand by the Christian white people in every great forward movement they will want to make.

But occasionally a politician arises who asserts that he is able to manage the boat his way and that Jesus can go to the hinder part of the boat and go to sleep; and the innocent people follow him. But the work of teaching goes right on. The rudder and the helm are held by Christian men of the North and South and Jesus has not gone asleep and we do not believe he will be permitted to do so.

But while the Christian people have tried to do their duty for the Negro who was suddenly thrust on them by emancipation, they are still trying to manage the boat for their own children. No systematic effort has been made to give the white children of either the North or the South moral and religious training. The result is, we have a generation of moral and religious pygmies managing our business enterprises and our reform work. That the waves are beginning to beat over into the boat is manifest when we read of the insurance scandals and the political scandals and all the other grafts and scandals. If a Paul had led the laboring men in their labor organizations, their conscience would have been appealed to and there would have been a teaching of all the people as to the rights of the common people; but a McNamara led them and he suggested dynamite. Literally hundreds of new structures were dynamited and many men were assassinated, and that kind of work is going on yet. Outwardly the McNamaras will be defended on the theory that they are not guilty, but inwardly the labor organizations will defend them on the theory that they were justifiable in doing what they did. We believe the laboring men have a just grievance and we believe their rights must be given ere we can make any material progress, but lasting good can come only by teaching the children the rights of man as taught in the word of God. With the McNamaras in the boat, the waves are not only beating over the sides but they are also rocking the boat. It is about time for some one to go and awake Jesus. He alone can still the tempest. Our only hope is to teach the children for the next generation. The American Christian Missionary Society has just put out a chart in which there are six out of ten squares black. The black represents the population that is non-christian. Nearly all the foreigners who come in are practically non-christian. The labor union is

Continued on page 7.

THE GOSPEL PLEA

A RELIGIOUS NEWS PAPER

Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE

Published in the interest of the cause of
Primitive Christianity and the general interest
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.

Notes from Our School.

Nine new girls came to the Institute last week. All of them became members of the Young Women's Christian Association on the first Sunday after their arrival. We can still say, "Every girl at the S. C. I. is a member of the Y. W. C. A." Miss Gardiner also joined the Association.

The window caps are being placed on the first story above the basement of the new Smith Hall. If nothing would interfere with the progress now being made on the building, it would probably be under roof early in new the year. None enjoy its progress more than the girls whose home it is to be.

Three new members were received into the Institute Church last Sunday,—one by letter and two by statement.

Frank Coleman who completed the Normal Course in 1910, is again in school.

OUR COMMON LIFE.

ELMER HUFFERD.

Our common life! We grow so weary of it,
And wonder why it need be so.

Why is there so little beauty in it,

As o'er the rugged way we go?

Can not the tones be more harmonious?

Can not the view less rugged be and high?

Has God left us amidst the jarring discord,

While others tread life's path without a sigh?

Perhaps we are too close to see its beauty,

And walk in fear lest all should failure be.

Perhaps too loud has been the call of duty

To hear the Master say, "Come unto me."

We look upon the distant snow-capped mountains,

And wish our life were grand as they,

But, as we near and climb their sunlit summit,

They, too, are built of stones and clay.

We hear the chime of sweet bells in the distance,

And wonder whence such music on the ear;
But, as we near and walk the dim cathedral,

Our rapt delight is changed to fear.

What reck it if our life be common?

Still there is work that we can do.

They who behold us laboring in the distance

May gather strength for their own task in view.

Our Master's life held much with us in common,
And led the path of duty to the tomb,

But when his cross was lifted on the hilltop,

Our lives were freed from all their gloom.

The stone was sealed against his helpless body,

While all was dark as night, and cold;

But from that tomb there came the hope of glory,

That leads the way to streets of shining gold.

PLUCK.

Pluck is a plain word, but it includes the power to find out what you are good for, and the persistence to get the thing you want.

A young aristocrat wrote recently: "All my belongings I mark with two P's. I glory in being 'Poor and Proud.'"

A young democrat, reading these words, said: "I choose two P's also, though I haven't many things to mark. They stand in my mind for Pure and Plucky, the two things that seem to me essentials of a noble life." And when asked for a definition of pluck, he said, "The inability to know when I am beaten; the courage to try to do anything that's fair to other men."

"Pure and Plucky." Accepting our young friend's definition and beginning our business life with his motto, we should soon find there is no such thing as "settling down to business." Settling down-changes, as soon as we are fairly at it, into the most tremendous and vital stirring up—though why things should stir up and settle down instead of simply stirring and settling without any ups and downs at all is a conundrum we leave our young friends to guess.

Why we should say, Tom or Dick or Billy has "settled down to business," when they are one and all simply unsettled and aroused, shows that old folks who stay at home and talk about it have little idea of what business is to the man who has just begun to live in it and to feel its absorption.

—SELECTED

Life and History of William O'Neal

or

The Man who Sold his wife.

(Continued from last issue.)

At this moment a woman jumped out from the back of the wagon, and at the same time a copper-colored young woman made her appearance at the end of the vehicle. She had thrown over her a bright colored shawl, but in other respects she was thinly clad. With her hand she held the shawl around her neck, and leaning against the bow of the wagon, she remained in this position some time, her head turned back and inclined toward her shoulder in the attitude of a dove, her profile in shadow, but the light on her eyelashes speaking loving, tender words to somebody in the interior of the wagon. The woman then descended, after having received in her arms a beautiful infant in a short skirt and stronger looking than many nursing children generally are. She walked with a quick step towards the gate, accompanied by the other woman, who from time to time caressed the child. As they neared the group Mr. Scott said: "Well, Mr. Gray, I'm glad you have come." "And I am sure that I'm glad to see you," returned Mr. Gray. "I have brought you five excellent hands, three men and two women, four field-hands and one house-servant. This one with the child is Laura, the house-maid, a likely young woman, who will fill your order in every particular.

Here the conversation was interrupted by the ringing of the supper bell, and Mr. Scott gave orders to his overseer to take the four field-hands down to the quarters, and Laura with her child William, to a cabin near the house.

Meanwhile Mr. Scott, followed by Mr. Gray, entered the dwelling.

It was a small house, built in a manner common to southern homes, a wide gallery extending around every side, into which each outer door opened. It was situated about five miles south from Cheneyville, standing a little back from the road, with a garden behind it. The interior was plainly but suitably furnished.

Twenty-five feet back of the dwelling was a tiny bit of a house, built of logs, and having two rooms. This was to be the home of Laura and her son William, and for the present we will leave them to enjoy their much needed rest.

Years succeeded each other; time passes almost imperceptibly when there is little to mark its progress.

Thus eight years have passed since the reader was first introduced to William O'Neal.

Time changes all things, and withal a change has come to Laura and William.

1843 marks a new era in their lives.

Alec Gray, our old acquaintance from Mississippi, is again in Louisiana, but on a different mission from that which brought him here in 1828.

Then, as the reader will remember, it was to deliver a number of slaves, for which Mr. Gray had contracted with Mr. Scott at so much a head per annum; now it is to turn this same slave property into available cash.

Passing strange does it seem to our latter-day ears, this traffic in human beings, having the same souls and sensibilities as ourselves; but reflect, this was in the early dawn of the present century, when such was the custom sanctioned by law and common usage.

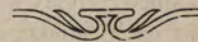
So, then, Mr. Gray seeks a buyer for his goods and chattels, otherwise slaves, and finds one by the name of Alonzo Roberts, living in the historic town of Cheneyville, who now holds a bill of sale for William O'Neal and his mother.

Life had passed with William thus far much as it passes with all children, bringing in its train joys and sorrows; but now he has passed from childhood to boyhood, and stands before us a well-developed, bright quadron, with a frame admirably calculated to resist fatigue, and an intellect potent with future events.

His boat is launched upon the voyage of life under the domination of his new master, who is to play an important part in his life history.

Touching Mr. Roberts' character I have collected but few particulars; but let me endeavor to bring before the mind's eye of my readers the outward semblance of this man.

He is well-built, able-bodied, and stands about five feet ten inches in height, weight about 150 pounds, with pleasant countenance, brown hair and eyes. Such was the appearance of Alonzo Roberts at the time of which we write.



CHAPTER II.

CHENEYVILLE—THE ROBERTS FAMILY—CHILDREN GOING TO SCHOOL—WILLIAM'S QUICK PERCEPTION—HIS LITTLE PONY,

DOUBTLESS by this time the reader has a curiosity to know something of our hero's surroundings.

(To be continued.)

Reports From the Field.

Arkansas

To the readers of the PLEA: I desire to say a few words relative to our Sunday schools throughout the state.

The Sunday School or Bible School is a necessity in every church. The future success of the Church of Christ in Arkansas almost or wholly depends upon the younger generation that is now being brought up. If we wish to make thorough christian boys and girls of our children filled with the spirit of christian work, we can not and must not hope to bring or rear them up independent of the Bible School work.

No man or woman is really worthy to be called a father or a mother of children who lives within two or three miles of the church to which he belongs and then fails to keep his children in Sunday school. So let each parent be aroused to the sense of his duty along this line and bring his children up as near as possible in the fear and admonition of the Lord.

One chief reason why our boys and girls do not attend Sunday school, is because they cannot read very well. This, dear parents, ought not be. Allow me to say to the parents of such children that rural schools, public schools and church schools are too numerous and the expenses incurred in sending to such schools are far too small for any parent to rear up children without at least, sending them to school to learn to read, write, and cipher well.

More educated children, more educated ministers and church workers is the great need of our Sunday-schools and churches. Sunday-school superintendents and teachers take notice. The co-operation of each Sunday-school in the state is just what we need and must have if we wish to do effectual work.

Since the majority of our Sunday-schools desire to have a separate evangelist to do this phase of our work; and since Sunday-school is a necessity in each church, let each Sunday-school in the state send a delegate to the next convention for the express purpose of laying out plans by which we will be able to do greater work in the future.

Five cents per month is what the convention suggests that each superintendent collect from each member of his school. Five cents per month from each member of our Sunday-school will not give our present evangelist, M. M. Bostick anything like a support, and yet he is willing to do this work at such a sacrifice. Why should any brother or sister act so indifferently as to say I will not help support him.

If a measure passes by a majority of votes cast in our conventions, it is legitimate and right nine cases out of every ten for each individual on the negative to give it his support. So let each one give us his financial and moral support in this christian work. We feel that we need the assistance of every individual in this great work.

I am insisting on each member of my Sunday-school paying his five cents each month until the next convention. If any one gets behind call his attention constantly to this matter.

Let other superintendents and teachers write and tell us what they have done and are expecting to do this year. I like to hear of the work being done by other schools. It stimulates me to do more and better in the future. This is one great good of our conventions to delegates. If there is any individual in the church that can not be stimulated by the good work some brother or sister is doing or has done, he or she as the case may be is spiritually dead and is in need of special training along the line of christian work.

Allow me to say to each brother and sister in the state as follows: Teachers and preachers by precept only are teachers and preachers of the past; but teachers and preachers by precept and example are teachers and preachers of the present and future. Therefore, it behooves every individual in this enlightened age who claims leadership in any profession to live by this teaching. If he can't do this, he is not worthy to be called a leader in any profession and should not be recognized in any of our conventions as a worthy recipient to serve on program. When ever an individual community gives him the great honor of being a thorough christian gentleman or woman this man or woman is prepared to spread charity abroad, otherwise he is not.

Why should a person attempt to be a leader when he knows he is not living right. So in sending delegates to our conventions, please send reputable characters; men and women, boys and girls who have some convictions and are able to defend measures as they see and understand them.

In the future, let us all strive to put on the wedding garment as we go daily trudging through life, and when the hour comes for us to go into the marriage, we shall not be driven into outer darkness where there is weeping and gnashing of teeth.

Kerr

C. Martin.

Dear Editor and readers of the PLEA: Our State convention is a thing of the past, but it makes me rejoice to think of that great meeting, especially

of the many good papers and lectures in the C. W. B. M. department. We realize now more fully than ever the great work being done by them.

While our convention was not as largely attended as we should liked to have had it, yet we had a great meeting. We do not call it great because of the number, but because of the many good things we learned through Bro. Lehman's Bible Lessons and sermons. They were so instructive. It also does me good to report that our financial condition is better than I have ever known it to be since I've been in the state.

Brethren of the State of Arkansas, let us not be discouraged because we can not enlist all of our brethren in the great work of evangelizing Arkansas. We feel like Gideon of old that if we had the co-operation of all the brethren we would be better able to accomplish the work that is before us, but, like Gideon, we, with the help of God, can do the work if we are fully devoted to Him and His will. We hope for better things this year than have been done in the past with our worthy President, M. M. Bostick and our worthy Evangelist, R. T. Matlock and their co-laborers.

Our Sunday-school convention also was a success. P. Worlds was President, but, as he was sick, Bro. C. Martin filled his place and presided well. The first session alone was grand. The S. S. Evangelist did well and we want to help him do better this year. Brethren, let us wake up along all lines of Christian work now during the Fall season. Let us remember our few struggling Christians at England who are trying to shelter themselves and are planning a rally on the fourth Sunday in October. We solicit aid from all the brethren and friends.

Bro. M. F. Mitchell gave us a strong sermon at that place last month. He was very active and helpful in our convention. He is a strong young man and is preparing himself for a great work. He is in the Louisville Bible School.

I am your Servant for Christ's sake,

GEORGE W. IVY.

Mississippi.

Dear Editor of the GOSPEL PLEA: We Christians here in Jackson are still struggling along with our work. We hold our regular services. I have not been as faithful as I should have been, but I will say like the Prodigal Son, "I will arise and go to my father." Rev. Calvert has been very busy this year but he has come in now and we think we will hold our revival. I was out at our young church at Pearson, Miss. and what a time we did have! We had two excellent sermons by

Rev. Runles a Baptist preacher. He spoke from Matt. 18:11, and the pastor spoke a few words in conclusion. There is a splendid outlook for a Christian Church. It is thickly settled and they like the preacher; so all they need is a little help. Rev. H. G. Smith has promised the pastor two or three times that he would go over there, but some thing has prevented him each time. They are still looking for him, however, and for any others who will say like Isaiah, "Here am I, send me." H. Y. Smith is pastor, and let us help him out. We see already that the Baptists and others are going in with him so let us join them in the good work, too. We raised \$3.

Yours in Christ,

W. M. Guice.

KEEP AT THE WELL EYE

Nine persons out of every ten, with a cinder or any other foreign substance in the eye, will instantly begin to rub it with one hand while hunting for a handkerchief with the other. This is all wrong. The right way is not to rub the eye with the cinder in it, but to rub the other as vigorously as you like.

A few months ago I was riding on the engine of a fast express, says a traveler. The engineer threw open the front window of the cab, and I caught a cinder in my eye which gave me intense pain. I began to rub the eye desperately, when the engineer called to me: "Let that eye alone and rub the other one."

Thinking he was chaffing me, I only rubbed the harder.

"I know the doctors think they know it all; but they don't, and if you will let that eye alone and work on the other one, you will soon have the cinder out," shouted the engineer.

I did as he directed, and soon felt the cinder down near the inner canthus, and made ready to take it out.

"Let it alone and keep at the well eye," again shouted the engineer.

I did so for a minute longer, and then, looking into a small glass the engineer handed me, I saw the offender on my cheek. I have tried it many times since, always with success. —SELECTED

The world is a great battle-field in which every soldier is expected to play well his part.

"Let us then be up and doing

With a heart for any fate.

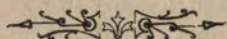
Still achieving, still pursuing;

Learn to labor and to wait."

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 in the money at the close of each quarter.

Adaline E. Hunt, Editor.



Mississippi

Dear Editor:

One of the best meetings held among the colored women of the Christian Church of this state has just closed. The meeting opened as usual with a small band of earnest workers but was well attended all through the session by members of the Baptist and Methodist churches.

President Lehman was with the meeting both days and rendered valuable service.

Those from a distance who played an important part on the program were Mrs. Mattie Frost of Edwards, Mrs. Celeste Howard, S. C. I. and Mrs. A. E. West, Mound Bayou.

The financial report of the auxiliaries showed that very good work had been done among some of the auxiliaries during the past three months.

Edwards aux. reported	\$7.75
Port Gibson aux.	5.25
Mound Bayou aux.	5.20
Mt. Beulah aux.	5.00
Forest Grove aux.	2.00
Union Hill aux.	1.50
Martin aux.	1.00
Mrs. Phebe Netter, Providence	.50
Mission Sisters	
Mrs. Clara Riley, District No. 1.	1.00
Mrs. Edna Trivillion, District No. 2.	2.00
Mrs. A. E. West, Mound Bayou District	10.00
Public collections	11.87
Total amount	53.07

Committee on finance: Mrs. Mattie Frost, Mrs. A. E. West.

Committee on nomination, nominated the following officers: Pres. Mrs. Sarah Blackburn, Vice Pres. Mrs. K. R. Brown, Rec. Secretary Mrs. Cora Green, Treasurer Mrs. Julia Flowers, Cor. Secretary Roxie C. Sneed, State organizer Mrs. Hattie J. Griffin, State Evangelist Eld. K. R. Brown. Mission Sisters Mrs. Clara Riley, District No. 1. Mrs. Edna Trivillion, District No. 2. Mrs. A. E. West, Mound Bayou District.

Committee

Mrs. Riley
Mrs. Green
Mrs. Trivillion

Report of committee on future work.

As many of the auxiliaries do not hold regular monthly meetings we recommend that each president be urged to hold regular monthly meetings as it is through these meetings a careful study can be made of the C. W. B. M. literature and much information gained along the line of the need and work in the different fields.

We recommend that the auxiliaries be advised to use the Secretary and Treasurer books as a record of the work can best be kept by the use of those books. They may be procured from Mrs. M. E. Harlan Indianapolis, Indiana, at .25 cents each.

We recommend that the state secretary and state organizer keep an accurate account of all money raised both national and state funds and make quarterly reports through the columns of the GOSPEL PLEA.

Whereas the workers' conference is held each year in the state of Mississippi and as the success of the woman's meeting depends upon the attendance of the women and financial report of the auxiliaries we recommend that two or three out of each auxiliary in this state be urged to attend these annual meetings.

Mrs. H. J. Griffin
Mrs. M. J. Brown
Mrs. M. Nailer
Mrs. Celeste Howard
Roxie C. Sneed.

These reports were received and adopted.

Sunday evening's program was filled with many good things. Two very excellent addresses were delivered by Mrs. Celeste Howard, S. C. I. and Mrs. Cora Green, Port Gibson. After song and prayer by Rev. Wright, Prof. Lehman out of his soul spoke to a large audience on the subject "Greater works than these shall ye do." His words made much impression coming from one who has labored long and earnestly among our people.

After a very impressive memorial service conducted by the Christian ministers, Professors Blackburn and Green and Rev. Wright and Duniho made some very encouraging remarks.

We start out upon another year's work hoping to accomplish much in His name.

PORT GIBSON.

Roxie C. Sneed.

VIRGINIA

Dear Editor: You will please allow me space in the PLEA for a word concerning the Virginia Christian Orphanage, which opened its doors for the reception of children on Monday, September 25th.

The Va. C. O. is located at East Stuart, Va. at the foot of the famous Blue Ridge Mountains in Patrick County. The Danville and Western Railroad is in full view of the Orphanage.

This is one of the healthiest places in Virginia.

Though the weather was cloudy, the people from near by places came in droves to be present at the opening exercises. There were good things in abundance to eat. All present seemed to enjoy themselves.

The speakers were Elder R. L. Peters, President, Mr. and Mrs. S. R. Preston, Superintendent and Matron and Miss Chester Clark. Had those present not enjoyed the good things to eat and the fine addresses, they would have made up the difference by drinking the splendid water which is the purest that nature can yield.

The Va. C. O. is a home for motherless boys and girls of fifteen years and under. I know the Lord will ever be with the good people of Stuart, for they have given so willingly of their small means to the Va. C. O. Then too, the people all over the Piedmont District have aided in the good work. Sister Mary Ivy, of Chatham, Va. gave ten dollars toward a cow, and we have the cow now on the farm.

The Virginia Christian Orphanage consists of sixty acres of land well watered, a splendid orchard and plenty of wood.

For the first year the officers in charge are: President, Eld. R. L. Peters, Superintendent, S. R. Preston, Matron, Mrs. S. R. Preston, Instructor, Pauline Cole.

We shall tell the people more about this work from time to time in the PLEA.

Yours for success.

Stuart.

Pauline J. Cole.

HELPFUL TO ALL

(Continued from page one.)

their church. Really it looks to us that it is high time that we waken Jesus from the hinder part of the boat or we perish. Great waves are already splashing over the sides and in a little while the boat will fill. The labor unions have made the mistake of adopting the teaching of the anarchist in place of the teaching of Jesus. The gospel of the anarchist is the doleful philosophy of our barbarian ancestors. While the gospel of Jesus Christ is the hope of the world.

THE WORKER AND GOD.

When every act is consecrated, the farmer, the the mechanic, becomes a priest unto God, who makes his entire life an acceptable sacrifice. And religion is seen to consist, not in certain outward acts and observances, commonly called sacred, but in the purpose and motive of life, which may be carried alike into worship and work and play. True religion is thus seen to be, not here and there a little island of goodness and blessedness in the great sea of worldly experiences, but rather the salt which penetrates every drop of the ocean, is in every wave and ripple and fleck of foam; sweeping along with the great Gulf Stream, running with every tide, found in every bay and sound and inlet and arm of the sea, filling the length and breadth and height and depth of the whole and cleansing, saving it all. From the ocean's fullness you can not dip a single cup of water which is not permeated with its salt. And so there ought to be no hour or moment of life, no great wave of purpose or ripple of mirth, no deep or shallow experience of life, no undiscovered inlet of character, which the salt of a Christian aim and motive does not penetrate.

—SELECTED.

Faults are far more noted than virtues. The reader cons a book and gives the orthography no second thought if every word is correctly spelled; he expects perfection, and is not surprised to find it. But, if a word is incorrectly spelled, it casts a shadow over the entire volume, and the fact recurs to the mind every time the book is seen.

Practice the art of doing hard tasks as if they were easy, and the exercise will lighten them somewhat. Work done for God should be considered easy, and should be undertaken in a confident, light-hearted way. Stonewall Jackson used to say, "A soldier ought n't to grunt." Grunting is unsoldierlike, and groaning over heavy duties is unchristlike.

The flower perished last June, but its perfume, dripped upon the kerchief, scented the whole room in December. And yet men are apt to think that goodness is mortal and passes with the life that exhales it. Men see to it that the perfume of the sweetest flowers is kept against the day of snow and sterility; but God himself is the preserver of the fragrance of the souls in whom he delights.

ADMIRATION is often the paralysis of growth. When we are held in light esteem, we work and struggle that we may get recognition and be received as of some importance; but when we have attained to laudable notoriety, we are easily persuaded to rest from the arduous labors of growing.

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor

Lesson for October 22
 Edited From Standard Bible Lesson.
 Lesson 4

THE FOUNDATION OF THE SECOND TEMPLE LAID. EZ. 3: 1-4: 5.

GOLDEN TEXT.—“Enter into his gates with thanksgiving, and into his courts with praise.”

Psalm 104:4.

TIME.—B. C. 536-535. PLACE.—Jerusalem.
 PERSONS.—Zerubbabel, Joshua, etc. PERIOD OF OLD
 TESTAMENT HISTORY.—Servitude.

INTRODUCTION

In our last lesson we saw a large company of exiles leaving Babylon in great joy, with high hopes and starting on their long journey to their home land. The journey took about four months. The city of Jerusalem was found in ruins, with their sacred temple destroyed. The city and the vicinity was given over to the Jews, but they were surrounded by heathen and half-heathen neighbors. The first step was to build an altar, that the regular sacrifices might be offered. “We can easily understand that the returned exiles were kept busy building their houses, sowing their fields and bringing their little community into shape. However they did not forget the claims of religion. Soon after their return they set up the altar and laid the foundations of the temple. The temple was not as grand as Ezekiel’s nor as splendid as Solomon’s; when the foundations were laid, the old men, remembering the glory of the first house of Jehovah, wept in the midst of their rejoicing, seeing how much less was the outward glory of this second house. But Haggai told them afterwards that the glory of the latter house should be greater than that of the former and so it turned out.” The laying of the temple foundation was begun in May, B. C. 535. For fifteen years very little was done.

EXPLANATORY

8. THE HOUSE OF GOD AT JERUSALEM.—The site of the temple of Solomon. ZERUBBABEL.—The leader of the first band of Jews that returned from Babylon. Jeshua.—The high priest. APPOINTED THE LEVITES TO HAVE THE OVERSIGHT OF THE WORK OF THE HOUSE OF JEHOVAH.—The Levites had charge of the business end of the temple worship, while the priests directed the spiritual service; somewhat like in our day, the official board directs the business while the minister and the elders have the spe-

cial oversight of the spiritual growth of the members.

9. JOSHUA.—A Levite, not the priest mentioned in the preceding verse.

10. AND WHEN.—May, B. C. 535. BUILDERS LAID THE FOUNDATION.—The corner-stone, or the beginning of the walls. This was made an occasion of a great service, as the 106th, 107th, 116th, and the 136th. PRIESTS IN THEIR APPAREL.—The beautiful and costly robes used by the priests in their celebrations. WITH TRUMPETS.—Not for music, but, like our church bells, for summoning assemblies and joyful announcements. SONS OF ASAPH.—A band of singers named after a singer and leader in the time of David.

11. AND THEY SANG ONE TO ANOTHER.—One party singing, “The Lord is good,” and another responding, “For his lovingkindness endureth forever.” AND ALL THE PEOPLE SHOUTED.—For seventy years they had had no temple and now when they see the foundations laid, it is almost like a resurrection from the dead.

12. BUT.—The effect was not alike on all. There is an intense rivalry of emotions.

1. NOW WHEN THE ADVERSARIES.—“The Samaritans, and the foreign colonists from Babylonia, Persia and Elam.” The worst enemies Judah and Benjamin had were these that said they were Jews and were not.”

2. FOR WE SEEK YOUR GOD AS YE DO.—This was false, for though they sought the same God, they did not seek him only, nor seek him in the way he appointed, and therefore did not seek him as they did.

3. YE HAVE NOTHING TO DO WITH US IN BUILDING A HOUSE UNTO OUR GOD.—There are two views concerning the action of Zerubbabel and the other leaders in refusing help from these adversaries: First, it is considered by Geike and others to have been an act of narrowness, and made enemies where they should have made friends, and discouraged the people and delayed the building of the temple while with the proffered help they might have gone on with the rebuilding. Second, Rawlinson says it was “a heroic refusal to accept the material of a rich and powerful people at the risk of imperiling religious purity.”

4. THEN THE PEOPLE OF THE LAND WEAKENED THE HANDS.—“They weakened their hands by telling them it was vain to attempt it, calling them foolish builders, who began what they were not able to finish.”

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVI. Edwards, Mississippi, Saturday

October 21,

No 39

HELPFUL TO ALL



A Word to the Churches

In going about, it has occurred to me that the most important need of the churches is, in some instances, better qualified ministers of the word. A good shepherd trained in mind and pure in morals is the greatest necessity in every community. The people are more dependent on the influence of this good man than on any other thing. In fact they cannot be a good community without such an influence. That some communities are bad is not strange at all when we see the vile and impure man who goes in and out among them as the minister of the word. It is hard to see how the girls and boys just growing up can be anything but vile when moving in such an influence.

But we must not lay all the blame on the preacher. The remedy must come from the churches. Often they are not careful in whom they call and then they do not pay him enough so he can properly live. Often he makes debts that he can not possibly pay and then you blame him for being dishonorable in his business obligations. When a church can not pay much they should make it plain to the minister that he will have to live very economically if he undertakes the work. But a better way for the churches to do is to increase their contributions and then seek a better prepared man. They should pay him at least as much as he can get at teaching school. As it is now many of our young men are compelled to go to school teaching to make a living. In a way this is not bad, for most young men need the discipline that comes from the school ere they are worthy of becoming the shepherd of the people. Just because a young man has been away to school is no proof that he is prepared in mind and heart to become the moulder of the moral and religious life of the community. Often the old man with no preparation at all is preferable to the young man with a college degree whose heart is not right.

The reformation of the church life must come by growth rather than by discipline. If we should attempt to discipline every minister and church officer, we would disrupt the churches and accomplish nothing. It is a case when it is wiser to let the

tares grow than to trample the wheat in gathering them. But a few good men in every congregation can, if they are wise, bide their time. If a new preacher is to be chosen, they will take no chances in suggesting a questionable man. They will look them out a man worthy to come into their family to minister in sacred things. Of course there are many instances where the church ought to discipline their ministers for moral derelictions, but in many instances this can not be done with success. Sometimes it is even necessary for the state workers to silence a minister who is entirely unworthy of performing such service. Often they succeed in getting some church to employ them as pastor and then they insinuate themselves in to the state work, and if they can not rule it; they will do all they can to ruin it. In this case it is hard to deal with them.

But the real remedy is a slower but surer work. If in every community there are God fearing men and women who will look out all the best young men and women and try to get them off to school, the next generation will be in better shape to accomplish great good. Nearly all the progress the white people have made in the past two hundred years was due to this unselfish work of some God fearing men and women who looked out young men with better parts. Many a genius who would have remained in obscurity all his days, was found by a simple earnest soul. No better service can be rendered to any people than to help them to find their truly great ones. So often the people blindly follow demagogues who lead them into the wilderness to be slaughtered. The man who can discover their really good and great men for them does them and the world and invaluable service. In the cotton field of Arkansas and Mississippi are many boys and girls who have the native ability to move the world, if only some man finds them. Are not you my dear reader, one who ought to help to find these? Are you really anxious to do the world some good ere you pass out of it.

"Whenever you meet a great obstacle in your missionary work, the Angel of the Lord is standing just beyond. Never be afraid to go forth to the field trusting in God."

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

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 POST OFFICE AT EDWARDS, MISS.

Personals

—Hampton Griffin has taken charge of Warner Institute, Jonesboro, Tennessee. James E. Baker who had charge of that work during the past three years resigned and last Wednesday a telegram came giving a call to Bro. Griffin and he proceeded at once to answer the call. We presume he will be joined by his wife soon. All will wish them the best success in this new and important field of work.

Notes from Our School.

The closing exhibition of the Boys' Summer Literary Society occurred last Saturday evening. Each number was well prepared and well rendered. Gentry C. Robinson presided in a pleasing manner.

The clouds hang heavy over Mt. Beulah today, with every indication of rain soon. Supt. Young, of the Agriculture division, does not need rain for his hay.

Mt. Beulah is certainly a busy and interesting place. On every hand are opportunities for young men to earn their schooling. Some are writing that they are coming to work in a few weeks. Nine out of ten of these would accomplish more in the long run if they would come at once. It does not usually pay to wait because of the week's work yet to do at home. Would that these words would reach the eyes and ears of a hundred energetic young men. The S. C. I. would promise to take as many of them as it possibly could. Our work is growing to such an extent that we shall soon be compelled to secure more rooms for young men.

The Literary Department of our work began last Tuesday, with a good enrollment and splendid interest. The temperature was the highest the writer ever knew in the school room at the S. C. I. At this writing it is cool and pleasant. It is hoped that the extreme hot spell is broken.

A young man writes asking if he can come to work after Christmas. The only answer that can be given is that if we have a room for him in the Boys' Home he may come. Better come now, then no one can get ahead of you.

The Mt. Beulah Sunday School began its new year yesterday morning. There are ten classes with teachers as follows: No. 1, Miss Humphrey; No. 2, Miss Evans; No. 3, Miss Hunt; No. 4, Rosa V. Brown; No. 5, Miss Boggs; No. 6, Miss Anderson; No. 7, Frank Coleman; No. 8, Miss Shortridge; No. 9, Miss Gardiner; No. 10, Mr. Young; T. M. Burgess, Superintendent; J. B. Lehman, minister of the Institute Church.

A number of visitors have been seen upon the Institute Streets recently, among them, Miss Annie Brown, Mrs. Banks of Demopolis, Alabama, Mr. Howard of Bolton, Mr. Johnson of Jackson, Mr. and Mrs. Moore, Mr. and Mrs. Elmore.

S. C. I., October 9, 1911.

APPRECIATION.

W. M. GARD.

We can not live by bread alone;

Souls are hungering for the words ne'er expressed

Of tenderness and love in many a home:

Like children, we oft yearn to be caressed.

God shall one day say, "Well done,"

Can not we? Why must we keep

The expression of our appreciation alone

For those who rest in their last sweet sleep!

Keep not thy kisses for the dead, cold brow,

Nor touch of affection for hands that are still;

Hast thou an Alabaster Box, break it now;—

Encourage some one life's purpose to fulfill.

Who needs thy praise when beyond the goal,

And the crown is theirs, the struggle o'er?

What need that the lofty paeon roll,

When the feet are pressing the other shore?

Faithful work, this only helps the growing life

When in love we labor, serving noble art,

Life's horizon broadens, deepens with the strife

Freely then may nature glow within the heart;

Thus by consecration, is our nature wrought.

I want to give to others hope and faith,

I want to do all that the Master saith;

I want to live aright from day to day;

I'm sure I shall not pass again this way.

Reports From the Field.

Tennessee.

Dear Readers: The Lord's work is moving along. The writer conducted a ten days' meeting at Christian Chapel. Bro. H. Griffin was to assist in the meeting, but by some means he did not get the notice in due time. By chance Bro. B. C. Calvert was with us on Tuesday night, and preached for us until the meeting closed. Sunday morning Bro. Griffin came in and was with us during the day. He made a very strong appeal to the sinners and two came forward and joined.

Bro. Calvert presented the truth with power, the results were good, the people came out to hear for themselves, many were well pleased. A few found fault because the truth hurts the guilty. In fact the meeting was a good one. On Lord's day we baptized ten. One of the number was a very old lady, quite 75 years of age. The baptizing was done in the creek near the town. A large crowd witnessed the service. Sunday afternoon and night the services were well attended and seven others were added to the membership. There were three confessions Monday. At five o'clock we were again at the creek and carried out the divine commandment of baptism. You can see that the interest was high. Total number added to the membership, 24.

Several were anxious that the meeting continue a week longer but the writer had an engagement which prevented our continuing. Monday night the sisters gave an entertainment in honor of Bro. B. C. Calvert. The writer could not be present as he had to leave for Nashville, Tenn. to hold a two weeks' meeting for Dr. S. D. Cotterel at the Gay St. Christian Church. We are now in the city of Nashville, a large and beautiful city. A good audience attended the services last night. The first sermon was on the Bible. We hope to have a good revival.

Bro. Cotterel is not well. Bro. Preston Taylor was out with us last night. Bro. Taylor is the pastor of Lee Avenue Christian Church, also has a large Undertaker's establishment and Livery business. He will take us for a drive over the city. Pray for the success of the meeting.

Don't forget Educational Rally Day, November 26th.

God bless you.

Nashville.

K. R. Brown.

Mississippi.

Dear Editor of the GOSPEL PLEA:—

After this extremely long delay of writing I want to say a word through your most worthy paper. I want to be counted as one for anything that makes for peace and righteousness. It may appear to some that I have changed because I have not written to the PLEA in a long time. That is not true.

I want to confess to both Editor and readers of the GOSPEL PLEA that my hands have been full. As I have been preaching hard all summer, my time has been taken up in preparing sermons for each service. For one must be a student of the Bible if he would "rightly divide the word of truth." Truth is mixed up with error and the preacher must study in order to be able to show the difference. This I have striven to the best of my knowledge to do.

Since you heard from me last through the PLEA I have preached for Eld. K. R. Brown one week in Port Gibson, and added twenty-four. Ten of these were reclaimed; fourteen were by confession and baptism.

The writer did all the preaching except one sermon. Some thought that Port Gibson was stirred as never before. Both old and young came forward and accepted the Gospel. No preacher need fear so long as he preaches the Word. The Word is "quick and powerful." It has all the power the sinner needs in conversion. I can say with Paul, "I am not ashamed of the gospel of Jesus Christ, because it is the power of God unto salvation to every one that believeth."

The writer is now at home in Jackson conducting his revival. Eld. T. P. Porter is doing the preaching. I tell you Eld. Porter is indeed a Gospel preacher. He knows exactly how to tell the story of the cross. It would do your souls good to hear him defend the "faith once delivered to the saints." One can not hear him without having his spiritual strength renewed. Brother Porter will continue to preach for us until Friday night.

Up to this writing we have had one by confession. Odds have been greatly against us. The people in this part of Jackson will not come out to our services, and do all they can to discourage those who would come. However, we are trusting in the Lord, and believe He will give us the victory.

Fraternally yours,

B. C. Calvert.

Life and History of William O'Neal

or

The Man who Sold his wife,

(Continued from last issue.)

CHAPTER II.

CHENEYVILLE—THE ROBERTS FAMILY—CHILDREN GO-
ING TO SCHOOL—WILLIAM'S QUICK PERCEPTION—
HIS LITTLE PONY.

DOUBTLESS by this time the reader has a curiosity to know something of our hero's surroundings.

Cheneyville, which is now to be his permanent home, is a picturesque town, lying on the bank of the Bayou Boeuf. It is an old-fashioned southern town, with one-story houses, strung out for a half mile on either side of the bayou,

A bridge crosses the stream near the center of the town, and standing on this bridge in the early morning the bayou lies apparently motionless between green and level fields, its surface flecked here and there by a white ripple of foam.

The willows that grow on its banks are rustling in the early morning breeze; swallows are dipping and skimming about the old bridge, and ducks are paddling along its reedy banks, while cattle, sleek and mild-eyed, browse upon the sweet young grass.

Further on are vast stretches of cane and cotton fields, the former waving its long lance-like leaves like an army with banners, the latter covering the rich soil with the fleecy fibre of this "southern snow."

All the stir and motion of the new-born day are now upon us, and the quaint old-fashioned residences begin to take on a look of activity and bustle strangely at variance with the typical southern town.

Twice a week was the monotony broken by the arrival of the stage-coach, the only connecting link between the the village and the outer world, bringing the mail and perchance a few passengers.

The driver would draw up with a great flourish and parade before the old inn, a hostelry which was one of the land-marks of Cheneyville in those days, but which has long since been removed.

These stage-coaches were the principal means of travel between Cheneyville, Alexandria, Opelousas, Lafattle, and a score of other towns; but travel to the "city," as New Orleans is almost universally termed by native Louisianians, was mainly by Red river steamboats, involving several days to make the trip, which is now only six or eight hours.

Such was Cheneyville in 1835 when William entered his new home, which was situated in the center of the village.

It was a small house, half cottage, half villa, with a latticed gallery running the full length of the house, over which crept the tangled meshes of a white honey-suckle vine. The front door led into a diminutive hall, on either side of which were two small rooms—the dining-room on the left, the sitting-room on the right.

But two servants were kept, a cook and house-servant.

The mid-day meal was over, but the remnants of the dinner were visible on the red and blue checked table-cloth. A decanter of wine and a plate of biscuit occupied the center of the table.

Mr. Roberts and his son Lee still kept their seats on one side, while opposite were Mrs. Roberts and the daughter Mary, all engaged in that desultory conversation likely to follow a well-cooked and well-served dinner.

Mrs. Roberts was a delicate, fragile looking woman, with a small face and gentle voice; her eyes were mild and dark, a faint color flushed her face and her thin brown hair was braided back from her fair forehead. She looked what she was: a gentle, yielding, amiable woman, one who could never rise to any emergency.

They were talking of William and his mother.

Mrs. Roberts was just saying:

"Yes, Alonzo, Laura is all and more than Mr. Scott recommended her to be. She is bringing order out of chaos and the housework moves along smoothly under her guidance. She has a place for everything and everything is kept in its place."

"And," said Mr. Roberts, "that boy William is a perfect prodigy for his age. No professor of mathematics could be more exact than he is. My orders once given never have to be repeated, like a machine he continues his work until it is complete."

All this time Lee and Mary were listening with attentive ears and bright faces to the praise of little William, who had become a great favorite with them.

Soon the time came for the opening of the school season, and Monday, September the 3rd, finds Mary and Lee all excitement, eager to begin their first session at school.

This day marks an epoch in the life of every child, to be remembered through all after-life.

As Lee and Mary left the front gate morning after morning with their satchels well filled with books, and night after night they studied their lessons well, all this could not fail to pass unnoticed by the bright eye of William.

(To be continued.)

Jamaica.

DEAR EDITOR: It has been some weeks now that I have been planning to write a piece to your very helpful paper.

It is not from want of appreciation for my welcome guest, the "PLEA," that I have not written you ere this; but as on life's pathway we tread, there comes something new every day to the hard working man or woman.

So many weeks have passed, and such a number of friends have heard of my trip enroute to Jamaica, that I do not think it wise to give a full account of my journey home. But I know that there are some friends who are wondering what has become of me, therefore I shall say a few words on the subject.

I left the Southern Christian Institute at 8.50 P. M. on Sunday, July 16, and arrived in New York City at about 1:30 P. M. Tuesday, July 18. Here I very narrowly escaped robbery and possibly death. I was rescued by a friend sincere and true.

I left New York city on Friday, July 21, and arrived in the city of Kingston, Jamaica, at 6:30 P. M. Wednesday, July 26. Tired and sick from the journey, I took a rig to No. 70 Duke St., the headquarters of Jamaica Association of Christian Churches, where I expected to find Bro. J. E. Randall, pastor of that Church. I was very much surprised on arriving there. I did not find Bro. Randall alone, but I also found all the ministers of the J. A. C. C. and some friends from Chesterfield (my own home,) awaiting my arrival. They were told that possibly, I would arrive about that time and owing to the fact that it was the time fixed for the convention of the Christian Churches of this island, many friends were expecting to see me.

They had about lost all hope. It was not till the last session of the convention that I walked in. I was then introduced to the convention and spoke a few words.

I have taken charge, with Bro. Purdy, of the King's Gate and Torrington churches. Affected by the heat and dust of the city, I at one time thought I could not remain here very long. Just then I remembered the beautiful lesson I learned at the S. C. I. entitled "Stick to It." I then resolved with God's help to stick to it.

Ever since I made that resolution, I find much more pleasure in doing the work. I do not want my readers to think that I am travelling on "flowery beds of ease." Oh no, but there is so much that gives pleasure to me, that it would be ungrateful to look on the darker side of the picture.

The congregations are growing very nicely. Many of the young people of Torrington have be-

come interested in the work and are doing fine. We expect numerical addition soon. Jehovah has been with us and the spiritual condition is better now than it was some months ago. We are thinking of organizing a Y. W. C. A. here in the near future. Miss McHardy has consented to do all she can in this society.

Miss McHardy is a very hard and earnest worker of the Torrington Church. Her presence alone is a help to us. Of her we can truly say, "A faith that does not shrink from any earthly woe."

We have just dedicated our nice new church at King's Gate. Several ministers were present and took part. Many of the members have labored through sunshine and rain for its completion.

We have to thank Jehovah for His protection. Nothing has occurred during the erection of the building to hurt any one. "He careth for His own."

We have organized our Christian Endeavor and Sunday School at King's Gate, and everything seems to be in good working order. Eleven persons were added to this Church on Sunday by baptism and fellowship. The Lord has indeed blessed us and we feel that we are responsible to God. Friends, will you not always remember us at the throne of Grace? The Lord help you so to do.

Wishing you all that is good and pure and holy,
I am yours in Christ's service,

E. W. Hunt.

WARNER INSTITUTE NOTES

Prof. H. D. Griffin of the Southern Christian Institute, Edwards, Miss., succeeds the writer as Principal of Warner Institute. Mr. Griffin arrived last Friday in Jonesboro and entered upon his work this morning (Oct. 9). We hope and pray that his coming to this field shall be mutually beneficial.

Prof. Griffin made a good talk at our Lord's Day morning service, and Eld. Samuel Russell spoke in the evening.

At the close of the last service, Eld. A. J. Hill announced that the congregation would come together on the afternoon of the fourth Lord's Day and select their minister for the convention year.

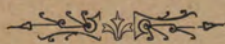
It is the rule that when one quits his job he goes to the other place just as quickly as he can make it; but I am an exception to this rule, as I have already been here several months since I quit the job, and I can not tell how much longer I shall remain in the spot. I promise, however, to keep in close touch with my friends—through the PLEA, owing to the scarcity of stamps—and just as soon as my cable is loosed, I shall be free for a few meetings, preferably in Kentucky.

Jonesboro, Tenn., Oct. 6, 1911. Jas. E. Baker.

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 in the money at the close of each quarter.

Adaline E. Hunt, Editor,



Mississippi

Dear Readers:

I have just returned from the C. W. B. M. Convention that was held in Port Gibson, September 16-17. It was by far the best convention we have ever had. All made good reports both spiritually and financially. The members and friends gave freely. We raised \$52.45 for the Lord's work. The papers and talks were all good. All were upon one subject, that of missions, home and foreign. We rejoiced to have with us our friends from a distance, namely: Mrs. Howard and Mrs. Frost from Edwards, Mrs. A. E. West of Mound Bayou, Mrs. St. Clair of New Orleans and President Lehman from the S. C. I. All helped us greatly. Pres. Lehman delivered an address each day which shall long be remembered. We were also glad to have Rev. M. C. Wright, Editor Green, and Prof. Blackburn all of Port Gibson with us. They made some good talks. In our financial report there was one that is worthy of special mention. About four years ago we had a strong Auxiliary at the Providence Church. Some how they let the spirit rise among them to just work for home missions and of course the Auxiliary died out for its work is for home and foreign countries. One sister, Mrs. Fannie Netter stood firm for the Gospel which says; "Go ye into all the world." She remained an Auxiliary member all the while. She reported fifty cents. She gives not only her money but she gives her influence and good works. She reminded one of the "widow's mite." We need many such characters as this sister who will stand and do what they can to extend God's Kingdom. We hope that the work at Providence may soon be reorganized on a broader basis.

I am sorry to report here that Sister Netter's boy thirteen years old was seriously hurt while playing ball on the 16th of September. He died on the 17th. I hope her loss is heaven's gain. I do hope that our people will stop their boys from the ball grounds and teach them to have Y. M. C. A. meetings, temperance societies and other harmless and beneficial amusements.

Hattie J. Griffin, Organizer.

TILLMAN.

Arkansas

Organizer's report from October 21, 1910 to September 30, 1911. Miles traveled, 1221; days spent on the field, 86; places visited, 21; cards written, 65; letters written, 128; letters written for publication, 19; writing expenses \$5.35; house to house visits on missionary talks, 6; amount spent for lunches, \$1.20; railroad expenses \$36.45; money raised on field, \$2.20; money received from colored Board, \$11.00; amount received from National Board \$25.00; amount received for expenses to the conference at the S. C. I., \$9.50; making a total of \$45.50. Amount sent to the conference, \$4.00. Held four Board meetings. Received subscriptions to Missionary Tidings, 3; subscriptions to the GOSPEL PLEA, 11. Number of Auxiliaries, 8; members gained, 12; deaths, 2. Points visited Russellville, Washington, Pearidge, Pine Bluff, Sherrill, Little Rock and England. Each place was visited twice. I met with three Bible bands at the churches and attended the State Convention of the (white) Disciples. Number of members in the Auxiliaries, 102; money raised for State funds and sent to white State treasurer, \$12.00; money raised and sent to colored Board in our Board meeting, \$13.25; money raised in the C. W. B. M. convention, \$33.45; total raised during the year, \$110.45.

We must preach the whole gospel to the whole world and we must live the whole gospel before the whole world.

I made every trip possible this year to the different points in His name, according to health and left the results with Him. We should give God the honor and praise for all the good done. With love and wisdom from Him we are hoping for better things to come in 1912.

Respectfully yours in His cause,

Mrs. Sarah L. Bostick, Organizer.

ARGENTA.

TEXAS

CONTINUED REPORT OF TEXAS STATE MEETING.

Each year we desire to give the names of the Auxiliaries, who are on the honor roll. Those who raise their apportionment are on the honor roll.

Two auxiliaries are on this roll. We are thankful, that these two raised even more than their apportionment. Waco, Clay St. Auxiliary raised \$27.75; Greenville, Clark St. Auxiliary raised \$26.02.

This year we hope to have each four Auxiliaries on the honor roll. Since the Convention I have received \$15.00 more on our school fund. This brings our grand total raised this year by the C. W. B. M. alone \$203.01.

How many of you are rejoicing over the fact? How many of you have said we could not? But where are the faithful ones, who have said we could?

This does not include all but means what we gave in our state meeting. Add to this more than \$50.00 sent to the National Headquarters for dues and more than \$15.00 to our state treasurer, and you will have what you have done for the year.

But are you satisfied? I hope you are not. I am not. Just a few women have done this. Will you not help to gain the other women of the church? Let them too have a joy in saving the world, and building our Texas school.

Aside from this, my sisters, your state Organizer has secured pledges amounting to more than a thousand dollars.

Each of you has helped me to accomplish this work by helping me as I came to you and strengthening me by encouraging words.

Let's begin our new year's work with renewed joy. As we learn to work in His service the work does not grow burdensome. Again sisters, you have named your state Organizer to represent you at Edwards in our annual Workers' Conference. Sisters don't fail me this year. Raise the money now and have it ready so I may go. You have until April to do this. Just a few cents from all will send me.

It was a shame that you were careless last year and did not get the money to me and I could not go! You actually raised the money last year but only eight dollars came on time.

I gave all you raised back to you on your Texas school fund. Now this year raise the same on time, and let your worker go where she may be with other consecrated workers and enlarge her vision of the work. I believe you will send me this year. Let me urge you to begin now to raise your apportionment.

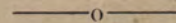
Waco, Tex.

Mrs. Wm. Alphin.

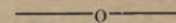
Mrs. Mattie Byrd, Waco,.....	5.00.
Mother Haley, Greenville,.....	5.05.
Jeff Henderson, Leesburg,.....	5.00.
Ben S. Savage, Abilene,.....	5.65.
Mrs. Malinda Clark, Bay City,.....	5.00.
Mrs. M. A. Hendricks, Taylor,.....	5.00.
Eld. C. H. Norris, Caney,.....	5.00.
Eld. M. I. Brown, Beaumont,.....	5.00.
I. Ford, Waco,.....	2.50.
Mrs. Tommy Patterson, Mineral Wells,.....	2.00.
Mrs. Wm. Alphin, Waco,.....	2.00.
Mrs. P. M. Johnson, Waco,.....	2.00.
A. B. Westley, Waco,.....	1.00.
Will Irving, Waco,.....	1.00.
Mrs. Katie Crayton, Circleville,.....	1.00.
Mrs. A. Mathews, Waco,.....	1.00.
Mrs. M. Wallick, Daingerfield,.....	1.00.
Mrs. Elnora Bryant, Cedar Lake,.....	1.00.

We trust this list will inspire others to give. These with many other smaller gifts we pray may be helpful in extending His kingdom.
Waco. Mrs. Wm. Alphin.

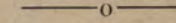
“We may perform lowliest ministries from the highest motives.”



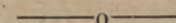
“We minister to the Master when we serve the masses.”



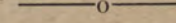
“No man who has faith in God has any right to sit down and do nothing to help save the world.”



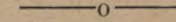
“The battle-field between God and Satan is in the human heart, and the prize at stake is the soul of man.”



“The man who is happy in the Lord has found out that heaven is not so far away as some folks think it is.”



“Anybody who is willing to work for Christ, can be always busy.”



“The footprints of godliness always point toward unselfishness.”



“Try not only to be good but to be good for something.”

LIST OF COMMENDABLE GIVERS ON JARVIS CHRISTIAN INSTITUTE THIS YEAR

S. B. Wallick, Dallas,.....	\$10.00.
W. H. Sittles, Fort Worth,.....	10.00.
H. Sharp, Waco,.....	5.00.

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor

Lesson for October 29

Edited From Standard Bible Lesson.

Lesson 5

A PSALM OF DELIVERANCE.

Psalm 85.

GOLDEN TEXT.—"Jehovah hath done great things for us; whereof we are glad." Psalm 126: 3.

TIME.—Probably a year somewhere between 440 and 400 or the times of Nehemiah and Malachi.

PLACE.—Jerusalem and the way thither.

INTRODUCTION.

The 150 Psalms may be divided into five books. The 85th Psalm is the thirteenth Psalm of the third book. Many commentators believe that David wrote this Psalm. This however is a mere speculation. The tone of the Psalm would indicate that the eighty-fifth was written at the time of Nehemiah. It recognizes the goodness of God in bringing back his captives, but there is a minor chord of disappointment which sounds its under tone in every verse. It recognizes that new sins have been committed, and fresh offence has been given, and that, in consequence, God's favor has not been continuous, and prosperity has been withheld. Sorrow at this state of affairs causes the Psalmist to expostulate with God; but in the end faith rallies, and he concludes that God can be relied on to show mercy, remove famine, and make all things work together for the best.

We do not undertake to say when this Psalm was written, but will rest content with saying that, of our thinking, it refers to the time of Nehemiah or Malachi."

EXPLANATORY

1. **BROUGHT BACK THE CAPTIVITY OF JACOB.**—Caused the stream of captivity to be brought back to Jerusalem.

2. **SELAH.**—No satisfactory explanation of this has been given. Among the suggestions are that it was, "to indicate the place of the lifting up of the voice in the doxology at the end of a section;" "a musical note;" "a rest in the music;" "an appeal or summons to Jehovah." It most likely is a sign which gives direction as to the way certain portions of the Psalm are to be sung. Practically, let us say that for us it means to stop and think.

3. **THOU HAST TAKEN AWAY ALL THY WRATH.**—God is sometimes represented as pouring out his wrath. **THOU HAST TURNED THYSELF FROM THE FIERCENESS OF THY ANGER.**—God's hatred of sin

has been expressed by the punishment afflicted on the people by the desolation of their city, the loss of their homes, the bitterness of their exile and all that they had suffered during the seventy years. Men would not understand God's displeasure of sin were it not punished,

4. **TURN US, O GOD OF OUR SALVATION.**—After having prayed to God to return his favor to the people, he now prays that Israel may be strengthened to turn again to its former piety. There is a part for man as well as God to do in that sins may be forgiven. God's favor is conditioned upon the sinner's repentance.

5. **WILT THOU BE ANGRY WITH US FOREVER?**—The Psalmist here asks three blunt questions of which this is the first. The first two refer to the length of God's anger and the last two to the duration of his punishment.

6. **WILT THOU THOU NOT QUICKEN US AGAIN?**—Restrict our national life according to the promises of the prophets. On one of his best known and most striking passages the prophet Ezekiel represents the house of Israel as a valley of dry bones. **THAT THY PEOPLE MAY REJOICE IN THEE?**—If God is the fountain of all our mercies, he must be the center of all our joys.

7. **GRANT US THY SALVATION.**—Salvation is the great world in the world.

8. **I WILL HEAR WHAT GOD JEHOVAH WILL SPEAK.**—The Psalmist has made his prayer and thus rests in confidence for an answer, pledging that he will hear and heed. **FOR HE WILL SPEAK PEACE.**—God always speaks peace to a prayer of faith. **BUT LET THEM NOT TURN AGAIN TO FOLLY.**—Those who would enjoy conscious communion with God must avoid all that would grieve the Holy Spirit, not only grosser sins, but even folly. That is a foolish man who returns to sin after he has once turned to God.

9. **THAT GLORY MAY DWELL IN OUR LAND.**—The desire is that again they may see glorious days in their land.

MERCY AND TRUTH ARE MET TOGETHER.—And therefore appear as united and co-operating harmoniously. Israel has repented and mercy had been granted in keeping with God's word of truth.

11. **TRUTH SPRINGETH OUT OF THE EARTH.**—This verse indicates the coming harmony between God and man. His righteousness shall shine upon the earth as a sun, and under its influence truths which now lie buried and dead shall spring up and bloom. The more we let truth spring up in our heart, the more we will find the windows of heaven open to us.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVI. Edwards, Mississippi, Saturday

October 28, 1911 No. 39.

HELPFUL TO ALL



THE GOSPEL PLEA.

Now is a good time to think of paying up your subscription to the GOSPEL PLEA. A great many of our subscribers are behind and the fall of the year is the best time to straighten this up. It is very important that you continue your support for the following reasons: (1) You need this paper for your own good. You want to know what is being done by all the churches in all the states. If you do not keep in touch with the work you cannot hope to remain an efficient worker.

(2) You need this paper for the good of your family. You have sons and daughters growing up. If you give into their hands a paper like the GOSPEL PLEA their minds will go in the right direction, but if you do not do so they will soon run out after foolishness and soon they will be away from you. Just a little forethought on your part will save you much trouble later on.

(3) You need to support this paper for the love you have of the work of our schools. The very life of our schools depends on it. They must have a medium through which to reach the people and tell them of the work.

(4) You need to support this paper for the love you have for your children. In the past sixteen years some forty young people have earned their way through school. If we had not had the printing office we could not have taken Jacob Kenoly, Lewis Thomas, Arnold Shirley, Henry Cotterell and a number of others who have done distinguished work for the Cause of God. You could afford to make an annual donation of one dollar, if you did not get any paper at all.

Will you not, therefore, pay up all your arrears, if you are in arrearage, and ask a neighbor or brother to subscribe also? We have heard some very flattering compliments for the PLEA which modesty forbids us to repeat, but suffice it to say that all who have carefully read it realize the influence it has had for good. Whole communities have been changed. In its silent ministration it has preached a gospel of love and wisdom that is fast becoming the

creed of all the people. It goes into the homes of many of our best Christian white people and there is ministering to the good of the great cause.

A great many of our subscribers keep paid up and in advance, but there are many who have allowed themselves to get behind. Some are back too far to let go longer unless we hear from them. Honestly, brethren, we feel sorry to lose you. We have looked upon you as old friends to the great cause and we would feel sad to see you go away from us.

Again we want to appeal to those who have wrought so nobly in the past to seek to put the PLEA into new families. Without it the evangelists and C. W. B. M. workers can not do much. They must have some means of reaching the people with announcements and the news of the work. Can we not make a special effort this fall?

In this connection we want to urge our readers also to bear in mind the work of our schools. We presume nearly all of these schools will be full this winter and yet you can do a world of good by looking out good young men and women and giving them encouragement to enter one of our schools. This kind of work is done by the richest schools in the land. While they can honestly say they have turned away as many as they have admitted, they and their friends are on the lookout all the time for the right kind of young people. If you love your people and care for the happiness of your posterity you will not neglect this. All the truly great men in the past five hundred years were thus found by some good old saint who cared more for others than he did for himself. Just a word to a boy may do the work. You may be picking cotton with him and just a suggestion will start him to thinking and as he thinks he will act and by and by he will preach the sermon you wanted to preach but could not.

“What, though thy power, compared to some,
Be weak to aid and bless;
Because the rose is queen of flowers,
Do we love the heart's ease less?
Others may do a greater work,
But you have your part to do;
And no one in all God's heritage
Can do it so well as you.”

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

Issued every Saturday from the press of

THE SOUTHERN CHRISTIAN INSTITUTE

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Primitive Christianity and the general interest
of the Negro race.

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THE GOSPEL PLEA, EDWARDS, MISSISSIPPI.

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POST OFFICE AT EDWARDS, MISS.

Notes from Our School.

The boys in the department of agriculture have brought in eight large wagon loads of pumpkins. A canning factory is in order just now.

This morning I hear the sound of the saw and hammer at Smith Hall. The studding and trusses are being put in for the support of the third floor.

The electric lights have been taking a vacation for some time. This is too bad since there is so much danger in coal oil lamps. There is need of more power to run the electric lamps in all the buildings. We trust that we may have a new gasoline engine in a few weeks.

Two young women made the good confession yesterday morning and were baptized at five o'clock.

The Girls' Summer Literary Society gave its final program Saturday night. The numbers were very unique and well rendered. Meetings of the Day School Literary Societies are now in order each Saturday afternoon at 2:50. Friends in the community are cordially invited to all these meetings.

President Lehman preached at New Hope, eight miles north of Edwards, yesterday morning. His pulpit at the Institute Church was occupied by Principal T. M. Burgess.

The Y. W. C. A. took in several new members at the regular meeting yesterday afternoon.

New students are arriving about every day. Several have written that they will be here soon.

A number of the Day School girls were excused from their classes to make a raid upon the peanut patch. We have not heard how many they got.

G. C. Robinson, of the Senior Class, Normal, has given to the school note writer the following interview: "The end of our summer term has not been very long ago. We have now entered heartily upon our fall term of school. Every one, both teacher and student, seem to have come to the conclusion that this term has indeed the prospect

of being the best term of school in the history of the institution. There seems to be a oneness of purpose and a harmonizing spirit among all.

"Schools like ours are indeed awakening fountains. There is such a thing as young men and women going through schools and their lives remaining destitute of inspiration, but not so with those who attend school at the S. C. I. I have been here for quite a while; and the longer I stay seems but to arouse my anxieties to stay longer, in that I am coming into possession of something more beneficial to me each day. I have had some experience in every Industrial department here, and needless to say that as much pains have been taken in teaching me in each department as has been and will be taken with all others who enter school here."

S. C. I., October 15, 1911.

Personals

Elder C. H. Dickerson of Kentucky writes: Closed a fine meeting here Sunday last with eleven additions. Our work here moves right on. We all lament the death of Dr. J. W. McGarvey.

Eld. M. T. Brown writes from Kilgore, Texas: It is with delight I report the organization of another Bible Class, Training for Service, our third class in the State. We will also grade the Sunday school. Henceforth, Corinth church is on a forward march. Beaumont church now thinks of repairing her building instead of erecting a new house, on account of the coming convention.

WISHING.

Do you wish the world were better?

Let me tell you what to do.

Set a watch upon your actions,

Keep them always straight and true.

Rid your mind of selfish motives,

Let your thoughts be clean and high.

You can make a little Eden

Of the sphere you occupy.

Do you wish the world were happy?

Then remember day by day

Just to scatter seeds of kindness

As you pass along the way,

For the pleasures of the many

May be oft times traced to one,

As the hand that plants an acorn

Shelters armies from the sun.

—Selected.

Life and History of William O'Neal

or

The Man who Sold his wife.

(Continued from last issue.)

CHAPTER II.

CHENEYVILLE—THE ROBERTS FAMILY—CHILDREN GO-
ING TO SCHOOL—WILLIAM'S QUICK PERCEPTION—
HIS LITTLE PONY.

The question occurred to him: "Why am I not like the white children, with my books going to school, and learning to read and write?"

His youthful mind has not yet grasped the fact that he is a slave, and that schools and books are not for him.

As William realizes that he is somehow different from the other children, he reasons within himself. "Why should Lee go to school and I be deprived of the same privilege?" And as he meditates he investigates with the same mathematical precision characteristic of his nature, and enters into a personal examination of himself.

One day about this time, the children being at school and his mistress out visiting, William enters the house and surveys himself in the mirror, and as he looks he says: "Yes, I'm white just like Lee;" but the more he ponders the further he gets from the solution of the question, and as a last resort he appeals to his mother.

One night when alone with her he asks: "Mammy, why can't I go to school like Lee?"

They were sitting by the fire, and she looked steadily into the blaze as she replied: "Hush child you are a slave's child, and there is no use talking about schooling for you. Slave children can't go to school. True, 'tis not right, but its so, and all the schooling you will get is to serve master and mistress."

How galling this was to our young hero you may imagine. At first it was unbearable. Over and over again he told himself that he would run away and escape to a land where these conditions do not exist; all his hope had flown and his self-conscious importance disappeared forever.

Had the discipline William was subjected to been transient, lasting for a few months or even years, it would not have seemed so endurable; but when that kind of mortification continues for life, its effects are lasting as life itself.

He now realizes for the first time his true condition: Fate had made of him a slave, nothing more than the "goods and chattels" of another man. The

accident of birth had placed him below the station for which Nature had evidently fitted him by brain and will-power. It cannot be doubted that the blood of some noted ancestor flowed through his veins but capricious Fate had played him a trick and placed him below his proper sphere in life.

William endured his troubles with the best fortitude he could, and as time wore on he grew to feel them less keenly; habit reconciles us in a degree to the worst of things, no matter what the worst may be. He gained experience mean while; his very nature was changed. His one thought, his chief aspiration, and the main incentive of every deed, was to be free.

This was the bright day-star of his hope and the lode-stone of his every thought.

The love of liberty is a principle deeply imparted in every human breast; and dull indeed must be the soul which does not kindle at the sound of those magnetic words of Patrick Henry's which shall go forever ringing down the corridors of time: "Give me liberty or give me death!"

To the history of William we may add at this point some observations on his general character.

In all his habits he was remarkably temperate. His talents were above the average and he had acquired much knowledge by continued observation. His perception was quick. His comprehension, if not so ready was thorough. It would be difficult to overestimate this faculty, so well developed in William, and to its influence he owes in a large measure his success in after-life.

Thus seven years have passed in Mr. Roberts' family, while step by step William has worked himself upward, fitting himself for the active duties of life.

Faithful service to his master has given him a stalwart frame and a healthy coloring to the somewhat square outlines of his face.

His broad, high brow gave good promise for his future; the strong, square chin, the firmly closed lips—the grave, gray eyes, in fact the whole aspect of frank, unconscious daring, seemed to make that promise good. He looked like one born to command, and no one knew his powers and capabilities better than himself.

I have been thus particular in describing William, because in these ingenious days one cannot but notice the many devices which exist for the reading of character.

One man finds you out by your handwriting; another by the tone of your voice; a third judges exclusively by the shape of your hat; and many decide upon your tastes and disposition by the lines in the palm of your hand.

(Continued on page 7.)

Reports From the Field.

TEXAS

We spent ten days at Mt. Vernon where our last notes were written. On account of the Church not being properly informed about our coming and the meeting, and the pastor Eld. G. W. Rogers not able to be present, much of the ten days was consumed in getting a hearing and interest. Therefore we had to leave too soon. Best attendance the last nights. The pastor came and we left the meeting in his charge and left for Shady Grove Church, Cason, Texas, arriving four days behind our appointment. The brethren had begun the meeting. We spent ten days with them, resulting in fourteen confessions, two reclaimed and one from the denominations.

This Church under the leadership of Eld. M. Knight, is doing a good work in the community. We are almost sure to reap where M. Knight has sown.

This is a great community and near the site for the Jarvis Christian Institute. He have some good men and families in this section, from whom we have just cause to expect much in many ways to support our missionary and school work. They are slowly falling in line. Lack of confidence is a great hindrance and much depends on the Evangelist, State Organizer, and the State Board in removing this hindrance. As a rule these good men and women on the farm do not stand for "Crooked Works." We must come "straight across" if we are coming after them.

We made our home with Brother and Sister Stephen Williams and all the others of that big family. We were well cared for. We found Eld. Thomas Williams in poor health and not able to attend the meetings. He bears his illness with the fortitude of a Christian. His dear wife remains strong.
William Alphin, Evangelist.

The Death Of Mrs. Millie Lewis.

Saturday morning about ten o'clock aunt Millie Lewis (colored) aged over 114 years who lived two miles east of Daingerfield, received burns about her body as a result of her clothing catching from a fire around a wash pot where she was washing. She died at three o'clock in the afternoon. When her clothing caught fire no one was at home with her. Her cries for help attracted the attention of her colored neighbors, but before they could reach her she was so badly burned that she had given up and had fallen to the ground, a seething mass of flames. Owing to her advanced age, she was unable to fight the

flames of her clothing that enveloped her and could offer but little resistance.

Aunt Millie, as she was familiarly known, was perhaps the oldest person in northeast Texas. She was hale and hearty and was able to do her domestic duties around home, even if she was so advanced in age. She was a very noble old lady and was liked by all. Her husband, Armstead Lewis, preceded her to his grave a year ago last March at the ripe age of 102 years. These two old people were an example to the neighborhood.

Both were members of the Church of Christ and active in the faith and were loved by both white and colored people.

Their son, Armstead Scott lives at Russellville, Ark., and is a member of the Church of Christ. He is about 85 and very active in most things.

Daingerfield, Tex. September 13, 1911.

The Buying Power of \$1.75.

A little money sometimes buys a great deal. For instance, take the subscription price of *THE YOUTH'S COMPANION* for a year—\$1.75. If all the good reading in the 52 weekly issues of the paper were published in book form, according to its kind, it would make about thirty volumes of fiction, science, essays by famous writers, household management and economics, sports and pastimes for boys, natural history, anecdotes, humor, etc. The serial stories alone would fill several volumes. Among these is Ralph Paine's great story of the Boxer Rebellion in China, "The Cross and the Dragon." Another is by J. W. Schultz, who was adopted by the Blackfeet when a boy. It is called "The Quest for the Fish-Dog Skin." Another is a glorious girls' story by C. A. Stephens, called "Julia Sylvester." It is the story of a "Mercer" girl in the pioneer days of Oregon and Washington—and that is only part of the serials.

It will cost you nothing to send for the beautiful Announcement of *THE COMPANION* for 1912, and we will send with it sample copies of the paper.

Do not forget the new subscriber for 1912 receives a gift of *THE COMPANION'S* Calendar for 1912 lithographed in ten colors and gold, and all the issues for the remaining weeks of 1911 free from the time the subscription is received.

Only \$1.75 now, but on January 1, 1912, the price will be advanced to \$2.00.

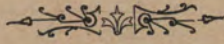
THE YOUTH'S COMPANION,

144 Berkeley St., Boston, Mass.

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 in the money at the close of each quarter.*

Adaline E. Hunt, Editor.



Africa.

Dear Miss Hunt: I am glad to write you again since Jacob's death. It is a pleasure and help for me to know that you are praying for me and this work. I feel sure I will be kept by the power of God through his people. Dear sister, the wave of trouble that was weighting my spirit down is about to pass over. It was whether the Board would be able to find any one to come and help us to lift the cover of darkness that hovers around Africa and especially Liberia. I am made stronger each day for active service and I fail not to thank the Lord for all he gives me. "Grace has brought me safe this far and grace will lead me home." I want to be brave that I may help take Africa for Christ, and it will take brave men and women to do this. My leader fought until his time in the army had expired, then he laid his arms down for a crown. I am telling you the truth, since his death I have not spent one night in town. I have sacrificed my life unto the Lord to do something for my people, and I want to do all I can before I go hence beyond this veil of tears. Pray for me that I may hold out to the end.

My niece and I have been here for quite a little while. At night I have some of the small boys lodge in my building on the first floor while my niece and I occupy the second department. I love my home that Jacob brought me too April 28, 1910 and though it is lonesome now it was once the happiest home in this place. It was a home where peace and quietness dwelt. That is why I love this house and home and I could not forsake it just because Jacob is gone and especially when I remember how hard he labored to open up this place. I am not very well at this time. I have a fever but am not seriously ill. I think it comes from studying so hard about my work and food and clothes and other things for these boys. You know I cannot forget my Jacob. You must always pray for me.

I am your sister in Christ,

Ruth E. Kenoly.

LIBERIA.

WHAT HAVE WE DONE TODAY?

We shall do so much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak today?

We shall be so kind in the afterwhile,
But what have we been today?
We shall bring each lonely life a smile,
But what have we brought today?
We shall give to truth a grander birth,
And to steadfast faith a broader worth,
We shall feed the hungering souls of earth,
But whom have we fed today?

We shall reap such joys in the by and by,
But what have we sown today?
We shall build us mansions in the sky,
But what have we built today?
'Tis sweet in idle dreamsto bask,
But here and now do we do our task?
Yes, this is the thing our souls must ask,
"What have we done today?"

SELECTED.

—o—
"Pray when the morning's beauty
Calls you to life and light,
Pray when your daily duty
Ends with the falling night.

Pray in your joy and gladness
That He controls your ways,
Pray in the hour of sadness,
He comforts one who prays.

Pray through life's joy and sorrow,
Pray till the warfare cease;
Pray till a bright tomorrow
Bringeth eternal peace."

—o—
"Hope not the cure of sin till self be dead,
Forget it in love's service; and the debt
Thou canst not pay the angels will forget,
Heaven's gate is shut to him who comes alone.
Save thou a soul and it shall save thine own."

Texas

Dear Editor of the GOSPEL PLEA,—

I want to say a few words about my nephew, Johnnie Fielder, who died a few weeks ago at Lake Village, Arkansas. It was quite a shock to hear of his death when we were expecting him home to prepare for school this fall. He left a host of friends and relatives to mourn his loss.

I read so much about the death of Jacob Kenoly who has lost his life doing so much for the cause of Christ.

Our State Evangelist, Bro. W. M. Alphin, held a tent meeting for us at Hillsboro, Texas, this summer. We enjoyed his coming for he did so much good and worked so hard to show the people the way of Christ. A great many who heard him believed his message, and some have joined the church since he was there. We hope he will come again and that the Brotherhood of the State will do more for him in the future than they did in the past. If you do not do more for him elsewhere than you did at Hillsboro, I will agree with him that if it were not for the C. W. B. M. he would have to give up. Brethren, do not let it be said that the sisters of the C. W. B. M. are the only ones that feel the need and care of the Evangelist. He labors so hard for the souls of men and women and he is worthy of his hire. He is the very man we need and we should see that he is paid for his work and encourage him in every way.

Eld. J. H. Fielder of Hillsboro, our former pastor, and his wife were with us on the first Lord's day in this month and preached two excellent sermons. At three o'clock only a few came to hear him, but at night we had the meeting in a private house and such a large crowd came that we could hardly seat the people. At three o'clock his text was Psalm 25:10, and at night it was Matt. 26:28, 29.

We ask an interest in your prayers for the work.

Your sister in Christ,

Mrs. A. M. Bolton.

DONT WORRY—TRY IT THIS WEEK

Let no one day pass without personal secret communion with God.

Begin each day by taking counsel from the word of God, if but one verse while you are dressing.

Put away all bitter feelings and brooding over slights or wrongs, no matter from whom received.

Have on your heart some person or cause for which you are pleading God's blessing each day.

Let no opportunity pass without owning your Saviour before others, and modestly urging all to

accept his service.

Let no opportunity pass to say a kind word, do some kind deed, or at least smile upon those you meet. Do this, not affectedly, but sincerely, "as unto the Lord."

Guard well the doors of your lips, that no unchaste word, jest or story, no slander or cutting remarks, no irreverent or untruthful statement shall pass out.
—Selected.

THE MEASURES WE PUT INTO GOD'S HANDS

Did it ever occur to you that we furnish the measures by which God metes out most of the blessings he bestows upon us? There is the rich gift of forgiveness: what would life be to you and me if the door of divine forgiveness were closed to us? What if, at the close of the day, marked by hasty words, sins and failures, we should have to seek our rest without having placed it all before the loving Father with a plea for forgiveness? Under such conditions, life would mean madness, would it not? Yet, it is ours to dash to pieces the vessel in which God lets down the gift of pardon, or to make it so small that it will fail to meet the needs of the soul. We have repeated the words so often, "Forgive us our debts, as we forgive our debtors." Do we really want that—God to forgive us as we forgive others?

A good many people say that they long to be righteous. Nearly every professed Christian will say that he longs for a far richer measure of grace and goodness, and yet the answer to the petition is with us rather than with God. That is, we determine how great will be the blessing. Jesus said, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." No doubtful word about that—"they shall be." Then, why are we not filled? Ah! brother, we are not hungry enough.

The Scriptures give us to understand that it is the faith which comes asking for large things that shall receive them. "According to your faith be it unto you," he said to the afflicted one. Again we are shown that our giving to God furnishes a measure of blessing by which he gives back to us—not simply what we gave him, but our gifts multiplied a thousand fold. "Bring ye all the tithes into the storehouse," was his message to Israel, "and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

—Selected.

BEAUTY IN SPIRIT.

The people who win their way into the innermost recesses of others' hearts are not usually the most brilliant and gifted, but those who have sympathy, patience and self-forgetfulness, and that indefinable faculty of eliciting the better natures of others. Most of us know persons who have appealed to us in this way. We have many friends who are more beautiful and gifted, but there is not one of them whose companionship we enjoy better than that of the plain-faced man or woman who never makes a witty or profound remark, but whose quality of human goodness makes up every other deficiency.

And if it came to the time of real stress, when we felt that we needed the support of real friendship, we should choose, above all, to go to this plain faced man or woman, certain that we should find intelligent sympathy, a charitable construction of our position and difficulties, and a readiness to assist us beyond what we ought to take. If you could look into human hearts, you would be surprised at faces they enshrine there, because beauty of spirit more than beauty of face or form, and remarkable intellectual qualities, are not to be compared with unaffected human goodness and sympathy.—Selected.

Love will find its opportunity. As in the glad season of the springtime the sun cannot show itself without quickening in seed and root the glad new life, and as in turn the new life can but unfold itself in leaf and bloom and flower, so it is that we can not see the Lord without a quickening love, and love can only live in fuller, richer service. And love and service in turn do bring the revelation of the Lord.—Selected.

It is not always so; it is hard, yea, very hard, to be good in some people's company. What can be better than to aim at this beautiful possibility of making it easy to be good in our company? There is a silent influence which is felt; there is grace in a look; there is gospel in a handshake; there is music in a voice. The whole man should speak, and the Christian should be one in whose company it is easy for anybody to be good.—Selected.

YE SHALL RECEIVE POWER.

God's assurance of power is generally for the future, and not the present. We prefer to work on the storage battery plan; we want power enough for the whole journey before we set out; but God does not so bestow power. His method is

to send it to us along the wires of his providence which follow us. We receive the power only as we use it. What is the use to give us power to teach large classes or preach great sermons if we are to sit silent, or withhold our hearts from this work? If we see to it that we are zealous to do the work, we can count on God being ready to bestow the needed power.—Selected.

HE WENT UP.

Christ's whole life has been an upward journey. He climbed the summit of his earthly Olivet before he ascended heavenward. Let us follow in his steps. Remember the beautiful verses of J. G. Holland:

Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to the summit round by round.

I count this thing to be grandly true,
That a noble deed is a step toward God,
Lifting the soul from the common sod
To a purer air and a broader view.

We rise by the things that are under our feet,
By what we have mastered of greed and gain,
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

Only in dreams is a ladder thrown
From the weary earth to the sapphire walls;
But the dreams depart and the vision falls,
And the sleeper wakes on his pillow of stone.

Heaven is not reached by a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to the summit round by round.—Selected.

LIFE AND HISTORY OF WILLIAM O'NEAL.

(Continued from page 3)

In the year 1843 an event occurred which changed the entire current of his thoughts.

He had a younger brother, Charles, who gave him a young pony.

As William looked upon his little bay pony his heart swelled with pride.

For the first time in his life he could now say concerning any thing of value: "This is all my own."

That innate sense of ownership which is inherent in every breast, was thus awakened by his brother's gift.

The pony's name was "Toby," and since Toby is to play an important part in this history, we will reserve a further description of him for another page and chapter.

(To be continued.)

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for November 5.

Edited From Standard Bible Lessons.

Lesson 6.

ESTHER PLEADING FOR HER PEOPLE.

Esther 4: 1-5: 3.

GOLDEN TEXT.—"Jehovah preserveth all them that love him."—Psalm 145: 20.

TIME.—Probably 476 or 475 B. C. **PLACE.**—Shushan. **PERSONS.**—Esther, Hathach, Mordecai, Xerxes the king. **PERIOD OF OLD TESTAMENT HISTORY.**—Servitude.

INTRODUCTION.

The events which are recorded in the book of Esther, took place in the reign of Ahasuerus, otherwise called Xerxes. His Persian name spelled in English letters reads: Khshayarsha. The Greeks in trying to render it into their language, got it Xerxes; and the Hebrews, Ashuerus. The latter comes nearer the original, but European nations have adopted in common usage the Greek rendering.

Vashti having been put away, the king chooses from among the Jewish maidens one of the fairest. The Persian name of this fair maiden was Esther, (which means star.) Her Hebrew name was Haddassah, (meaning the myrtle.) She was the daughter of one of the exiles who chose to stay in Babylon rather than to return to Jerusalem. She was cared for, after her father's death, by Mordecai, who was her cousin and held an office in the king's household. She was a very beautiful woman, but the purity of her character was even more striking than her outward comeliness.

Soon after Esther was made queen, Haman was promoted by the king, and all of the king's servants bowed down before him except the Jew Mordecai. He would not bow down before any man, as that act would have been understood to be worship, and Mordecai would worship none except God.

EXPLANATORY.

10. **ESTHER.**—Esther was one of the thousands of the Jews who did not return unto Jerusalem when Cyrus gave them the opportunity. **HATHACH.**—An officer who waited upon the queen. **MORDECAI.**—A cousin of the queen and an inferior officer of the king, who appealed to Esther to go in unto the king and use her influence in saving her own people.

11. **THEN HE BE PUT TO DEATH.**—The executioners stood at the entrance of the courts, and all who entered would be killed immediately unless the king intervened. If the king desired one to enter, he would extend his "golden scepter." This scepter was an emblem of power.

13. Esther's words are told to Mordecai and he answers in a most effective way. **THINK NOT WITH THYSELF THAT THOU SHALT ESCAPE IN THE KING'S HOUSE, MORE THAN ALL THE JEWS.**—Esther had kept her secret. But Mordecai reminds her that few secrets are beyond the reach of jealous rivals, and this is the climatic hour when she who would save her life must lose it.

14. **FOR IF THOU.**—Six reasons are given why Esther should plead for her people: (1.) She could not escape from death even if she should not do what it was hers to do; (2) God had raised her up for this work. It is a privilege to know what work God has for us to do; (3) she was beautiful and could use her personal magnetism in influencing the king; (4) she was to plead in behalf of her own beloved race, and to refuse to perform her mission would be to see her race cruelly slain; (5) it was a crisis, and she is either to be a heroine or a coward; (6) her mission was God's mission and his work can not fail.

15. **THEN ESTHER BADE THEM RETURN ANSWER.**—She has decided to face the terrible emergency.

16. **GO, GATHER TOGETHER ALL THE JEWS. . . . AND FAST YE FOR ME.**—Religious preparation is the best way to get in readiness for a dangerous mission. **I ALSO.**—She was willing to do what she asked of others, and more. You who ask others to pray, do you pray? **IF I PERISH, I PERISH.**—To me these are the most impressive words of the lesson. She is saying in substance, "No matter what may be the personal danger, I will do my duty." Such words put iron in the veins of every soldier of the cross.

17. **SO MORDECAI WENT.**—Esther's wishes were carried out. Mordecai was as faithful to do his duty as Esther and, had he been in position where he could, would probably have pleaded with the king for his own people.

1. **ESTHER PUT ON HER ROYAL APPAREL.**—She rightly used her personal charm and dress to aid her in accomplishing her mission. "We may surmise that her beautiful countenance was lit up with a new, rare radiance when all selfishness was banished from her mind."

THE GOSPEL PLEA.

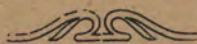
"PREACH THE WORD."

Vol. XVI.

Edwards, Mississippi, Saturday,

November 4, 1911 No. 42.

HELPFUL TO ALL



Mrs. K. R. Brown in a private letter says: "I wish I could find words with which to express to you the good that I feel that you did by attending our C. W. B. M. Convention. Your discourse Sunday evening was of untold good to our people in the community. I heard some say they never once thought that their ignorance or intelligence affected the white people at all. Your talk reached people that your writings will never. The S. C. I. is receiving more attention than ever before. I think before many years it will be the leading school, South, for colored youth. Some who tried, less than five years ago, to criticise are now claiming it to be the best school for girls; and as soon as they learn that our boys should receive as much attention as the girls, and what is wrong for girls is also wrong for boys, they will say it is best for both."

We almost owe an apology to Mrs. Brown for publishing this private letter, but it affords us

an opportunity to say some things that are of great importance to us all. The S. C. I. is fast taking hold of all the people and destiny is clearly marking out for her a much larger work than she is now doing. There is not another school like it in the South. We are building up and maintaining the school with student labor, and the study of the world's great work from the standpoint of its moral uplift is made the central thought of its existence. The Bible is the text book from which the great moral lessons are drawn. It is certain that, if this is conscientiously carried on and the work enlarges so that its influence reaches out to the many smaller schools that are started, it will become one of the leading schools, South, for colored youth.

But to accomplish this the vision of many must be enlarged. It is very important that they realize that the S. C. I. is just at the beginning of her real career and that here is a field where many thousands of dollars can be expended and the returns will be more abundant than in most other fields. In short

considering the fact that destiny is so clearly pointing out to us the great things that can be done by a people not divided into North and South and otherwise well fitted to take the lead in this religious, industrial uplift, it will be a sin against our destiny if we do not follow up our advantage.

And then there is another side. The vision of the Negroes themselves needs enlarging. We see many evidences on all sides that this is taking place, but it has not yet taken form where it can count as much as it should. Many people living close here are occasionally coming in and standing in awe at the progress we have made. They who remember what it was twenty-five years ago can readily make the contrast and they are beginning to catch the vision. Then there are many living away who are readers of the PLEA, attendants at our conventions or patrons of the school, who are beginning to catch the vision. When the Negro disciples discover their

own strength and learn to use it, not selfishly, but for the common good, their vision will rapidly enlarge. And when this comes, the usefulness of the S. C. I. and the other schools will be greatly

Educational Rally Day

November 26, 1911.

Special Edition

12 Pages.

We are not aiming at a school capable of accommodating from eight to twelve hundred as in the case with many of the state schools. It would be too much to expect a school based on such high religious ideals to reach the masses in that way, and, besides this, it would be impossible to do the work with so many. A school with twelve hundred pupils is a great machine and its students are machine made and not hand made. The lives of the students can not be touched by the lives of the teachers as they should be. We are not aiming at a school of over three or four hundred. But it will require a full and complete cooperation of all concerned to take care of this three or four hundred. Every Church in every State will have to see that its heart beats in unison with the heart of the great work. There must be a constant stream of youth flowing into the current, and out of it must come young men and women to take charge of our churches and

(Continued on page 11.)

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE
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 Primitive Christianity and the general interest
 of the Negro race.

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Notes from Our School.

We are always glad to read notes from our other schools in the PLEA. Each school is welcome to space. All of the readers are interested in hearing what the schools are doing.

We shall soon pull our Spanish peanut hay.

This morning a nice white frost covers everything—the first of the season. It is very detrimental to ribbon cane.

District Evangelist Frost spoke at the Institute Church last night. His subject was, "What must I do to be saved?" He announced the next district convention to be held in Jackson, the third Saturday and Sunday of November.

Ella Bridgewater of Parsons, Kansas, is one of the latest arrivals at the Institute.

Belding Hall, the home for young men, is fast filling up. The attendance at the Institution is quite a bit larger than at the same time last year.

Mr. H. H. Walsh, of Joliet, Ill., visited among friends upon the campus yesterday.

The Franklin Literary Society gave the first society meeting of the term, Saturday afternoon. Each number was well prepared and well rendered. Miss Malinda Sneed presided.

The Home Defender Contest is not far off. A number of young men are writing their orations to enter this contest.

Prizes are given to those ranking first, second and third. If we enter the State Association, it is also intended to let the winner represent us in that contest. The regular meeting of the H. D. S. C. will be held in the Y. M. C. A. hall next Saturday night at 7:30. All of the young men are urged to turn out.

The walnut trees are being raided today by everybody who can get so go. There is a big crop. They are good eating during the winter.

President Lehman and two of the boys are busy getting the potato house in readiness for the

Miss Rosa Brown, who is the Commander-in-chief of the girls, this week gives the School Notes man the following interview:

"About three weeks of the fall term have passed and I am very busy with my school work. It seems to me that I am just about as busy as I have ever been, yet I am happy in it all; for I have begun to realize that if I am to make my life count for all that I should very few moments must be spent idly.

"I certainly appreciate the opportunity I have to be an industrial student here at this school, and the privilege to work for my schooling has been a blessing to me in more than one way. It seems to me that if any boy or girl is anxious to be of some service in life they should try to find their way to our school or one like it, because the teachers are well prepared and willing to help each boy and girl to catch the great vision of life. I finished the College course last May but to me it seemed that there was so much more that I could get here that I decided to stay another year. I am now especially interested in Bible and music."

S. C. I., —Oct. 23, 1911.

Kentucky

A word about the Louisville Christian Bible School may be of interest to many of its friends just now.

At the Kentucky State Convention held at Midway in July of this year, I called for every preacher who had attended the L. B. School to stand in the congregation. Only a few of the large number present, remained seated.

But all the students who have attended the Louisville Christian Bible School have not remained in Kentucky. They are in Missouri, Kansas, Texas, Indiana, Ohio, Maryland, Illinois, West Indies, and California. And some of them are "doing things" for the Master and men.

There are some students now in the L. B. S. who are growing in favor and in the knowledge of the Lord Jesus Christ.

The Master working in and through that great body of women, the Christian Woman's Board of Missions and their and our efficient, consecrated, untiring field agent, Eld. C. C. Smith, have made the work of the L. B. S. and all our other schools possible.

And now I am reminded that a part of the life in our Missionary Schools comes from Educational Rally Day which is the Sunday before Thanksgiving. How much life will come from that source this year, depends upon the men (preachers) behind the

(Continued on page 11.)

Life and History of William O'Neal

or

The Man who Sold his wife

(Continued from last issue.)

CHAPTER III.

PLOT TO RUN AWAY—INTERVIEW WITH RUSS—TIME
FIXED—FAILURE—SECOND INTERVIEW WITH
RUSS AND THE ABANDONMENT OF THE PLAN.

"A HORSE! a horse! my kingdom for a horse!" were the words of Richard III. when he was unhorsed at the battle of Boswick. Richard did not obtain the horse, and so lost his kingdom.

The horse, the friend of man, has ever played an important part in the history of the world.

Now, we would not have the reader suppose that the horse spoken of in our last chapter was a war-horse, such as Richard so much coveted. No, Toby was only a pony of the horse tribe, a handsome little bay, fleet of foot, and much beloved by his master. Toby did not gain for his master a kingdom, but what is better, he gained for him freedom from bondage, and laid the foundation for his great success in life, which will be more fully developed hereafter.

William bestowed much care upon Toby, and he is three years old at the time of which we write.

Active, useful and gentle, he has become invaluable in the eyes of his owner, and how to turn this property to use is the great problem which agitates the mind of William for several days. "What shall I do with Toby?" And, like inspirations, the thought came to him one day: "Toby can carry me anywhere, why not run away?"

To be FREE was the highest ambition of his life, and here was a chance to escape, and upon his own pony. The more he reflected the more feasible the plan seemed.

All that day he turned it over and over in his mind, and the more he considered the matter the more fixed became his determination to execute it.

But how could he carry out his plan alone? He was only a boy; and would be arrested before he went fifty miles. It was plain to William that he must have a confederate older than himself, or his scheme must fail.

Whom could he trust?

This was a momentous question, upon which depended more than we, at this distance of time, can realize.

The slaves had never been taught to regard the

first principles of honor, even among themselves.

Many were ready to betray their best friend, if by so doing they could gain the favor of their master. Hence it was important that William should move in this matter with great caution. One misstep and all was lost.

The task before him then was to thoroughly mature his plans before committing any act which might in the smallest degree imperil his safety.

To cautiously sound the minds of the men around him, and ascertain how far they relished the notion of quitting home and making a stroke for liberty, was the most important business at present. This was no small undertaking for a boy of fifteen summers.

The great lesson of life is patience, and this was fully developed in our young hero. Backed by an indefatigable will, he moved forward with this one end in view. All else paled into insignificance, compared with this one thought—escape. But he moves slowly, cautiously. He sounds first this one, then that one, and again another.

At last he thinks he has found a man by the name of Russ, the slave of Hadley P. Roberts, engaged in driving an ox team on the place now known as Keary plantation, five miles below Cheneyville, on Bayou Boeuf.

This man Russ was about thirty-two years of age, tall and square-shouldered, with dark hair, but with complexion so light that he could easily pass anywhere for a white man. Such was the appearance of the man whom William had selected to be the companion of his adventurous undertaking.

But selection was not enough; this man must first be made a fast friend before William can unfold his plan. Step by step he leads Russ along until he has succeeded in gaining his full confidence, and the conversations with William have become a bright spot in his monotonous life.

Those visits to the humble cabin of Russ were to William a matter of business; but to Russ, who was like the majority of slaves ("Come day, go day, God send Sunday"), they appeared to have no other object than that of the present moment.

William was playing his cards well, and as yet had not shown his "hand." Like a wily general, who seeks to first learn the weak points of his enemy, William had discovered that if he were to enlist Russ in his adventure, it must be done by flattery, and so he proceeded to lay it on with no sparing hand. Dose after dose is administered until the medicine has accomplished its work and the patient is able to partake of stronger food; and as William realizes this fact, he sees the way now open for the unfolding of his plan for liberty.

(To be continued.)

General Educational Rally.

The Educational Rally Day is the Sunday set apart, in the Churches, for the purpose of holding a Special Service, that by this Service the brethren of the Christian Churches, all over our land, may learn of the work being done by the Christian Woman's Board of Missions for the colored race and may make an offering toward this great work.

The time of the General Educational Rally Day is the Sunday before Thanksgiving,—Sunday, November 26th.

The Educational Rally service should be held on this Sunday, if possible, but if not possible to hold it at this date then on a Sunday as near to this as possible.

The offerings from the observance of the Rally Day, last year, amounted to \$533.87, and this amount is being used in helping to build the new dormitory and Home for the girl students at the Southern Christian Institute. Many Churches and individuals gave, last year, \$10 each and these will have their names placed on a tablet which will have a prominent place in the new dormitory at the S. C. I.

The offerings from the observance of the Rally Day this fall will go toward helping to furnish the new Dormitory for girls at the Southern Christian Institute and toward helping to equip and pay the passage of those who may go out to take Jacob Kenoly's Mission, or toward a permanent Memorial, in Schieffelin, Liberia, Africa for Jacob Kenoly.

It is asked by all that the Colored Churches and brethren make an offering of \$1,000.00 for this purpose the coming fall and winter.

Do you think the Churches should do less for such objects as the above? Surely the gifts of this fall and winter should reach this. And they will if each member says: "I want to have a part in this great Service for Christ and for the sinful world and for my own race, to help them in their struggles upward.

We pray that all will do their duty and "Work while it is day, for the night cometh when no man can work." The "night" has come for many during the past year, for many, and among them our splendid and noble Jacob Kenoly, have been called home to rest. Now it is left to us to do our duty so that the noble endeavors of these may not be lost.

To many, the story of our noble brother, Jacob Kenoly, is familiar,—how while a student at the Southern Christian Institute he fully resolved to go to the jungles of Africa to tell the story of Christ and His redeeming love to those benighted ones. Jacob Kenoly felt that Christ had done so much for him that he could only repay it by going to the darkest part of earth to tell others of the Christ and His great love. There is a wonderful story of how Jacob made his way, unaided,—no one knowing he was going,—to Liberia, Africa, how he fell among thieves and was robbed of all he possessed on earth, but how he still pressed forward in his determination to have those heathen peoples of the interior of Africa know of God and His Christ. How he pressed on and went back into the jungles and there on the side of a great mountain he made for himself a little hut out of poles and thatch, and lived there for a year and taught the wild boys of that tribe who came to him and finally were won to love Jacob Kenoly and the Christ he told them of. Then how Jacob was stricken with the awful African fever and lay for many weeks near to death, and when he was recovered somewhat he came to know that if he were to live longer he must go back to the coast again. But still he said,—"I must tell the love of Christ to these lost ones" and so when he went back toward the coast he went to Schieffelin and there in the basement of an old building he opened a school and taught those at that place and many followed him out from the jungle. Then the government finally took notice of Jacob Kenoly and granted to him 200 acres of land for his great work, and then the C. W. B. M. heard of him and took him and his work as a part of their work. Then, with his own hands, his only tools being a frow and an ax, Jacob Kenoly cut from the wild forest and built for himself a little house which was the wonder of all these people and then here he conducted a school and Church and temperance society, and those people came to love him too and to love the One he told them of and came to obey him and changed their lives. Then the C. W. B. M. helped Jacob Kenoly financially so that he next built a school house. Nearly all those who had heard of him and been taught by him when he was back in the jungle came to him to learn more of Christ and those from the surrounding settlements came so that he had a large school, and Church, etc., and was doing, Oh, such a wonderful work for those benighted ones. He kept many of the wild boys from the jungle there at the school with him and it was a great expense to keep so many, and Jacob gave all that was sent to him to keep up his work, and yet did not have enough

(Continued on page 9.)

Reports From the Field.

Alabama

The time for our Educational Rally is close at hand. I wonder if we are giving it a thought, and in what way, whether to give more or less. I hope that we shall do more this year towards the Rally than ever before.

It is useless for me to tell the origin of the Rally, we are so well acquainted with it, that it needs no more explanation. The only thing we need to run the engine is fuel. We need to go to work and do all we can in helping to make this gift the largest. Ungraciousness should have no room in our hearts. All Christians are crying "The World for Christ", and why not we?

Let us talk a little about the money that is to be raised and what is to be done with it. The Smiths' Hall for the girls at Edwards, Mississippi, will need to be furnished, a portion can be used for that. Christ was lifted up among our brothers in Africa by our great hero for Christ, Jacob Kenoly. It pleased the Almighty to take him to dwell in a happier place with Him. Now we need not let those perish who have tasted of that Gospel that was delivered to the Saints at Jerusalem. Some one must go and tell the sweet story of Jesus to our African brothers. To go there you know will cost something. Shall we not give in the name of Christ that this brother may go and carry the rich Word of God?

The white Christians have set up four schools and are preparing the fifth one for the purpose of putting in our reach Christian schools that we may teach our children the perfect way of Jesus. All this is for our benefit. One of these schools has a white faculty, the others are from our race.

We want to educate our children to be of service to the New Testament Church, and to do this we need to help all we can to sustain the work. Christ gave the command, "Go and make Disciples of every nation." When the Apostles went out they did not need to take collections, nor give Rallies because they were under the direct guidance of the Holy Ghost. Christ had said that the gates of Hell would not prevent him from building His Church and you may know that lack of money would not prevent it. We can say that money is preventing us from helping to establish the Church of Christ and making disciples of every nation, because we have not been doing what we could for the Master. Christ has said to us, "Go ye."

To maintain the many Institutions of learning for our people to send the Gospel, we need money

and more of it. As soon as we quit brooding over petty things and get to work we will find that we will be doing more for the Master's cause in every respect.

Listen! We have helped to support and maintain every denominational school in our reach, we have paid them to teach our children to err from the New Testament Church, and in fact, paid them to take our children for whom we have prayed that they contend for the faith that was delivered to the Saints at Jerusalem.

Let us look over the field and see the harvest ripe and labourers are few. Just a few old veterans and a very few young soldiers are labouring. Now is the time for us to pull to the top. While we have help from our friends, let us help ourselves. The preachers and officers who are not interested in a Christian Education and advancement of the Master's cause should be silenced. They will not do to lead the people. A Christian Education is the only solution to the race problem, and when that is solved we can say, "On to Victory! On to Victory!"

We will then have achieved more than that. We will receive wages from the Almighty and a reward of a crown placed on our heads by the One who was slain for our sins. Can you not see those hands that were nailed to the Cross placing the crown on your head?

If every church would send in a good collection for this Rally we could do more in building up the work that is for us. We need your assistance in this great work, both your and money your children. We have more calls for teachers from this school than we can supply. I know that a great many are doing all they can and some are not doing so much and others nothing, and some are stretching out their hands against the work that is being done among us. But I do not consider they are working against us. Remember what God said to Samuel, when Israel asked for a king, "Samuel, it is not you they reject, but me."

We ask each church and individual to make the gift for Educational Rally the largest it has ever been. Cast your bread upon the waters and in many days it will return. There is not one who can truthfully say that the work that is being done in Alabama, Mississippi, Virginia, and Tennessee for the colored disciples has not been a great help to them.

To build a school, that is, to purchase the land and build a house on it, is not very hard to do, but to maintain it is more than those who have not had experience about it can imagine. It takes nearly

(Continued on page 8.)

An Educational Rally Day Quiz.

No. 1.

Question. How did the Educational Rally Day come to be?

Answer. A suggestion was made by some of the negro brethren that a Sunday in each year be set apart on which day rallies should be held for the educational work carried on by the C. W. B. M., for the colored people of the South. In pursuance of this a day was set apart and called Educational Rally Day.

No. 2.

Question. What is the object of this DAY?

Answer. That congregations shall learn of the work the C. W. B. M. is doing everywhere, and especially for the negro race in the United States, and that gifts be made by the colored churches to aid the work of building and enlargement for this latter cause.

No. 3.

Question. Does the offering resulting from the Educational Rally Day help the great work being done?

Answer. It does. For several years the amount of the offering from this DAY has gone into the fund for improvements and enlargement in the work of negro education and evangelization, and through this fund has gone out into the work of helping to build the buildings and make other improvements and add equipment to the schools, etc.

No. 4.

Question. Does it help the negro churches that make the offering?

Answer. It surely does. Indirectly, does it not come back "pressed down and running over" in the work being done for their race, for what one person of any race is so wise that he can estimate the value of a work like that of the Southern Christian Institute or of the Louisville Bible School, or of any of these schools?

Then directly, would the church lose the unity, the added strength and dignity and the general uplift that comes through reaching out to help others, in aiding in carrying out the last command of the Lord, "Go ye."

No. 5.

Question. Is this Educational Rally Day the DAY publicly observed by the Woman's Missionary Societies (or Auxiliaries)?

Answer. No, it is not, and we wish to put spe-

cial emphasis on this. The DAY to be publicly observed by the Woman's Missionary Societies or Auxiliaries is C. W. B. M. Day, the first Sunday in December.

No. 6.

Question. When is the Educational Rally Day?

Answer. The Sunday before Thanksgiving.

No. 7.

Question. What is the aim for the amount of the offering?

Answer. One thousand dollars.

No. 8.

Question. How is this to be accomplished?

Answer. It could be accomplished if each state gave about as follow: South Carolina, \$50.00; Ohio, \$50.00; Illinois, \$10.00; Kansas, \$25.00; Arkansas, \$75.00; Indiana, \$10.00; Tennessee, \$75.00; Mississippi, \$150.00; Kentucky, \$100.00; Florida, \$10.00; Virginia, \$100.00; California, \$20.00; Louisiana, \$10.00; Missouri, \$100.00; Alabama, \$50.00; Georgia, \$25.00; Texas, \$100.00; North Carolina, \$50.00; Oklahoma, \$10.00. In the above, Mississippi is put down for a larger amount than any other state because the S. C. I. always gives such a large amount.

No. 9.

Question. How can this be reached in each state?

Answer. By each church and Sunday-school in each state holding the Rally Day service and doing its part; but this will not be done unless the preachers and leading brethren and sisters in each church see that it is done. So it rests with these. How important, then, that the preacher and leading members of each church and the leaders of Sunday-school work plan for this service and see that it is held.

No. 10.

Question. To whom is the offering from Educational Rally Day service to be sent.

Answer. To C. C. Smith, 1365 Burdette avenue, Cincinnati.

No. 11.

Question. What work is the Christian Woman's Board of Missions doing for the colored race of our land?

Answer. It is directing and supporting, year by year, four schools, and directing and helping to support a fifth, and is also guiding and helping financially evangelistic work in several states.

No. 12.

Question. What are the names of the schools supported by the C. W. B. M.?

Answer. The Southern Christian Institute, the Louisville Christian Bible School, the Lum Graded School, the Martinsville Christian Institute and the Warner Institute.

No. 13.

Question. Where is the Southern Christian Institute located?

Answer. Near Edwards, Miss.

No. 14.

Question. What kind of a school is it?

Answer. A Christian industrial training school.

No. 15.

Question. What departments has it?

Answer. It has primary, preparatory and college departments and in this last there are scientific, Bible and normal courses. Then there is the large industrial department, and one of music, a night school and three literary societies.

No. 16.

Question. Does this school give special religious instruction?

Answer. It does, for, besides the special Bible department, the Bible is taught to all in chapel each day, and on Sunday Bible school, church, Christian Endeavor and missionary meetings are held, as well as meetings of the Young Men's Christian Association and Young Women's Christian Association. Then there are special classes for the ministerial student.

No. 17.

Question. What industrial departments does it have?

Answer. It has the departments of carpentry, factory wood work, printing, farming, gardening, poultry and stockraising, broom making, sewing, laundering, domestic science.

No. 18.

Question. Does this school have special advantages?

Answer. Yes. It has a department of music, literary societies, reading clubs, a large library, and literary entertainments and contests and entertainments of various kinds are frequently given in the evening. There is a military drill and various drills and games.

No. 19.

Questions. How much land does it have?

Answer. Thirteen hundred acres.

No. 20.

Question. What buildings?

Answer. A college building, a boys' dormitory, a girls' dormitory, a large new concrete building (containing dining hall, kitchens, bake room, etc.) the "Mansion House" (home of the President and teachers and containing the offices), the work shop and barns and cotton sheds. Soon a girls' dormitory is to be erected of concrete material.

No. 21.

Question. Can any beside those who have money to pay for board and tuition attend this school?

Answer. Yes, boys and girls, young men and young women who have no money can earn their schooling right at the school.

No. 22.

Question. Do many young men and young women attend this school?

Answer. Yes, a large number each year.

No. 23.

Question. Can you name some of the teachers of this school and some of the students who have gone out from it and tell what their work is, and name one who has gone to a foreign land to work?

Answer.....

No. 24.

Question. Where is the Bible School located?

Answer. It is located at 1816 Duncan Street, Louisville, Ky.

No. 25.

Question. Are other things beside the Bible taught?

Answer. Yes, everything needful to an efficient ministry.

No. 26.

Question. Is this school a free school?

Answer. Yes, practically so, for no tuition is charged, and only an entrance fee of \$2.00.

No. 27.

Question. Has it an industrial department?

Answer. It has, where young men who desire to do so can learn several useful trades.

No. 28.

Question. Can young men earn their board and clothing while attending this school?

Answer. They can, either in the industrial department or work can be obtained in the city. Some even marry while in school and endeavor to support a wife, but this is NOT advised.

No. 29.

Question. Can students room in the school building?

Answer. They can.

Alabama

(Continued from page 5.)

\$3,000.00 to keep this school going for a year. Could we run it alone? No. Then we should help to run it. We do not give one third the amount for one school. We should do so. This state should give a thousand dollars and five hundred students toward the help. I believe this state will do more this year than before.

Let us look forward to the Rally.

Sincerely yours in Christ,

LUM.

ISOM C. FRANKLIN.

Tennessee

Dear Readers of the GOSPEL PLEA,—

I feel it my duty to say a word or two about my work here at the Warner Institute. Since my arrival here, I have indeed enjoyed the work.

Everything is looking towards a successful school year. We opened school with a good enrollment and new ones are continually coming in. Shortly after my arrival I met the Executive Board. We discussed some things concerning the school. It is our desire to make this school one of the best, and I know that this can be done.

We have at our back the C. W. B. M., and such men on the State Board as Prof. J. N. Erwin, Rev. W. P. Martin, Preston Taylor, H. N. Evans, M. C. Evans, Brothers A. J. Hill, L. W. Walker and others whose names I cannot recall just now, who have the work at heart and are sacrificing their time and money that this work may go on. We have a strong faculty: Miss Thomas of Martinsville, Va., Miss Cannon of Johnson City, Tenn., and the writer.

It is not our purpose to prepare the head and leave the heart unprepared, for a prepared head with an unprepared heart cannot do the work that is so much needed.

We have chapel service every morning. Each student is requested to have a verse of Scripture. All seem to be interested. In our Teachers' Meeting, Miss Thomas was elected as the school note writer. We have planned to do a great deal of Literary work.

The first program will be rendered Friday evening. We have only one Literary Society, known as the Smith's. Each student is requested to join this society.

You shall hear from us often.

Yours in the work,

Jonesboro.

H. D. Griffin.

Arkansas

Dear Editor of the GOSPEL PLEA: If you will allow me space in your valuable paper I will try to write a few words concerning the work that is to be done for the uplifting of the Master's Cause in this place.

Our Sunday-school is getting along nicely under the management of our excellent pastor, W. C. Shockly. The Church is doing nicely, too. We have just received three young brothers into the church who are wide awake in the work for Christ, and the church rejoices very much. Our hearts were made sad by the fall of two of our young brothers, preachers, who through weakness were overcome by the temptation of the evil one. Christ tells us to watch and pray lest we enter into temptation. Pray for us that we may be watchful. I pray God's blessings upon the whole Church everywhere, that His word may be fruitful and that we may reap the world for righteousness in due time.

I am your sister in Christ,

REBECCA WAGNER.

South Carolina

Editor of the GOSPEL PLEA,—

Will you allow me space in your paper to express my appreciation of the gift of the Standard Publishing Company which through Brother C. C. Smith sent me a box of books and one dozen fine Bibles for the work here at Dale.

The Bibles are very highly prized and will be used by those that have them. The books are being loaned to the young men of this place.

We also received from the Christian Publishing Company four dozen Hymn books. The work in South Carolina looks brighter, our strong preachers are writing words of encouragement.

Yours in the work,

EDWIN F. JACKSON.

Do not look for wrong or evil,
You will find them if you do;
As you measure to your neighbor
He will measure back to you.

Look for goodness, look for gladness,
You will meet them all the while:
If you bring a smiling visage
To the glass—you meet a smile.

—Selected.

GENERAL EDUCATIONAL RALLY

(Continued from page 4.)

money for all he wished to do and so to help with the food supply he used to go fishing. On the morning of the 9th of last June, Jacob Kenoly with seven others went out in their little old boat to open up the mouth of the lake that flowed in from the ocean that they might be able to get more fish for the school. They were returning from this task when they were swept out into the ocean by the strong currents, and only three were able to get back to shore alive and Jacob Kenoly was not among these. Two days later his body was found and his body is now buried on the 'South beach' three miles from his great and noble work for God and His Christ.

Should not this great life be a rebuke to our idleness and unselfishness in the Master's work, and should we not now make a great offering on the Rally Day of this November, that the great trials and sacrifices and love,—that this great and wonderful life of Jacob Kenoly's and the work he started,—be not lost, but that his work shall be carried on.

The work which the C. W. B. M. is doing for the colored people in the United States is as follows,—

The Christian Woman's Board of Missions supports four schools and partially a fifth, and these are,—the Southern Christian Institute at Edwards, Mississippi; the Louisville Christian Bible School at Louisville, Kentucky; the Lum Graded School at Lum, Alabama; the Martinsville Christian Institute at Martinsville, Virginia; and the Warner Institute at Jonesboro, Tennessee; and then the C. W. B. M. aids in conducting evangelistic work in seven states.

Last year the new Dining Hall was erected by the C. W. B. M., at the Southern Christian Institute and now this year another building is being erected here and this is a splendid dormitory for girl students, and it is the wish that part of the Rally Day offering of this fall shall be used to help furnish this building. With two such splendid objects there should be such an offering as we have never yet had.

SUGGESTED OUTLINE PROGRAM FOR THE GENERAL EDUCATIONAL RALLY DAY.

Opening song.

Prayer, that we do our part that the noble work of Jacob Kenoly be not lost.

Song.

Scripture reading,—II Corinthians 9: 6-11. Romans 10: 14, 15.

Prayer, for the work of Christ throughout the whole world.

Song.

Sermon,—Text Matt. 28: 18-20. Missionary sermon suggested by this text and the other scripture readings.

Song.

Reading from the story of the life of Jacob Kenoly.

Song.

Offering and counting and announcing the amount of the offering.

This offering should be sent to C. C. Smith, 1365 Burdette Avenue, Cincinnati, Ohio.

Arkansas

Dear Editor:—

To the various states: I come to you with a message concerning our great Educational Rally Day, November 26, 1911, the Sunday before Thanksgiving Day. Dear preachers, officers and church workers, I wish you would give this great effort considerable study. This means some sacrifices for the educational uplift of the Negro race. Dear friends, we may think that we can not do much along these lines and we won't as long as we think we can't. The best and only plan is to get faith and back it up with the will power. First, let each pastor say that he will give \$5, the elders and deacons give \$2 each, and each member, \$1. Now let each church make this pull, and all the churches pull together on Sunday before Thanksgiving and let us bear this in mind. When we shall have made this pull we then shall rejoice in the Lord and think back that the Christian host has made one strong pull together. Remember that the Lord said, "Blessed is the cheerful giver." Do you think the Lord meant this? Again the Bible says, "The love of Christ constraineth us." Remember, friends, we do not have as many poor people as we had 20 years ago, and for that cause it makes us more able to give. In our C. W. B. M. Convention the good friends gave me pledges of \$91.00 for the Liberian school in Africa. Don't let this interfere with your offering on the Educational Rally Day. Please send this money to our worthy Secretary, C. C. Smith, who is giving his time and life for the uplift of the Negro race.

Hoping to see the fruits after the Educational Rally Day, I am yours in Christ's Cause,

Mrs. SARAH L. BOSTICK.

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 in the money at the close of each quarter.

Texas

If we consider the C. W. B. M. in the light of what it has done to help the colored people in the church and Southland in the last fifteen or twenty years, the conclusion must be in its favor. If we consider the spirit in which the work has been done the conclusion will be in its favor. If we consider it in the light of its object and purpose the conclusion again is in its favor. If considered in the light of methods and ways the conclusion must be in its favor still. A fair consideration from all view points must carry conviction and encouragement to all hearts opened to truth and reason.

If we may judge the condition of the work of the church among the Negroes by the present standing of the churches that have not co-operated with the C. W. B. M. the decision must be, they are at most moving around in a circle, on going backwards. What have the Negro churches, out of co-operation with the C. W. B. M., accomplished, that is really permanent and indicative of real success, in the last fifteen years more than build a church house and pay the preacher and janitor?

The workers, churches, and states that have lined up with the C. W. B. M., if only in a partial way, have far more, in all real and permanent work, to show for their efforts.

We should always bear in mind that the work of the C. W. B. M. is a Christian work, having for its object the preparation of the Negroes in the essential way for true citizenship in state and church, and as such assume the responsibility that must come to them as an important factor in the solution of the problems of the nation.

At the present the value of the work of the C. W. B. M. is in kind or quality rather than quantity. As all other true movements to prepare for reform and to reform, the work of the C. W. B. M. has not been understood. In most cases this has been a hindrance, but in some essential cases it has been helpful. When we must dig out the conclusion and understanding by consideration, study, and honest investigation the conclusion and understanding are worth more to us, and we to them, than if they were simply dug out and handed to us.

In addition to the evangelistic work done and helped, the influence given our cause in town, cities and states by being in co-operation with the C. W. B. M., the invaluable counsel given in the work by the representatives of the C. W. B. M., the estab-

ishing and supporting of schools, I think the real information we have gained and many gain, in the honest study and investigation of the C. W. B. M. and its work, is one of the greatest blessings the C. W. B. M. brings to us.

The Negroes in the church are blessed in having the blessing accompanied with its privileges and responsibilities come so much earlier in their church life and development than they came to the white man. They are bringing it to us so much earlier than it came to them. I see in the nature, work, methods, object, and accomplishments of the C. W. B. M. the true, essential, and assured principles by which we can truly succeed as a race and a part of the great church and nation.

Our co-operation with this work has been largely in proportion to our understanding of it, and the work it is doing, and trying to do. If our visions were larger and we could see the real mission of the C. W. B. M. and our sore needs, and at the same time our great ability, and fully co-operate in this great work we would in a few years see many modern miracles in our church work in the Southland.

Educational Rally Day is for the purpose of bringing to us information about the C. W. B. M. The churches as such must know about this work. It is not enough for the preacher and a few members to know. All must hear, for in this case also, "Faith comes by hearing." I think we all who are with the work and its friends should yell it out this year so all of our Israel might hear.

I speak from personal experience when I say it will not injure your church work to lead them into the spirit of the C. W. B. M. work. It will help them, when they are led wisely regardless of opposers. The spirit of this work in your congregation will help it. It is the spirit of the Christ to serve others. It is truly serving with Christ and doing the greatest service.

William Alphin.

Forget yourself and you will be remembered; remember others and your life will be filled with joy. Want others to have the best and you will have the blessing.

—Selected

Kentucky

(Continued from page 2.)

guns.

Each church and school should seek to have fellowship in the Educational Rally Day offering. A GIVING CHURCH IS A LIVING CHURCH, and A LIVING CHURCH IS A GIVING CHURCH. Every one should give as the Lord has prospered him or her, and give willingly.

Our Lord once asked, "When the son of man cometh will he find faith on the earth?" Will he find faith in him, faith in his word? He said, "It is more blessed to give than to receive. Acts 20:35. Do we believe this? We are to show our faith by our works.

The records show that the L. B. S. gave \$11.50 last Educational Rally Day and some of the students who gave liberally were not making fifty cents a week, and helping to support themselves out of that small amount.

The money raised on Educational Rally Day will go to help educate and christianize those who will help to save us, our sons, and our daughters.

Louisville.

W. H. Dickerson.

As the autumn leaves fall, we are reminded of our obligations to the Educational Rally Day movement. While all has not been satisfactory in the past, yet we are not disposed to complain; for we firmly believe that a most hearty co-operation awaits this worthy matter.

Our schools are the hope of our race and of our cause. We can never appreciate them till we invest in them. The time has come when all hands must join in this Educational Day campaign. Brother C. C. Smith is, and has been for a long time, giving his whole life to the cause of Negro Education. So many giants have gone down this year, that I sometimes open my paper—THE STANDARD—with fear and trembling. This tells us that the Master's "now" is upon us. How many churches responded last year? Why did not every Disciple in christendom help to swell the figure for last Educational Day? Plainly, some are resting on their oars. How many of us will hear the Rally cry next fall? When all our ministers and teachers wake up, the people will joyfully "come to the help of the Lord against the mighty." I want you my friend who read this line to urge your church people to observe the Educational Rally Day.

What a host of vacancies now! How clear rings the cry for men—prepared Christian men! Will we sit supinely by and let other hands do our work and then expect a "Crown of Righteousness?"

"Nerry a crown." Crowns are for the faithful. Let every church then, show its faith by its work. Nicholasville. C. H. Dickerson,

Virginia

November 26 is the great Educational Rally Day for the churches of Christ, colored.

This gives us a four-fold opportunity. First, We may learn of the great work both evangelistic and educational that the C. W. B. M. is doing for our people. Second, We may show our gratitude and appreciation to those who help us in our sore need. Third, We may catch ourselves by the boot-straps of possibility and help lift our own race from the mire of ignorance and sin. Fourth, We may have co-partnership with God and fellowship with the saints in redeeming the world.

Shall we assemble November 26, to learn? Willful ignorance is sin. Are we thankful? "Sharper than a serpent's tooth is vile unthankfulness." Will we help ourselves? "Heaven helps those who help themselves." Will we work with God? He who will not work with God is not a Christian. Shall we take the offering for Negro education? Let us answer YES with songs and prayers that reach heaven and dollars and cents that reach Cincinnati, Ohio.

Yours for a liberal offering,

N. Tazewell.

G. M. Dickerson.

HELPFUL TO ALL.

(Continued from page 1)

the various industrial enterprises. Especially do we need these young men to come to the relief of the churches. Many of our preachers are excellent, clean men and they must be encouraged in every way and given all their capacity will admit of, but there are many who are not equipped, mentally, morally, and spiritually to do such work. The churches that call them to the duty of ministering in sacred things are sinning against their very lives. But till we furnish them young men who have more than a little book learning they can do no better.

Brethren, we have a great work before us and we pray that the Heavenly Father will aid us to get the true vision of it. Upon what we are doing depends the happiness of our posterity for the next five hundred years. Do not let the little things of to-day divert your attention. Long after boll weevil and army worms are forgotten the influence of our work will be felt. Keep your eye on the great vision and forget all the little annoyances on the way. Let there be a united effort in the Rally this fall.

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for November 12.

Edited From Standard Bible Lessons.

Lesson 7.

BELSHAZZAR'S FEAST AND FATE.

(WORLD'S TEMPERANCE LESSON)

Daniel: 5.

GOLDEN TEXT.—"God will bring every work in to judgment, with every hidden thing, whether it be good, or whether it be evil."—Eccl. 12:14.

TIME.— B. C. 538. **PLACE.**—Babylon. **PERSONS.**—Daniel, Belshazzar, and his lords. **PERIOD OF OLD TESTAMENT HISTORY.**—Servitude. **ONE OF THE SIXTEEN LEADING OLD TESTAMENT CHARACTERS WITH WHICH THIS LESSON IS ASSOCIATED.**—Daniel.

INTRODUCTION.

Our last lesson was during the Persian rule some fifteen years after Cyrus permitted the Jews to go back to Jerusalem. The present lesson was during the Chaldean rule, just before Babylon was taken by Cyrus and the Persians and the edict was issued.

We have now come near to the close of the seventy years' captivity in Babylon. The stirring events of the present lesson occurred over sixty years after the last lesson of last quarter. Nebuchadnezzar, who reigned for forty-seven years, is dead. Belshazzar, with whom our lesson has to do, was the second ruler of Babylon. His father, Nabonidus, was the nominal king. The statement that Nebuchadnezzar is spoken of as the "father" of Belshazzar is explained by Schrader as here used in the broad significance as predecessor. Price says that Belshazzar was the "the crown prince, and may well have been, acting as king during his father's absence from the city at that time, though he is not called king on the tablets." The order of the rulers is as follows: King Nabonidus, first; King Belshazzar, second, and Daniel, third.

EXPLANATORY.

17. The first sixteen verses of this lesson should be studied carefully. The king's feast with "a thousand of his lords," was abruptly interrupted by a vision of fingers which left strange writings upon the wall. The astrologers and magicians were unable to interpret it, so Daniel was summoned. He begins his speech with, "Let thy gifts be to thyself, and give thy rewards to another." Daniel is a prophet of God and cares not for any reward that this king can give and is going to speak the truth although it is to tell the king's own doom. His words

were like Nathan saying to David, "Thou art the man;" or Hugh Latimer preaching to Henry VIII.

A scarlet robe, chain of gold, and high rank were to be the rewards of the one who rightly interpreted it.

18. **THE MOST HIGH GOD GAVE NEBUCHADNEZZAR.** The true God is above all and over all. Nebuchadnezzar could have done nothing had not strength been given him by God.

19. **TREMbled AND FEARED BEFORE HIM.** He was the mightiest monarch of his time and could treat others as he desired.

20. **WHEN HIS HEART WAS LIFTED UP.**—His high position had made him vainly feel that the credit was his own in place of giving God the honor.

21. **DRIVEN FROM THE SONS OF MEN.**—Some sort of madness suddenly seized him, and he imagined himself an animal. For seven years he lived among the animals and ate grass like an ox. **UNTIL HE KNEW.**—His reason came to him, and he recognized God as the ruler in the kingdoms of men.

22. **THOUGH THOU KNEWEST ALL THIS.**—God expects us to benefit by the experience of others.

23. **BUT HAST LIFTED UP THYSELF.**—As if thou hast been equal or superior, to him in wisdom; as if thou couldst defy and disobey him.

24. **THEN.**—When the climacteric sin had been committed. **FROM HIM.**—From God. The king's doom was written by the hand of the Lord.

25. **AND THIS IS THE WRITING THAT WAS INSCRIBED.**—

Mene.	Mene.	Tekel.	Upharsin.
Numbered.	Numbered.	Weighed.	Divisions.

26. **THIS IS THE INTERPRETATION OF THE THING: MENE.**—Numbered (with finished implied.)

27. **TEKEL.**—Weighed. (with the implication of found wanting.)

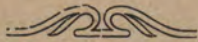
28. **PERES.**—Division, this word being the singular form of Upharsin. The "U" means and, is the same as if Peres were written twice, like Mene, for the sake of emphasis. In all the three words there lies a double sense, which is brought out in the interpretation. The days of the empire had been numbered and were now finished. The ruler had been weighed in the scales and found wanting. The balances of God are not popular opinion but the eternal principles of righteousness.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVI. Edwards, Mississippi, Saturday, November 11, 1911. No. 43.

HELPFUL TO ALL



Rally Day, November 26.

In just a few days the opportunity will be here to have fellowship in the great work of uplifting a people. The Sunday before Thanksgiving has become an established day for many individuals and churches and we sincerely pray the time may come this fall when all may have fellowship in it. There are a number of things we must hold in mind in determining our attitude toward this collection.

(1) The only work that can be permanent, is that which is participated in by all good Christian people. Those Negroes who have imagined that they could pull off and do this work unto themselves have erred, for such work can not bear fruit. The work we are doing looks to the future and we can not afford to do that which will not prove a blessing to posterity.

(2) We are doing a work that needs to be done now. The white people could take a thousand years to change from their old customs in the forest to the customs of our Christian civilization, but we must do this work for the Negro in less than two centuries. Already fifty years have elapsed since freedom came, and in this and the next generation the work must be largely completed. We just dare not allow him to drift along for centuries in an ignorant and degraded state.

(3) The Negro owes his present advancement to the munificent gifts of Christian people. Never before were a people so favored as were the Negroes. Had the churches in Rome sent missionary teachers into the forests of Germany a thousand years of sorrow might have been averted. The Negro was born into modern civilization through the Missionary School. For the Negro to fail to show proper gratitude now, or to fail to co-operate in the consummation of the work, would be a calamity, a tragedy.

Some of you will be tempted to pass this collection by because you have had the boll weevil or the army worm. Boll weevils may come and boll weevils may go, but this work will go on long after all these are forgotten. If the boll weevil had taken all your cotton you would live some way, Do not sin against your children by withholding their intellectu-

al and spiritual food from them. Let this matter weigh on your hearts heavily. Even though you are poor, you can all give something. If every church would give five cents from each member, the collection would amount to four or five thousand dollars.

Not all of our churches meet on the Sunday before Thanksgiving. If it is more convenient they can appoint any day in November or December, but do not miss the day entirely. Have a fellowship in it this time. The Jews were made a great people by making them feel that they owed a sacred obligation to God's work. If every Negro church would participate in this collection so as to run it up to four or five thousand, the value of their earthly property would increase ten or twenty thousand and yet it would be wrong to hold this out as a special inducement, for it would be an appeal to selfishness. To raise the collection to \$1,000 this year would be worth \$5,000 to the Negro churches themselves.

Some of you may reason that you have special work. In Texas you are raising money for Jarvis Christian Institute; in Tennessee you are raising money for Warner Christian Institute; and in some other states you have other special things. You can do all that and still have a collection for the work that looks to the uplift of your children. In the past it has been a decided loss to the work and to the Negro churches that they did not have fellowship in this work. We can not afford to continue to bear this loss.

There is another thing that works against the collection. Often the church is behind with the preacher and he feels that he can not afford to let money go out when he needs it so badly. Our sympathies are with him, but he should know that the smallness of his collections is due to the smallness of the vision of his members. For the minister to fail to announce the collection for that reason would be to increase the selfishness of the congregation and they will give less and less. The best thing such a minister can do is to preach a genuine sermon on liberality or the Educational collection and then when he takes up the next collection for himself they will be more liberal. The collections are not poor because the people have no money, it is because they want to spend it for frivolities.

May our Heavenly Father bless us in this great fellowship. May we realize \$1,000 this year.

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

Issued every Saturday from the press of

THE SOUTHERN CHRISTIAN INSTITUTE

Published in the interest of the cause of
Primitive Christianity and the general interest
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.

Notes from Our Schools.

Southern Christian Institute

Educational Rally! Of course we'll rally to a cause so great as that. If we only rally hard enough, we shall surely reach a total of one thousand dollars in all the churches. Even that much would seem small enough.

President Lehman is in Texas on business. During his absence Principal Burgess occupied the pulpit of the Institute church yesterday.

Supt. and Mrs. Prout, Miss Evans, and Miss Shortridge drove to Vicksburg last Wednesday.

The carpentry department has made some baskets. The sweet potatoes are put into these baskets and hauled to the potato house, without further handling. We have never had potatoes to come in from the field with less bruises.

We still have places open for young men to earn their education at the S. C. I. It would be worth while to any young man to learn how to be an up-to-date farmer, or to learn how to use the machinery in the planing mill, and the carpenter shop, or to have a hand in erecting out of cement blocks that beautiful new home for girls, or to learn how to do the hundred and one useful things that are to be done here. During the year that he is a learner in one of these departments, he is admitted to the Night School, free of charge. Next year the young man would have the opportunity of attending Day School with no expense for board, room, light or laundry. Write to President Lehman, Edwards, Miss., for further information.

Three young women joined the Institute Church yesterday morning.

More walnuts today—a wagon load!

R. H. Davis of the island of Jamaica who is foreman in our printing-office gives us the following interview this week, and we gladly present it to our readers:

"Only two years have passed since my enrollment as a student at the S. C. I. These years are among the busiest of my life.

"Every day my interest in this institution is becoming greater. Time will not permit me at present to enumerate the many blessings that have come to me since I became a student.

"In every way possible I have been helped. New and enlarged visions of life and a glorious inspiration to help bear the burden of my race have taken possession of my mind. This is due to the fact that during these two brief years I have come in contact with teachers and students whose lives cast a lasting influence for good around me.

"No student can pay for the benefits he derives in attending an institution of this kind. The hand, mind and heart are well trained and carefully prepared for useful and efficient service.

"It is my desire to remain with firmness of purpose to finish my course. After a young man or woman has spent four or five years in a school of this kind his whole life is entirely changed.

"I would not take all the wealth in the world for the uplift that has come to my life. It is invaluable. I can say without a doubt that any young man who wants a good Christian education can get it at the Southern Christian Institute."

S. C. I., Oct. 30, 1911.

Lum Graded School.

Our school has begun. We have a much larger attendance than was expected owing to the amount of cotton to be picked.

We attended the annual meeting that was held at Calhoun on the 18-22 of the month. The meeting was quite a success. Brother J. H. Edwards was elected to do evangelistic work in the state. We are looking forward to a better meeting for the next year, and hope we will do more for the advancement of the Master's kingdom. The next meeting will be held at Oxmoor.

We are now rallying to repair the church on the school ground, Union Point. We also have before us the Educational Rally that is to be the fourth Lord's Day in November. We are hoping to do more than we have done in the past.

The two boys that graduated from this school the past year are now teaching in the adjoining counties. We hope for them much success.

Mr. W. C. Bowie is visiting his parents this week.

Mr. Jackson Brayboy, Jr., who graduated at Fisk the past year is at home now assisting his father in

(Continued on page 7)

Life and History of William O'Neal

or

The Man who Sold his wife

(Continued from last issue.)

CHAPTER III.

PLOT TO RUN AWAY—INTERVIEW WITH RUSS—TIME
FIXED—FAILURE—SECOND INTERVIEW WITH
RUSS AND THE ABANDONMENT OF THE PLAN.

Sunday, May 31st, 1842, might have been seen boy and man sitting under a large live-oak tree situated on the Keary plantation, engaged in earnest conversation. The boy seems to be doing most of the talking, and as he talks he is drawing or sketching something like a map on the ground. As we draw near to them we discover the boy to be William O'Neal and the man his friend Russ.

William is saying:

"Do you see this ring? Well, that is Cheneyville; now right up this line running northwest is Lecompte; here we will make another little ring. Now follow this line and it takes us a little to the west. Thirty miles from Lecompte we cross bayou on this line and then following this road, which runs directly west, we come to Leesville, in Vernon parish. We will then be forty-five miles from Sabine river. A road runs from Leesville to Devil's Ferry; here we can cross the Sabine and be in Mexico, where we are no longer slaves but free men," and his eyes kindled at the sound of those magic words.

Russ, meanwhile, is intensely interested, his eyes are shining like young moons, and his mouth is wide open. He looks at the boy in undisguised astonishment, and says: "Bill, how did you find all this out?" William explains to him that for three years past he has studied nothing else but how to escape from bondage. He had picked up a little information here and there, until he knew the route as well as one who had traveled it. The conversation closes, and Russ is convinced. Taking William by the hand, he said: "I'm with you sure, sure, we will go to Mexico. Come and see me next Sunday, and we will fix the day." At this the parties separated, William jubilant at the thought that he had gained an ally in Russ.

Many things yet remained to be done. The plans and their capacity for executing them seemed as yet in doubt. Of course, he had a week in which to further mature his plans, and now came into play the practical good sense of William, as the reader will perceive. The following week soon passed away, but to our young friend it seemed like a month, so anxious was he to be up and

away—and then freedom. It was his only thought by day and his dream by night. At one time he would be on Toby flying like the wind, again he has crossed the Sabine river, and is now in the land of the free. Such is the power of mind over matter. But the week at last drew to a close, and Sunday, June the 8th, finds the plotters together once more.

As William seated himself on the ground, Russ said: "Well, my boy, now for your scheme." William looked his companion straight in the eye. "Russ, you are old enough to be my father, and when we get out of this neighborhood you can and must pass for a white man; if any one questions us, I'm your son, do you understand?" The idea seemed to strike Russ favorably, and William continued: "It is eighty-five miles from Cheneyville to Devil's Ferry. If we start next Saturday night, by Sunday night we can make sixty miles, leaving only twenty-five miles to the ferry, which we can reach by three o'clock Monday evening. Once across the river, and we are safe from pursuit and free."

As William concluded, silence fell on the two conspirators. Russ broke the silence by saying: "Yes, my boy, your plan is a good one. I don't think there will be much risk. They will not miss us until Monday morning, and if we push our horses we can cross into Mexico early Monday morning. You have everything ready for the start on Saturday night, and let us meet at this very place and be prepared to ride as soon as darkness falls." With this they shook hands as a pledge of fidelity to each other, and separated for the night.

As William sprang on Toby's back and started homeward, he could not help but think to himself, "This is the last Sunday night I shall spend in Rapides." No thought of failure had entered his mind. Does not the poet say: "In the bright lexicon of youth, which Fate reserves for a brighter manhood, there is no such word as fail." He believed that the thought of freedom was as sweet to Russ as it was to him, and never doubted that Saturday night would find him ready to go. Having indomitable courage himself, he was ready to judge Russ by the same standard.

(To be continued).

The time of the general Educational Rally Day is Sunday, November 26th. Will not the preachers and brethren see to it that there is a thousand-dollar offering sent in from the Rally Day observance of this fall that the life and death of Jacob Kenoly may be perpetuated.

Reports From the Field.

Mississippi

Dear Readers: The writer has just closed a ten days meeting with the Gay Street Christian Church Nashville, Tenn. The meeting was a success. The membership was revived and there were ten additions by confession and one by taking membership. Dr. Samuel Cotterel, the pastor did well his part notwithstanding he was on the sick list. The officers are faithful and have the confidence of the membership. The pastor and officers work in harmony. The building has been repaired by having a new roof. The inside is nicely decorated. The pulpit, choir stand, and aisles are carpeted. There is a beautiful pulpit stand, choir set and a large pipe organ. The song service was good. At one time the church had a most excellent choir, I am informed, but the organist had left the city and a number of the choir members had gone elsewhere. Therefore, we had a new organist and a number of new singers. Yet they performed their parts so well there was no room for complaint.

Bro. Cotterell, after finishing his course at the S. C. I., went to Nashville to study the profession of Medicine. He found the church without a pastor. He had studied for the ministry at the S. C. I. The congregation was in need of a minister, Bro. Cotterel needed a place to exercise his gift, therefore it was not hard to get together. The church has been benefitted in many ways by Bro. Cotterel, likewise, he was also helped and made strong. Bro. Cotterel is a strong young minister. Indeed I regret very much to have him give up the ministry. The Lord needs him. But Bro. Cotterel has made a great sacrifice to acquire an education. He came from Jamaica to this country without the aid or assistance of any Board; therefore, when he finishes his profession he will need money to get started out in life. The chance to get money preaching is considered a hard proposition. Therefore we would not be surprised if Bro. Cotterel follows his profession, giving but little time to the ministry. However, the Lord will provide.

The writer was never treated better by any congregation than by the Gay Street Christian Church. Brother and Sister Parker, with whom we stopped made it pleasant in every way. Mrs. Geo. White and daughter, Lucy, spared no pains in making it a real pleasure to be in Nashville. In fact, all took much interest. Bro. Preston Taylor, pastor of the Lee Avenue Christian Church, drove us

over the city. Next day they took us out to the Greenwood cemetery, one of the nicest kept "cities of the dead" in the South, owned by the colored people. From there we went to the Greenwood Park, a very delightful and beautiful place. Bro. Taylor is indeed, a successful business man. He is a man of means, and is now in shape to give up the business side and devote his entire time to the ministry. But I guess that's a hard thing to do,—that is, to give up making money. But for the good of the Master's cause in that great city, Bro. Taylor must do one or the other. If he sticks to the business with which he is now connected, he should get a good minister to take the pastorate of Lee Avenue Church and he, with his push and tact, fall in line and do a work for the Master.

Bro. Jackson, the pastor of the Presbyterian Church, was indeed friendly. He carried us out car riding in the eastern part of the city. Nashville is a beautiful city with many advantages.

Now may the Lord bless and keep us.

Eld. T. P. Porter, the powerful gospel preacher of Mississippi, has gone to his reward, having breathed his last breath in the city of Jackson, Miss., on the 17th of Oct. He was laid to rest near Clarksdale, his home, on the 20th of Oct. Several Christian preachers were present: Elders W. A. Scott, J. N. Turner, B. C. Calvert, D. R. Richards, Hampton and the writer,—a large gathering indeed. From the talk at Mound Bayou, the church there intends to consult Sister Porter and have the body of Bro. Porter brought to Mound Bayou where the grave can be looked after. I trust it will be done for, indeed, a strong minister has fallen. The Lord's will has been done.

Yours, K. R. BROWN.

TEXAS

Only a few years ago the Christian Woman's Board of Missions assumed the work of Education among the Negroes of the United States,—yes, less than twenty years ago. But so rich has been her fruitage that one who could hear and know of its work would judge it to be many years longer.

During this time she has fostered and now is caring for, partly and wholly, five schools, namely: Lum Graded School, Louisville Bible School, Martinsville, Jonesboro, and Southern Christian Institute.

She is busy accumulating means to build the sixth school for our people on the 456 acres of land

given by Major and Mrs. Jarvis, in Texas.

Our people, as a people (I mean the Disciples), have just commenced to realize what these schools mean to us as a church people.

These schools have given us a few workers, who have broadened our vision, and caused us to see the need of co-operation. It has also caused us to see, that from these schools we may draw our strongest men and women for church work.

Not only has the C. W. B. M. fostered these schools, but each year she gives hundreds of dollars for evangelistic work, and in a few places helps sustain pastors in weak places. This, too, is a much needed work among our people. In most of the states we need the assistance of the C. W. B. M. to keep an evangelist going. So through this limb of co-operation many weak churches, mission points and weak members are strengthened, while many, many souls are being saved,

We have had some preachers who have opposed our co-operation with the C. W. B. M., striving to foster Negro enterprises in the Church of Christ. But we who are reading the result of this co-operation and see how much is coming to us through it are willing to give largely to a cause which is extending his kingdom rather than work selfishly for one race.

Bro. C. C. Smith has brought us since the burning of girls' dormitory at the S. C. I., eight thousand dollars to rebuild it. This came from the brotherhood, as a result of us co-operating with the C. W. B. M. When could we have done this alone?

Major and Mrs. Jarvis gave us five thousand dollars in land. The white sisters of Texas and Iowa gave two thousand dollars in cash for the Texas School. Then add to these sums the expense of running our school and ask yourself the question, when could we have done this alone?

But each of us may have a fellowship in this great work.

Once each year you are given a chance to give for the Negro schools, on the Sunday before Thanksgiving in the General Educational Rally.

Brothers and Sisters the greatest good that comes to you and me and to the givers and supporters of these schools are the lives that are blessed

In so short a time these schools have given us the life of the late Jacob Kenoly, whose missionary career is a marvellous light to the civilized world.

Let's give so that many more lives may be blessed through our giving. Give that thousands may be blessed and thus help preach the gospel.

I am yours in His service,

Waco.

MRS. Wm. ALPHIN.

Virginia

Dear Editor of the GOSPEL PLEA:—There is one matter about which I wish to speak to my brother preachers, officers, and members of the Churches of Christ throughout the colored brotherhood. The Educational Rally Day is drawing on and we need a general co-operation of all the churches in observing the Rally Day, November, 26th which, if we do, will greatly augment the work that is being done among us, and also show our appreciation of, and gratitude for, the great work the C. W. B. M. is doing among us.

We can and ought to raise more money among our churches for the purpose for which the Rally Day was set apart. I suppose you have heard this same platitude time and again, but it is a platitude that needs to be repeated. If we could get all the members of the churches of Christ (colored) to study and learn the work the C. W. B. M. is doing for us, the great work of directing and supporting, year by year, four or five schools and is also guiding and helping financially and doing evangelistic work in several states, it seems to me if we all could catch a true vision of this work we would be stirred as never before and show Brother C. C. Smith and the C. W. B. M. that we have come to be men and women and therefore put away childish things and as proof make our Rally Day offering greater than ever before. My many brethren and sisters throughout the brotherhood, let's get in earnest about the pull we make for the Rally this fall.

Let's begin to get ready for a "strong pull, a long pull and a pull altogether" on November, 26th. Let's teach the children the need of pulling with us on that day. I am trying to interest every Church in the State of Virginia in Educational Rally Day. There is no missionary day set apart among the the churches that ought to appeal to the colored churches so much as this day. Why do I say this? Because all the educational and evangelistic work that is being done among us is being done by the Board that has the management of the offering that is made on this day. The day means much to the one who undertands its importance. Let's begin to work and pray for a great day among the churches on November, 26th. Grace and peace be multiplied unto you through the knowledge of God and Jesus our Lord.

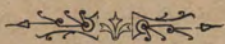
Roanoke.

J. R. Louderback.

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 in the money at the close of each quarter.

Adaline E. Hunt, Editor.



Mississippi

Dear Editor: During the past few weeks I have been quite busy and that is why I have not reported something of the work done in this part of the field, since the convention.

The Mound Bayou Christian Church being near my work I have taken membership with the church and also the auxiliary. On the second Sunday of this month the auxiliary met in its regular monthly meeting. The delegate made a good report of the convention. All present seemed much impressed. Good talks were made by Elders J. N. Turner and D. R. Richard in which we were urged to do more for the cause than we had done in the missionary year just closed. Six subscribed for the Missionary Tidings.

We are now at the close of a week's meeting conducted by Elder B. C. Calvert. The interest increased with each night and the church seemed much revived.

Mound Bayou.

ROXIE C. SNEED.

South Carolina

SOME REFLECTIONS ON THE WORK OF THE C. W. B. M. AMONG THE COLORED PEOPLE IN THE UNITED STATES.

As the C. W. B. M. is the only board in the Christian Church doing Educational and Missionary work among our people in the United States, the call of the hour is insistent that we come up to the help of the Lord against the mighty forces of Ignorance, Sin, and Superstition. We are now permitted to work hand in hand with the choicest spirits of earth in the salvation of a race and of the world. Greater opportunities, greater privileges have never been accorded any people since the "Morning stars sang together and the Sons of God shouted for joy." I tremble as I contemplate, for privileges and opportunities carry with them grave responsibilities. As with individuals, so with nations or races, the day of decision must come sooner or later, and on that

decision depends their destiny. The Negro in America is now passing through the most critical period of his existence. The politicians are discussing and some are "cussing" him. He is now at the parting of the ways, and his salvation or ruin depends on his decision, and in order to make the right decision he must have safe and sane leaders of clear vision, consecrated and trained men and women. "More to be desired are they than gold, yea than much fine gold." And these are the priceless gifts the C. W. B. M. is giving us through the five schools they have built and are operating in the United States. Let us rightly use the opportunities we now possess and all others will inevitably come as day follows night, for, "There is a divinity which shapes our ends, rough hew them as we will." To reject God's gracious offer of salvation to us, by failure to co-operate cheerfully in the great work of the Christian Woman's Board of Missions for the salvation of all races and nations including our own is to invite disaster. The enlightened conscience of the Christian white people is determined that the Negro as other peoples shall have Christian Education. The time when the colored churches may learn of this great work and co-operate with it, by taking up a collection is on the Sunday before Thanksgiving Day, November 26. Send the money to C. C. Smith, 1395 Burdette Avenue, W. H., Cincinnati, Ohio.

Yours for a grand Rally and a good collection.

J. L. WOOD.

Mississippi

When T. P. Porter died October the 17th, one of the greatest colored Christian preachers that ever lived in Mississippi went to glory. He was in active work in the Lord's vineyard until the last day of life. His last words were, "I am going to a glorious home." I esteemed him as one of the greatest preachers in the Negro race. My love for him was so great and my debt to him so boundless, that any effort to speak or write what my heart feels seems so poor and inadequate.

O how sad it made the church at Thyatira when I read the letter that told of his death.—Oh, no; he lives! He has only passed through what we call

(Continued on page 7).

SUGGESTED OUTLINE PROGRAM FOR THE GENERAL EDUCATIONAL RALLY DAY.

Opening song.

Prayer, that we do our part that the noble work of Jacob Kenoly be not lost.

Song.

Scripture reading,—II Corinthians 9: 6-11. Romans 10: 14, 15.

Prayer, for the work of Christ throughout the whole world.

Song.

Sermon,—Text Matt. 28: 18-20. Missionary sermon suggested by this text and the other scripture readings.

Song.

Reading from the story of the life of Jacob Kenoly.

Song.

Offering and counting and announcing the amount of the offering.

—o—

This offering should be sent to C. C. Smith, 1365 Burdette Avenue, Cincinnati, Ohio.

LUM GRADED SCHOOL

(Continued from page 2)

attending to his farm. He is expecting to have a poultry farm. We wish him success in his work.

The writer attended the State Fair a few days ago. Everything was very nice. The Corn Palace and the Negro Buildings were the best things that were exhibited.

We shall try to let you hear from us more often.

Mississippi

(Continued from page 6)

death and now lives to shine forever with the perpetual youth of heaven. He has laid aside his Bible and other books to take his place around the throne of God.

He was a very old man when he died and I can testify that he has contended earnestly for the "faith once delivered to the saints." We shall see his face no more in this life of flesh. I pray that his family he loved so dearly will not suffer.

Thyatira.

L. C. DAVIS.

Arkansas

Hurrah! Hurrah! Another Gladsome Day Is Coming,—THE EDUCATIONAL RALLY DAY, when all of us can have another joyful time in all of

our churches, praising and thanking God for our schools and the good being done in them, and each giving heartily for the support of them. The time is passing that the colored disciples had nothing to show to the world but a mouth profession. We are followers of the Man, Christ Jesus, "who went about doing good." While we were made ashamed that other colored churches had their educational institutions, their Old People's Homes, orphanages, etc., etc., all speaking volumes for their love of the race, and while we were but few and weak, we had a grand plea for the people and were not too modest to press our claims, but struggled against all of these gigantic oppositions and God blessed our work and added to our numbers until now we are able not only to preach by word, but also in demonstration of the spirit and of goodness in a larger work. And as the Lord in his providence has put it into the hearts of the C. W. B. M. to help us in this work of schools, let all of us clap our hands and do our best on these Rally days, and not only will we have these six schools, but many more, and young boys and girls going out from them to take their places among those who are struggling to lift up and to bless mankind. Then the Church can point with pride to the work the colored disciples are doing. Remember, the 26th of November is the day. Let no church neglect it. Let's try to raise \$1,000 in this Rally.

Yours for success,

LITTLE ROCK.

R. T. MATLOCK.

If many of the preachers and leading brethren of some of our strongest Churches forget this educational Day or are indifferent to it, and either do not have the service at all or else have a little hastily gotten-up service without heart or life in it,—then the offering will fall far short of what it ought to be, and we will not have done what is our "reasonable service."

There are some bulletins or posters prepared for this Educational Day, and these are at Cincinnati, Ohio and by sending a card to C. C. Smith, 1365 Burdette Avenue, Cincinnati, Ohio, and telling him the number you wish and your full name and address, you can have these posters for your congregation. They will be sent free to distribute to the members of your church. A postal card will do it!

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for November 19.

Edited From Standard Bible Lessons.

Lesson 8.

EZRA'S JOURNEY TO JERUSALEM

GOLDEN TEXT.—"The hand of our God is upon all them that seek him, for good." Ex. 8: 22.

TIME.—B. C. 457. **PLACE.**—From the river Ahava near Babylon to Jerusalem. **PERSONS.**—Ezra and his people. **PERIOD OF OLD TESTAMENT HISTORY.**—Servitude. **EPOCH IN THE PERIOD OF SERVITUDE.**—Persian rule.

INTRODUCTION.

The temple had been built, but the opposition had been so great that the walls were still in ruins. Enemies had pillaged its suburbs, carrying off both men and women for slaves, and many times leaving corpses on the highways.

Some one has asked perhaps, how does it come that the Jews who stayed in Babylon are able to teach those who returned to Jerusalem a needed lesson. Those who remained in Babylon "clung more tenaciously to the spiritual possessions which alone gave the nations a title to existence." As they were scattered here and there over the provinces, they were "knit together by the indissoluble ties of religion and custom." Intermarriage with the heathen was avoided. Foreign culture created an intense literary activity among the Jews.

About fifty years after the building of the second temple, and about seventy-eight years after the return of the first caravan exiles, came another company of Jews from Babylon under the leadership of Ezra, a descendant of the high priest Leraiah. Artaxerxes, the king, who permitted Ezra to return, made him civil ruler over the province of Judah, with the privilege of life and death over his people. Ezra and his people were also given valuable gifts and favors.

EXPLANATORY.

21. **THEN I PROCLAIMED A FAST.**—The journey to Jerusalem was a dangerous one, and Ezra's mission most difficult to perform. He makes preparation by a season of fasting and prayer. His chief concern was to have the favor of God. **STRAIGHTWAY.**—"Right" or "straight" stands for direct, unimpeded.

22. **FOR I WAS ASHAMED TO ASK OF THE KING A BAND OF SOLDIERS.**—Ezra had preached trust in God before the heathen rulers and he would not dishonor

God by asking the usual military escort. He had represented God, the object of his worship, as supremely powerful, and as having the strongest affection for his true followers. **THE HAND OF OUR GOD IS UPON ALL THEM THAT SEEK HIM, FOR GOOD.**—This is the summary of Ezra's testimony to the king. **AGAINST ALL.**—We can not willfully do wrong and expect to be with God.

23. **SO WE FASTED.**—The people did as was requested by Ezra. They were protected, and reached the end of their journey safely.

24. **I SET APART TWELVE.**—He chose twelve of the priests, of whom two are mentioned, and these priests were to have charge of the treasures and carry them safely through the perilous journey. This would relieve Ezra of a part of the responsibility, and also of any possible scandal in regard to it.

25. **AND WEIGHED UNTO THEM THE SILVER, ETC.**—We may gather from this that the silver and gold were in bars or ingots and not in coined money. The Persians had coined money at this time but the treasury kept the bulk of its stores in bars.

26. **SIX HUNDRED AND FIFTY TALENTS OF SILVER.**—A talent of silver, according to the new Oxford tables, (1903) was worth about \$970, by the light standard, the 650 talents being a little over \$630,000. By the heavy standard it would be twice that much.

28. **A FREE-WILL OFFERING.**—The money was given to Jehovah, God of their fathers, and would be a great help to the people of Jerusalem and aid Ezra wonderfully in his much-needed reformations.

29. **WATCH YE.**—See that they are safely kept, and that all of them are there when they are weighed in Jerusalem. A definite account of all public funds should be taken, and reports required at certain times. **IN THE CHAMBERS OF THE HOUSE OF JEHOVAH.**—Rooms placed on either side of the main building, partly for use of the priests and partly for storerooms.

30. **SO THE PRIESTS AND THE LEVITES RECEIVED THE WEIGHT.**—They accepted the great responsibility.

31. **THEN WE DEPARTED.**—They left their homes in Babylon and started towards Jerusalem.

32. **AND WE CAME TO JERUSALEM.**—After arriving in the city they rested three days before they began the great work that they had in hand.

EZRA'S WORK AT JERUSALEM.—(1.) His chief work was to abolish the mixed marriages of the Jews with the surrounding heathen.

No. 30.

Question. Does this school give good instruction?

Answer. The Principal of this school is considered by all who know him to rank along with our best instructors, and he has an able assistant.

No. 31.

Question. Why do not more of our colored boys and men avail themselves of the splendid opportunities offered here?

Answer. This is such a hard question that it is left to the reader.

No. 32.

Question. Where is the Lum Graded School located.

Answer. Near Lum, and seven miles from Calhoun, Ala.

No. 33.

Question. How far does the regular school work take one?

Answer. The course of study enables those who have completed it to obtain first-class teacher's certificates in any part of the South.

No. 34.

Question. How much land and how many buildings has this school?

Answer. It has 65 acres of land and school house, boys' dormitory, girls' dormitory and dining hall, chapel, sewing house, shop, two cabins and barn.

No. 35.

Question. Does it have an industrial department?

Answer. It does, and farming, gardening, carpentry and sewing and domestic science are taught.

No. 36.

Question. Is the Bible taught in this school?

Answer. It is.

No. 37.

Question. Does it have good instructors?

Answer. It has five of the best there are?

No. 38.

Question. Has it any special features.

Answer. It has a good library, a reading room, a literary society, an Endeavor society and an auxiliary to the C. W. B. M.

No. 39.

Question. Where is the Martinsville Christian Institute located?

Answer. At Martinsville, Henry County, Va.

No. 40.

Question. What land and buildings has this school for its work?

Answer. It has three acres of land and the large school building, containing dormitories, dining room and chapel, and one small dormitory.

No. 41.

Question. What is the course of study here.

Answer. The work of the school is divided into four departments: Primary, Preparatory, Normal and Industrial. Industrial work runs through the entire course.

No. 42.

Question. How does this school compare with other schools?

Answer. The curriculum compares favorably with that of the best Negro schools which confine themselves to English branches.

No. 43.

Question. What industries are taught here?

Answer. Sewing, basketry and millinery are taught the girls, and the boys are taught to till the soil and raise "garden stuff."

No. 44.

Question. Does this school have good instructors?

Answer. The very best.

No. 45.

Question. Where is the Warner Institute located?

Answer. In the beautiful mountainous country of Eastern Tennessee, in the town of Jonesboro.

No. 46.

Question. Of what does the property of this school consist?

Answer. Of one and one-fourth acres of land and two buildings, one a brick building sixty by forty feet, having two stories, the lower containing the chapel and large class room, and the upper, four large rooms. The second building is a frame dormitory and contains the large dining room, etc.

No. 47.

Question. How did it happen that property could be bought?

Answer. The Eastern parties who for some time had conducted a school here wished to give up the work, and offered the property for sale at a low figure.

No. 48.

Question. Who purchased this property?

Answer. The Negro brethren of Eastern Tennessee.

No. 49.

Question. What part does the C. W. B. M. have in carrying on a school here?

Answer. They employ the Principal and pay his salary, and have a general oversight of the work in conjunction with the local Board and Principal.

No. 50.

Question. When was this school work opened?

Answer. In October, 1908.

No. 51.

Question. Was it desired?

Answer. So much so that the colored people have made great sacrifices to get it, and begged the C. W. B. M. to aid them in carrying on the work.

No. 52.

Question. Was it needed?

Answer. It is the only colored school in that town or in that section of the country.

No. 53.

Question. Is a good school being conducted there?

Answer. Just go and see.

No. 54.

Question. Does the C. W. B. M. help the colored brethren in evangelistic work?

Answer. From ten to twelve states and districts are aided in doing evangelistic work each year.

No. 55.

Question. Does the C. W. B. M. support a colored missionary on the foreign field?

Answer. Yes, Jacob Kenoly, at Marshall, Liberia, Africa.

The following twenty-six questions and answers were taken from the C. W. B. M. leaflet, "The Missionary School."

No. 1.

Question. What is the Christian Woman's Board of Missions?

Answer. It is an association with headquarters in the city of Indianapolis.

Article II of the Constitution says: "Its object shall be to maintain preachers and teachers for religious institutions, to encourage and cultivate missionary efforts in the churches, to disseminate missionary intelligence, and to secure systematic contributions for such purposes; also to establish and maintain schools and institutions for the education of both males and females."

No. 2.

Question. When and where was it organized?

Answer. The organization was completed the twenty-second day of October, 1874, in the Richmond Street Christian Church, Cincinnati, Ohio.

No. 3.

Question. How many women were present?

Answer. About seventy-five, from nine different states.

No. 4.

Question. Who inaugurated this work?

Answer. Mrs. Caroline N. Pearre.

No. 5.

Question. Who were the first officers?

Answer. Mrs. Maria Jamison, President; Mrs. C. N. Pearre, Corresponding Secretary; Mrs. Sarah Wallace, Recording Secretary; Mrs. O. A. Burgess, Treasurer.

No. 6.

Question. Where did the organization first do mission work?

Answer. In Jamaica: taking up the work that the American Christian Missionary Society had begun, but abandoned the ten years before on account of the civil war.

No. 7.

Question. Who was the first missionary, and where did he go?

Answer. W. H. Williams was the first person sent out by this Board. He reached Kingston, Jamaica, Saturday, February 5, 1876.

No. 8.

Question. Has there been progress in the Jamaica work?

Answer. At the time of the 1908 report there were twenty-three congregations with 3,628 members.

No. 9.

Question. When did our missionaries first go to India, and who were they?

Answer. In September, 1882, Ada Boyd, Mary Kingsbury, Marv Graybiel and Laura Kinsey (now Mrs. Mitchell) went to India.

No. 10.

Question. What are the different lines of work carried on in India?

Answer. Evangelistic, University, Bible, Zenana, Dispensary, Hospital, Orphanage, Leper, Railway, Temperance, Sunday and Day School, Woman's and Babies' Home and Village work.

No. 11.

Question. When and where was the first work done in the United States?

Answer. The year 1883, in Montana.

No. 12.

Question. What is the work of the Christian Woman's Board of Missions in the United States?

Answer. The work in the United States is varied, both in its nature and in its location. The evangelistic work extends from the Great Lakes to the Gulf, and from the Atlantic to the Pacific. There are mountain mission schools in eastern Kentucky, at Hazel Green and Morehead, a mountain mission school at Beckley, West Virginia, and plans for a Centennial mountain school to be located in Tennessee. There are oriental missions at Portland, Oregon, and San Francisco for the Chinese; at

Berkley, California, and Los Angeles for the Japanese. There are five schools for the industrial and practical religious training of the youth of the Negro race: also assistance given these people in preaching the Gospel. We are giving to the world one solution of the problem of how to save our educated young people for Christ by securing the permanent teaching of the English Bible in some of our greatest universities. In addition to these things, there is the work of the auxiliary societies, the county, district and state organizations, together with the development work carried on by the National board, which are all sources of missionary education and inspiration for our home land.

No. 13.

Question. What important work was begun in 1884?

Answer. The Young People's Department.

No. 14.

Question. What is this work.

Answer. It is the training of the young to intelligently work and pray and give for worldwide missions. It teaches them the beauty of an unselfish life, and helps prepare them for all Christian service.

No. 15.

Question. When was work begun in Mexico?

Answer. In 1895. The mission was moved to Monterey in 1897

No. 16.

Question. Has this been a successful mission

Answer. The first years of the work at Monterey was a seed-sowing time. Little progress was made. The latter growth has been good, extending to many points in northern Mexico, and a few missions in southern Texas, this development is an earnest of what we may expect in the future.

No. 17.

Question. What work have we in Porto Rico?

Answer. Evangelistic, Sunday and Day School, Medical, Orphanage. The first orphanage in Porto Rico was the one we opened at Bayamon for girls. The Orphanage for boys is on a farm a short distance from Bayamon.

No. 18.

Question. At what place did our work begin in South America?

Answer. At Belgrano, a suburb of Buenos Aires, the chief city of the Argentine Republic.

No. 19.

Question. In what year did the work started in Africa by Jacob Kenoly, a black boy from the Edwards, Mississippi, school, come under the directions of the Christian Woman's Board of Missions?

Answer. In 1907, at the Norfolk Convention.

No. 20-

Question. What other countries have received some assistance from the Christian Woman's Board of Missions?

Answer. Manitoba and New Zealand.

No. 21.

Question. How may our young women have fellowship in all this work?

Answer. While they may be members of the Woman's Missionary Society it is usually better to organize a circle for the girls.

No. 22.

Question. What is a Circle?

Answer. It is organization designed especially for those young women whose circumstances hinder them from attending the regular meetings of the Woman's Missionary Society. Its object is to cultivate a missionary spirit among the young people, especially the young women of the Church, to train them in missionary knowledge and activities, and to secure systematic contributions for the missionary work of the Christian Woman's Board of Missions. (From Article II of Constitution for Young Woman's Missionary Circles.

No. 23.

Question. What is the Missionary Tidings?

Answer. It is a magazine published every month by the General Board, reporting the amount of receipts, the condition of the work, giving helpful suggestions, letters and many other things of interest and profit to Christian workers.

No. 24.

Question. When is the hour of prayer for the work and workers of the Christian Woman's Board of Missions?

Answer. From five to six o'clock every Sunday afternoon.

No. 25.

Question. What is the object of the State organizations?

Answer. The object shall be to encourage and cultivate a missionary spirit and missionary effort in the churches, to secure contributions for missionary purposes, and to promote throughout the State the work of organizing and developing Women's Missionary Societies, Mission circles and Bands, also Junior and Intermediate Societies of Christian Endeavor, and of bringing these organizations into greater activity and a closer relationship with each other and with the National Association of the Christian Woman's Board of Missions. (Article II of the State Constitution).

No. 26.

Question. How is this State work supported?

Answer. By the members of auxiliary societies giving five cents a month for the State development fund.

Question. Is 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 in 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.

The Sunday before Thanksgiving is the time of this "DAY."

Africa

Liberian Christian Institute, Denham Station.
September 25th., 1911.

Brother C. C. Smith,
Cincinnati, Ohio.

My dear Brother in Christ: I am writing you again though I have not received any reply from my first letter to you written since the death of our dear Jacob, but I feel that you are still interested in this little Institute in Liberia, Africa. My heart groans daily at the condition of my people here. They are indeed as Isaiah has described them in the sixth chapter and especially in the ninth verse, "Go and tell this people, hear ye indeed but understand not; and see ye indeed but perceive not," for last Sunday morning I had just set out for the school when I saw a family of my native visitors. I was glad to have them visit our house of worship and my poor people sat without understanding a word and when we would sing a song they would put their hands up to their mouths and laugh, and at the time of the collection they looked in surprise at us putting money on table, but still I am persuaded to believe that their eyes are becoming opened to the true Light of the Gospel, for they gave me their little son which the mother carried on her back, as this is their way of carrying their children from one place

to another. I asked them why they would not visit our school and told them that the house we erected was for their benefit as well as mine, and their reply was, "Mama, we don't know the thing you talk there." I said we are thanking God for having preserved our lives, and then he said, "I don't know God." I said, "Let us go and you may learn of His ways." I am sad over the condition of my people here. I am praying for them to catch the healing stream and be saved through Jesus Christ. I would be glad if you could send me one of the "Standards." Some one wrote me of the account in it of the death of our Jacob and I would like to have it and read it. I always search the "TIDINGS" and read them carefully for all of the grand and good things which they bring to us who are working so far off that we are not able to attend the great conventions and other meetings. I am anxious to have letters from you.

May God speed the day when other workers will be sent out here to assist in spreading the news of salvation in our heathen land.

I am doing my best in carrying on the work in my school room and around on the campus. All are happy at the Station. I have now about 30 students attending and 17 of them are boarding.

Dear Father, Jacob was buried on the beach about 3 miles from this station for three months, and I was uneasy and greatly dissatisfied so I resolved to have him removed and brought to this station and the Lord blessed my efforts and I was successful, but it cost me dear. I do not murmur about that. I will trust Him for His grace, for behind a frowning providence He hides a smiling face."

Our crop is a fine one. We are gathering corn and storing it away.

I ask an interest in your prayers. Remember me struggling in far off Africa, a lone sister.

(MRS.) RUTH KENOLY.

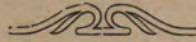
The general Educational Day is Sunday, November 26th. What are we going to do about it? Are we going to give so the C. W. B. M. will see that we have an interest in what they are doing and in the great work of Jacob Kenoly, will not the churches show, by their Educational Rally Day offering of this fall, that they have an interest in and gratitude for, what the Christian Woman's Board of Missions is doing for the colored race of this land?

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVI. Edwards, Mississippi, Saturday, November 18, 1911. No. 44

HELPFUL TO ALL



Our Attitude Towards Rally Day.

On the Sunday before Thanksgiving we are again afforded an opportunity to have fellowship in the great work of uplifting the Negro youth. The attitude we take towards that day will determine our attitude towards all forward religious work. This whole work of uplifting the Negro youth must be built upon our conscience and must be made the subject of our most earnest prayers and most careful preparation must be made for it. We have had our hearts set on one thousand dollars for some years but we have never reached it yet. We are abundantly able to do so this year if we all co-operate. It is no time to suggest another way to do the work. There is no other way. The Christian white people must come to the aid of the Negroes and the Negroes must co-operate with them. Christianity means co-operation. It is not Christianity if not co-operation. It is no reflection on the Negro that the white man has taken the lead in this work. In the providence of God it was his duty to do so. He could not do otherwise than do so. But it is a reflection on the Negro if he does not fall in line and do all he can. If he has capacity it will show itself and no man can hinder him from exercising his talent to the best of his ability. A Negro who rises in this way has for an audience the best white people as well as his own people and this makes him capable of performing a much greater good than he could perform if he were appealing to the Negro's prejudices.

The aim of the Negro must not be to build up a dominant race. That ambition cost Rome twelve centuries of bloodshed and wrecked it before it accomplished much good. The truly great of the present Anglo-Saxon race are trying to avoid this ambition for they realize that it will mean simply labor and sorrow and will prevent the accomplishment of the purpose of our age. The foremost white people realize that their regency depends upon the amount they do for the less advanced people. In place of suppressing the Philipinos and the Cubans we are teaching them everything we know and their future greatness depends on the honesty with which

they accept the teaching. We are sending our teachers into the great Mohammedan empire and we are teaching their children the ways of Christianity. We do no proselyting, but we do not conceal from them the fact that we are acting the part of Christians and that we are trying to make them act that way too.

To the Negro Disciples we say, it is because we believe in you that we have spent a few hundred thousand dollars, and it is because we believe in you and your future usefulness in the Kingdom of God that we propose to spend a million or two more. The way you co-operate will be a sure index of the amount of progress you have made. Suppose a boy could come to the S. C. I. for five years where he would receive clothing, board and education for what little work he could do, and then would go out and show no gratitude for it all but would work against the purposes of his teachers. It would show that that boy had made no progress at all towards the development of true character. It would be an index of his inner life.

Heretofore the collection has been hindered greatly because the churches felt poor and the preacher poorly paid. Often the preacher hesitated to announce the collection for fear it might take away something that ought to go to his suffering family.

Say that you are suffering because your congregation has never been taught the gospel of giving. They were never taught that it was a holy service to have fellowship with the work of the minister and with all the good work of the church, and the best way to begin to teach them this holy-service is to preach to them their duty to the larger work of the church. If he begins by preaching to them his salary, they will think him selfish and they will become all the more selfish. He will accomplish nothing. Our great missionary hero, Jacob Kenoly, showed so well how this could be done. He went into the religious desert of Africa and preached to them their duty to co-operate with him in the Lord's great work and they responded with might and main. They caught the spirit of the Master through their beloved teacher and the Liberian Christian Institute became a very bee hive of industry and a house of prayer.

(Continued on page 7)

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

Issued every Saturday from the press of

THE SOUTHERN CHRISTIAN INSTITUTE

Published in the interest of the cause of
Primitive Christianity and the general interest
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.

Notes from Our Schools.

Southern Christian Institute

The minister of the Institute Church of Christ, President J. B. Lehman, delivered a very helpful sermon, yesterday morning on the subject, "What would a Man give in Exchange for his Soul?"

Educational Rally! The day is almost here. If you are a man or woman who has a child in any of our schools, what a blessing it would be if you would only send that boy or girl a dollar to put into the rally collection. This is a serious matter that we learn to give to great causes. And what could be greater than to give our boys and girls a chance for better things?

The reinforcement around the beginning of the second story (above the basement) of Smith Hall is being put in today. Our block layers are entering school. The work in laying of blocks will necessarily go slow until new boys are put into the work and trained.

B. C. Credille, of Pittsburg, Tex. brought his son Luther to school this morning. Six or seven more young people of Texas, are counting on arriving some time this week.

Hymon Armstrong, of Arkansas, who will soon enter upon his first year's work in the Academy, gives us the following interview this week:

"About two years ago I started for the S. C. I. I had no definite idea about its location at the time; but as fortune would have it, just about the time of my departure, I chanced to get one of the S. C. I. catalogues in which I did not only find my way here, but the instruction I got from it gave me new courage.

"After travelling about twenty-four hours. I found myself at the S. C. I. surrounded by teachers and school friends.

"The two brief years that I have spent here have been the busiest of my life. Every one here

has cast a shadow of lasting influence for good around me. I certainly appreciated the opportunity of becoming an industrial student at school for the purpose of earning my schooling, and at the same time learning the different trades. (At present this young man is laying cement blocks in the new Smith Hall.—School Note man.)

"The time is now when every thoughtful young man or woman who desires to become of some importance to the world, should be seeking his or her way to an Institution like this, and stay till graduation day."

S. C. I. November 6, 1911.

SUGGESTED OUTLINE PROGRAM FOR THE GENERAL EDUCATIONAL RALLY DAY.

Opening song.

Prayer, that we do our part that the noble work of Jacob Kenoly be not lost.

Song.

Scripture reading,—II Corinthians 9: 6-11. Romans 10: 14, 15.

Prayer, for the work of Christ throughout the whole world.

Song.

Sermon,—Text Matt. 28: 18-20. Missionary sermon suggested by this text and the other scripture readings.

Song.

Reading from the story of the life of Jacob Kenoly.

Song.

Offering and counting and announcing the amount of the offering.

—o—

This offering should be sent to C. C. Smith, 1365 Burdette Avenue, Cincinnati, Ohio.

Tennessee.

Dear Christian friends and readers of the GOSPEL PLEA—Please allow me space in the column of your paper to speak of our Christian Industrial School at Jonesboro, Tenn.

Since Prof. H. D. Griffin has arrived in Jonesboro, accepted the principalship of our Christian school, and with the spirit that is now prevailing, with the pupils and patrons of this place, the outlook is that there will be a greater victory achieved than ever before.

Prof. Griffin is liked by all. His winning and charming ways of handling things, the spirit of doing things, and knowing how to do things will give

(Continued on page 7)

Life and History of William O'Neal

or
The Man who Sold his wife
(Continued from last issue.)

CHAPTER III.

PLOT TO RUN AWAY—INTERVIEW WITH RUSS—TIME
FIXED—FAILURE—SECOND INTERVIEW WITH
RUSS AND THE ABANDONMENT OF THE PLAN

The week glided slowly by; Saturday night had come at last. It was a glorious night, as if specially ordered for this occasion. The heavens were bright with stars; the silver moon hung high in the vast dome of heaven; a dewy freshness filled the silent air; from the woods beyond the old plantation a sleepy tremulous cooing, as of many birds, stole on the ear. As William stood under the old live-oak tree, waiting for Russ to join him, the moon began to cast long shadows. The plantation bell had just rung the hour of nine; another half hour passes, and all is silent as the tomb. Our young hero, never doubting that Russ will make his appearance soon, stands to his post, eyes and ears alert. An hour, two hours pass by, and still no sound breaks the silence. It is nearing the hour of midnight, and William at last is forced to conclude that Russ has for some cause failed him; what could be the reason, he could only conjecture. Finally, just as the stars began to pale before the first faint streaks of dawn, he mounted Toby and rode slowly home, resolving in his own mind to see Russ at the first opportunity, and find out the cause of his failure.

More than a week passed before William had an opportunity to see Russ and ask the all-important question. Russ had various reasons to assign for his failure to keep his appointment under the live-oak tree, and so glib were his excuses, and so plausible his explanations, that William was induced to try him once again. The second date is fixed to make their escape; but, like the first, it proved a failure. Even the third time William was induced to trust him; but, alas! his confidence was misplaced, Russ has deceived him again and again, until William had become almost desperate. The last interview was a most stormy one, ending by William telling Russ that he played the craven, and that he could have no further confidence in such a man. Much as he loved liberty, he cannot imperil his safety by further intercourse with Russ, so that, after long deliberation, all further attempts to escape are for the present abandoned.

(To be continued)

Arkansas

To the Readers of the GOSPEL PLEA:

I want to bring before you the fact that the time of the Educational Rally Day is coming near and that to neglect it is, I think, suicidal to the cause we represent. Our worthy Secretary, Bro. C. C. Smith, who is spending his life in the interest of Negro work, has been asking the Christian Churches of the Brotherhood of Disciples for the past four or five years, to make the collection on Educational Rally Day \$1000.00, but I think we have not yet gotten within three hundred dollars of that amount. We hope for better results this year. Brethren, I think the amount requested from all the Churches quite a small sum compared with what the C. W. B. M. is doing for our people. Think of the splendid Training School, the Southern Christian Institute, at Edwards, Miss., with its splendid faculty giving instruction in nearly all the common, industrial pursuits. It is from those trained in this splendid school that our other schools are being manned. Even the splendid school and mission, the Liberian Christian Institute, the model school and work of the age, was planted by one of the S. C. I. graduates, Jacob Kenoly, whose body now sleeps in far off Liberia. The C. W. B. M. is planning to send others to Liberia to take the place of Jacob Kenoly, and for this I see no other recourse but that these are to come from the S. C. I. also. This Institution, with the others, is being supported by the C. W. B. M. Brethren, a liberal offering on the general Educational Rally Day this fall would not only be an encouragement, but would help much in carrying on this great work. If you want to assist in preaching the Gospel in Home and Foreign lands and in the Islands of the Sea, and if you want to help the Liberian Christian Institute, or want to help the Louisville Christian Bible School make better ministers for our work, or if you want to assist the Southern Christian Institute in industrially training our boys and girls, make a liberal offering the Sunday before Thanksgiving to the C. W. B. M., and send it to C. C. Smith, 1365 Burdette Avenue, Cincinnati, Ohio.

ARGENTA.

M. M. BOSTICK.

"The time is short—

If thou wouldst work for God it must be now,
If thou wouldst win the garlands for thy brow,
Redeem the time!

I sometimes feel the thread of life is slender,
And soon with me the labor will be wrought;
Then grows my heart to other hearts more tender.

der.

The time is short."

Reports From the Field.

Virginia.

A Message From A Martyr.

Have you imagination, gentle reader? Then follow me.

On a certain spot in the wide embrace of the Atlantic, down amid the slime and the wreckage of countless years, her multitudinous waters bearing down from above with all their terrific weight, lay the body of a certain man. In life he was modest but brave and self-reliant; in mentality, a plodder like the tortoise, rather than fleet of foot like the hare.

In some things he was ever a child—as, for instance, in his faith. But in other respects, say moral stature, he was a Colossus of Rhodes. He was a philosopher too; and, sitting at the feet of the Teacher of the Ages, he, in his plodding way, comprehended truths which, to the “wise and prudent”, remain forever inscrutable. For example, when the Teacher spake of saving one’s life by losing it, no doubt the budding young philosopher, staring into vacancy and slowly turning over the proposition in his mind, was about to give it up as a riddle too deep for him, when the Teacher said again, “Except a corn of wheat fall into the ground and die, it abideth alone”; and then a light flashed over the pupil’s face, and a thrill sped through his being, and he answered with a smile, “I see it now—all, all is clear.” He understood at last the distinction between the life sustained by meat and the spirit-quickened life,—between a breathing body of flesh and a radiating personality.

And withal this man was a dreamer of dreams—not dreams of greatness, but greatest of dreams. But “our dreams are but our waking thoughts.” And from the day he first comprehended the universal principle of saving by losing, his constant waking thought was of how and where he might best put this principle into practice. The desire to lose himself in the manner and place that needed him most became his absorbing passion; insomuch, that often while surrounded by his fellows, he seemed as one apart, and at other times, I have been told, he would steal away to the woods and swamps to spend hours alone with his thoughts. It was, perhaps, after such a ramble, stretched supine upon a bed of moss deep in the heart of the forest, that he decided at last upon a land across the sea—a land explored and mapped by Science and exploited by civilized Greed, but whose teeming wealth of human souls had been comparatively thrust aside as of no practical value. And then he began to dream. He saw himself standing in the midst of that land and lifting

high in its pestilential breeze a banner inscribed with “Come unto me, all ye that labor and are heavy laden. Take my yoke upon you, and learn of me. . . and ye shall find rest unto your souls.” He saw benighted heathens flocking in, and the Christ-life in him touching their lives, and theirs the lives of other multitudes, until the whole of that dark continent rang with “Gloria in Excelsis”.

Thenceforth that vision was his cloud by day, and by night his pillar of fire. And faithfully he followed it, nor yearned for the Egyptian flesh-pots, but counted only joy what you and I call sorrow. And his dream began to materialize—slowly, of course, but surely. But, as was sometimes true in the earthly life of his Master, he must needs feed the body as well as the soul of those who came to him. And so, one day he said, “I go a-fishing,” and Death, unheard, said, “I go with thee.” And ere the sun had set, his body lay at the bottom of the Atlantic. O our brother, Jacob Kenoly, thou second prince of God, may the memory of thy body lying there in its bed of slime, be to us all a greater inspiration, if such indeed be possible, than was even thy noble life while thou still wast living!

But look you, gentle reader! What is it that the ocean has just heaved upon its shore? The body of Jacob Kenoly, long given up for lost! And was it merely a happening of chance, that he should have been cast up within sight of the scene of his sacrifice? I prefer not to think so: I see in that event a far deeper significance. Surcharged as he was, body and soul, with a purpose sublime, we might say divine, the sea could no more have held captive the flesh of Jacob Kenoly than his spirit. It must needs bring him back from whence he was stolen. But alas, those lifeless hands must now remain forever still. Nor could the sea restore the speech to lips it had made dumb. And yet, do you but listen with your heart and you will hear, as the C. W. B. M. has already heard, this message from that heroic martyr: “I, the disembodied spirit of Jacob Kenoly, do anxiously brood over the work I began, and for which I laid down my life, over here in poor old Africa. Will you, for lack of your support, leave it to languish and die, and me to grieve through all time to come? Or will you help nurture it, and let me—as I fain would do—fly away to the rest that awaits me in the bosom of my Father?”

The C. W. B. M. has set the Educational Rally Day as the time for us to answer that cry; and what shall your answer be? For myself,—although I hear many other crying needs, and my bottom

dollar is always in sight,—I hereby pledge to answer Jacob's cry this year with five dollars. Let us hear how many others will do this, or more.

And in making our pledges let us not forget, that, sometime, somewhere, we shall encounter the questioning gaze of every benefactor of the race who has gone before. Lincoln will be there to know how we used the freedom he died in giving. Frederick Douglass will be there, asking to what purpose

"He dared the lightning in the lightning's track,
And answered thunder with his thunder back."

Dunbar will wish to see to what purpose "he showed on our heads his gift of song." And the question that will speak itself from Kenoly's face will be, no doubt, "How did you care for the Liberian Christian Institute?" And though I might answer all the rest quite creditably, I think if I should be unable to face Jacob Kenoly, an eternity in heaven would be marred with remorse.

MARTINSVILLE. JAS. H. THOMAS, PRINCIPAL.

Mississippi

The work the C. W. B. M. is carrying on for the colored people of the United States is indeed wonderful. The work is unselfish and can not help but succeed.

The C. W. B. M. is the only Board of the Christian Church helping the colored people of the United States in their church and educational work. In fact this organization is aiming to carry on a work after the great commission, "Go ye therefore and teach all nations."

The C. W. B. M. is today helping to do Evangelistic work among the Negroes in at least twelve states, being supporting colored mission work in the Foreign fields, Jamaica and Africa. The Educational work deserves the support of every disciple. Five schools are now being supported beside the help that is given to Jacob Kenoly's School.

The Educational Rally Day is November 26th., a day set apart by the C. W. B. M. on which money to carry on Educational work among the Negroes is given. The suggestion was made by some of the colored ministers, —perhaps O. Singelton was one of the first.

Now that this is a national Rally Day, every colored Christian church in the United States should lift a collection on that day. If prevented on that day, fix another day and see that it is observed. The money raised will be used for a noble work. Just think of it, money given will be used to help equip those who go out to take Jacob Kenoly's work. That is what you may call real missionary work,—to help

continue a work that was started in the name of the Lord Jesus and for the uplift of humanity. It should be supported by every Disciple.

A part of the money raised will be used to help furnish the new Dormitory for the girls at the S. C. I. I am sure if you could only peep in at the S. C. I. you would realize the number of girls now in school who need to be more comfortable that they may be prepared to go out and help to make the world better.

Remember the Rally Day, November the 26th., 1911.

PORT GIBSON.

K. R. BROWN.

Georgia.

The work of Christian Woman's Board of Missions has been, and is at present, a help to us in Georgia. It is a help in a threefold sense. First, it comes to us in our financial need. Second, it has brought to us a great awakening all along the line of missionary work in all of our churches. Third, it brings to the minds of our brotherhood that we are not divided in the great work of saving the world. The C. W. B. M. has been of lasting good to the work in Georgia. The work of the National C. W. B. M. is great because it helps to lift up the people both mentally and spiritually. The C. W. B. M. has schools for the colored youths and invites them to go to these schools, and the C. W. B. M. takes of its money and aids evangelists in several states. We ask for long life and health and happiness for those at the head of this great work, and may their efforts and desires for us be realized.

OCONEE.

W. H. SMITH.

"Talk happiness. The world is sad enough
Without your woes. No path is wholly rough;
Look for the places that are smooth and clear,
And speak of those, to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent, and grief, and pain.

"Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man, or self,
Say so; if not, push back upon the shelf.
Of silence all your thoughts, till faith shall come;
No one will grieve because your lips are dumb.

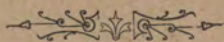
"Talk health. The dreary, never-changing tale
Of fatal maladies is worn and stale.
You cannot charm, nor interest, nor please,
By harping on that minor chord, disease.
Say you are well, or, all is well with you,
And God shall hear your words, and make them
true."

—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 in the money at the close of each quarter.

Adaline E. Hunt, Editor.



Program for December.

TOPIC: Jamaica—The country, the people, the work of the Christian Woman's Board of Missions.

Topic for special prayer: For the Christian fathers and mothers in Jamaica; for the youth who look out and long for an education and preparation for large service.

Hymn.

Bible Lesson: Romans 15: 1-4.

Prayer.

Business Period: If the meeting is held after C. W. B. M. Day have a report of the observance of the day and the results in membership and offerings.

Roll-call: Respond to roll-call by giving the name of a worker in Jamaica. These names can be found in the Annual Report, which appears in the November number of the Missionary Tidings.

Offering.

Special Helps for the Meeting.

LEAFLETS: "Glimpses of Jamaica Life," price two cents; "Needs in Jamaica," price two cents; "The Place Jamaica Occupies in the History of Our Island Missions," price one cent; "Jamaica," price two cents. Order these leaflets from the Corresponding Secretary, Missionary Training School, Indianapolis, Indiana.

Jamaica.

Jamaica is the oldest foreign field of the C. W. B. M.

When the work was first started, its progress was very slow. Many missionaries were sent from America to carry on the work. W. K. Azbil was among those who worked most faithfully among the missionaries. At present the work is very much improved and there is every hope that there will be much more good done in the future than has been done in the past. We look forward to this not because the workers in the past were not efficient, but there seems to be more interest taken by the people now than there was before.

There are some things which in the human eye seemed to hamper the work, but when we remember that Jehovah does all things well, we join with the writer in saying, "It is the Lord, let Him do what seemeth Him good." Up to August '03 everything seemed to have gotten on fairly well. But on the eleventh of August that year, "the scene was changed." A very destructive hurricane occurred and many of the church buildings fell. The Lord did not forget these poor, unfortunate people. He always remembers His own. The members of the churches went to work and built booths in which to worship and the faith of many was unshaken. They continued to worship in these booths until help came to them from the C. W. B. M. During the time the friends were worshiping in these booths, they were gathering materials to build churches. When the Board sent help, the work went on very quickly. Many buildings were put up and dedicated to the service of Jehovah, while others were being built. The friends rejoiced. Their work was either completed or nearly; their joy was great. But it did not last very long. On the fourteenth of January 1907, a very destructive earthquake occurred, all the buildings were either destroyed or damaged. Again their faith was tried. But we are thankful to say there were in those congregations many who asked the question verbally or otherwise, "Who shall separate us from the love of Christ?" Again the friends resorted to booths, but they continued to be firm. Some of these churches have been built, others are being built, while some are yet untouched.

There are manifestations of very sincere earnestness among many of the members. To illustrate this, we quote from a letter written by one of the members about another of the congregation where the writer ministers. The story reads as follows:

"The faithfulness of some of our members is very encouraging. We have an aged sister who is known as "Mother Crosdail" to all. It would be hard to find one more faithful, both in attending the services and in her offerings to the cause. She is almost crippled with rheumatism, yet until the past month she was able to get out. She would come to the morning service, remain for Sunday School in the afternoon and also for the night service. Sometimes when she starts for home she finds she is un-

able to walk, but there is always ready for such an occasion one of our young men, who takes her up as he would a child and carries her home. Her gifts put many to shame, and her entire income, I am sure, does not exceed two dollars per month, one dollar from the inspector of the poor for the district and the other from the Church and commission for selling bread. Out of that she gives a penny or halfpenny for missions every Sunday, three pence per month Auxiliary dues, six pence per month towards the minister's fund and her weekly offering of a penny. If her body has to be absent her offerings are always present. It does one good to visit her, her faith is so strong, her trust so childlike. I feel the help of her prayers.

There are two special needs in Jamaica just now, viz: one other missionary at least and the erection of the church building. The work is carried on by native and American missionaries. Four of the missionaries (native) are graduates of the Southern Christian Institute; all are doing their best.

The work does not grow as fast as in many other countries but considering the size of the island and the many denominational churches here, we think the Christian Churches are doing fine.

May the Lord bless continually His children and may they continue to be faithful and true till they meet where congregation never breaks, and praises never cease.

No. 4. Brentford Road, Cross Roads. E. W. HUNT.

HELPFUL TO ALL

(Continued from page 1)

The Negro disciples have never discovered their strength in service because they have never been led into this unselfish service. We appeal to every minister, and to every leading member to see that every church from Florida to Oklahoma and from Virginia to Texas responds this year. How it would speak volumes for the future of the work if this should be the case! Make your aim to get a collection from every church and Sunday-school. Aim to get a large collection if you can, but get a collection though it is small. One dollar will show that you are coming and the prayer of God's people will go up for joy for they will know that a better day is upon us.

TENNESSEE.

(Continued from page 2)

to this State, in a few years, a Christian Institution standing in the highest rank. We are glad to say that the cable is loose, and that freedom and joy have come again.

May God's richest blessings rest upon the Christian Schools of our land, and a great work will be accomplished through them for the Church of Jesus Christ.

W. P. Martin, Trustee of Warner Institute.

Africa

Dear Mr. Smith:—This comes to let you know how glad I was to have the pleasure of reading the letter that you wrote Mrs. Kenoly, and to know that the good folks over there were thinking of me. I have often heard Mr. Kenoly speak of you, and I would have written you before now, but I had not made it a practice of writing in his life time and no one now to encourage me I felt a little bashful. He would always tell me and my husband to write abroad and make ourselves known.

I am trying to do the best I can in helping in this little work, and it is my greatest desire to do all I can to assist in bringing souls out of darkness into the light.

I am not well at present. I have been sick for about two weeks with a very bad cough. I think it is caused by being exposed a good deal to the rainy weather in trying to keep up my little family of native children. I have none of my own.

Dear Sir, we have all been deeply grieved at the death of Mr. Kenoly. He was most faithful in work for the Master. He was our true leader and guide. And my husband also, though new in the cause,—he was ever faithful to his post of duty, and when I sit and think of them I cannot help but shed tears, for I feel that I have lost husband and brother.

We have succeeded in moving the bodies of Mr. Kenoly and Mr. Lewis from the beach and had them brought to the Mission. The moving of Mr. Lewis' body caused me a little expense which I was able to pay out of my little salary that came just in time. I am now living in the Mission with Mrs. Owens whose husband died five days before Mr. Kenoly.

I am your Sister in Christ,

Rebecca H. Lewis,
Schiefflin, Liberia.

“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 sin.”

“A faithful friend is the true image of God.”

Bible School Department.

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for November 26.

Edited From Standard Bible Lessons.

Lesson 9

NEHEMIAH'S PRAYER.

—Nehemiah 1.

GOLDEN TEXT.—"The supplication of a righteous man availeth much." James 5: 16.

TIME.—B. C. 445. **PLACE.**—Shushan, the winter palace of the Persian king. **PERSONS.**—Nehemiah, Hanani, the Jews. **PERIOD OF OLD TESTAMENT HISTORY.**—Servitude. **EPOCH IN THE PERIOD OF SERVITUDE.**—Chaldean Rule.

INTRODUCTION.

In the ancient Hebrew manuscripts the Books of Ezra and Nehemiah were written as if they were one; but the title, "The words of Henemiah, the son of Hacaliah," clearly indicate the beginning of another book, and justify the separation which was made in the Greek translation at an early period. While the temple was rebuilt by Zerubbabel, it was the work of Nehemiah to rebuild the city walls. He went from Babylon for this purpose, thirteen years after Ezra went there to establish the law.

The position of Nehemiah as cup bearer to the king ensured him an audience, and as the office was a high one, with rich emoluments, he had a point of advantage, in preferring a request, and the means to accomplish his purpose. The title "cup bearer", really implied that Nehemiah was a councilor, statesman, courtier, and favorite. It was not a political office, but one of great power and influence. The cup bearer had the privilege of entering into the presence of the king in his most private seclusions.

EXPLANATORY.

THE WORDS OF NEHEMIAH.—This is the title of the book, and in our day would have a page to itself. **SON OF HACALIAH.**—Probably of the tribe of Judah, and of the royal family of David. **IN THE MONTH OF CHISLEY.**—Our November—December—part of each. **IN THE TWENTIETH YEAR.**—Of the reign of Artaxerxes Longimanus, king of Persia, successor of Xerxes. **SHUSHAN.**—The capital of the Persian Empire. **THE PALACE.**—The palace was a distinct part of the city, in which the kings resided with many thousand attendants. It was strongly fortified.

2, **THAT HANANI ONE OF MY BRETHREN.**—Hanani seems to have been an actual brother of Nehemi-

ah. He may have been sent to Jerusalem to ascertain the condition of the Jews and their temple and their sacred city.

3. **THE REMNANT ARE IN GREAT AFFLICTION AND REPROACH.**—The manner in which the affairs of the Jewish province dragged from Cyrus' day to the time of Nehemiah, a period of nearly a hundred years, which was due only or chiefly, to the opposition of local enemies, supported by the Persian government, but had its chief cause in the apathy and self-seeking of the Jewish people.

4. **I SAT DOWN AND WEPT.**—Such thoughts occurring to an excitable Oriental produced not only grief and anxiety merely, but a flood of tears. **MOURNED CERTAIN DAYS.**—"Four months from December to March." **AND FASTED.**—This is an expression of intense earnestness in the matter. **PRAYED**—It was not a prayer for a moment or two, but a constant prayer that came from the depth of his heart day and night. **GOD OF HEAVEN.**—A Persian phrase.

5. **AND SAID, I BESEECH THEE, O JEHOVAH.**—Upon hearing of the great affliction and reproach of the Jews at Jerusalem, Nehemiah seemed to have conceived the design of obtaining authority from the king to rebuild Jerusalem. This he made a matter of prayer night and day, for about four months, and in these verses we doubtless have the substance of the prayer he offered continually until he obtained his desire. **COVENANT AND LOVING KINDNESS.**—Covenant refers to God's definite promises. Mercy refers to his loving character, which gives more than is pledged.

6. **THINE EAR THINE EYE.**—He that formed the ear, shall he not hear his children cry? He that made the eye, shall he not see the suffering of his people? **DAY AND NIGHT.**—His grief was doubtless increased at the thought that all this evil existed in spite of Ezra's work. He withdrew from his court duties and spent a time in retirement in most sincere sorrow. His prayer was oft repeated in the courses of these days of separation and mourning at hours of the night as well as at the usual hour of daily prayer. **WHICH WE HAVE SINNED AGAINST THEE.**—He joins himself with his people. He does not say **THEY**, but **WE**. Here is an humble confession of sin,

7. **DEALT VERY CORRUPTLY.**—In the confession of our sins let these two things be owned as the malignity of it, that it is a corruption of ourselves, and an affront to God.

Pres. J. B. Lehman.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVI. Edwards, Mississippi, Saturday, November 25, 1911. No. 45

HELPFUL TO ALL

Are You Ready?

History is full of instances when nations had great opportunities thrust before them and failed to avail themselves of them and lost out forever. There are also many examples where they did avail themselves of them and went on to distinguished service for mankind. The Jews are an example where the opportunity was lost. Had they known the hour of their visitation and given heed to their master teacher, Jesus, they would have become the teachers of the world and much of the work we are now doing would have been done then but they would not and the opportunity passed by forever.

Every careful observer can clearly see that we are at the dawn of a change in our national life. Readjustment is being made. The great unrest in the business and industrial world is certainly tending toward something new. We pray that it will not come in war, but in a peaceable revolution in which the present reign of selfishness will be displaced by disinterested Christian philanthropic principles.

What the Negro does now will determine very largely what his status in the new order of things will be. If he is content to rock along in his careless, shiftless way now he will be a peasantry in that age. If he awakens out of his long sleep and gives his energy to the things he can do, he will become an important factor in the world's work in that day. Above all, he must avoid the foolish ambition of becoming a dominant race. Christ severely condemned that and all history shows its folly. What makes a people great in this age of the reign of Christian principles is simplicity, humility and a desire to do a worthy part of the world's work. There are some things he must do which are:

(1) He must aim to do more thoroughly what he is now doing. The farmers are continually taking out of the soil without a thought of putting anything back. Some fields have been farmed a hundred years straight running and some cotton stalks will not produce more than two bolls to the stalk. The man who farms that way is asleep. By asking those who know you can bring this soil up in two

years. What is true of the farmer is true of the school teacher and the servant.

(2) He must aim to buy land. These big plantations must be broken up into small farms. There is already a large Negro population in the Gulf States and it is but natural that they should buy a good portion of this. Do not fail to do your best in learning how to care for a mule economically and do good farming while you are a tenant. You will know how when you attempt to buy land. The shiftless servant is afraid he will make his employer rich. He forgets that good service will bring a greater reward to himself than it will to the employer.

(3) He must learn to save well what he now has. Of course we must live and it will not do to starve ourselves. The best economy is caring well for what we have and producing as much as we can of the things we need. A provident farmer can put in many things he and his family will eat and yet make as much crop as he formerly did. He should plan to work the coming year without making a store debt. Many have done it and you can do it too.

(4) He must learn to take a more active part in work for the public good. Our State feels itself too poor to put up good school houses and, unless there is generous outside aid, the school houses will remain wretchedly poor. In such cases there should be a community effort to relieve the situation. The teacher might call a meeting or picnic. At this he might offer to give one dollar for every ten dollars they give. In this way a new school house could be put up. The process of getting the money and building the house will be a valuable experience worth all it costs. And then he must take a deeper interest in higher Christian education. So many white politicians have gone about the country preaching against Negro education that many Negroes really think darkness is better than light. The truth of the matter is, our only hope is Christian education. So long as the Negro is a slave to his baser passions, the white man is helpless. If the Negroes are shiftless and sinful and ignorant, it is a fearful temptation to the white merchant to charge exorbitant prices and manipulate accounts. If the Negro girls are not taught the sacredness of their being and the need of their service in the world's work they become a fearful temptation to the young men of their own race and to the young white men.

(Continued on page 7)

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

Issued every Saturday from the press of

THE SOUTHERN CHRISTIAN INSTITUTE

Published in the interest of the cause of
Primitive Christianity and the general interest
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.

A Word To Our New Friends.

During the past four weeks the PLEA has gone to a large number of persons who are not regular subscribers. This will be the last number they will receive, unless they send in their subscriptions, which I hope every one will do. We believe you have been greatly interested in what you have seen in these extra numbers and we are sure you will be profited greatly by it, and we are sure you can be of great help to us by doing this. If you could see the maturing minds of the young men and women in the office you would subscribe at once. You better do it now while you think of it. Send \$1.00 to GOSPEL PLEA, Institute Rural Station, Edwards, Miss.

Notes from Our Schools.

Southern Christian Institute.

We shall soon thresh our Spanish peanut hay. A neighbor will do the work with his machine.

The missionary meeting given by our Women's Missionary Society yesterday afternoon was of more than ordinary merit. The young people on the program, gave their production in the form of a dialogue. Miss Anderson was leader. These meetings are among the most interesting we have.

Texas now has a colony of seven students at the S. C. I. There are more to come.

Never before at this time of year have we had so many boarding students. In fact rooms in all of the dormitories are becoming scarce. Young people who are planning to enter school would do well to get here as soon as possible.

Four young men, James Mills, Willie Moore, Abe Elmore and Paul Jamison, were received into the membership of the Home Defender Success Club Saturday evening. Others will be received at the next regular meeting. No one can measure the good this temperance organization is doing.

S. C. I.—November 13, 1911.

JONESBORO

The GOSPEL PLEA: The Christian School at Jonesboro, Tenn. opened October 2, 1911, with 54 enrolled. Since that time new students have been continually coming in. Up to this date we have 72 enrolled. Thus far, our school work has been a great success. Every child seems to be really in earnest. We ask for prayers that our work this year will be successful.

Very respectfully,

M. E. THOMAS.

Jonesboro, October 21, 1911.

SUGGESTED OUTLINE PROGRAM FOR THE GENERAL EDUCATIONAL RALLY DAY.

Opening song.

Prayer, that we do our part that the noble work of Jacob Kenoly be not lost.

Song.

Scripture reading,—II Corinthians 9: 6-11. Romans 10: 14, 15.

Prayer, for the work of Christ throughout the whole world.

Song.

Sermon,—Text Matt. 28: 18-20. Missionary sermon suggested by this text and the other scripture readings.

Song.

Reading from the story of the life of Jacob Kenoly.

Song.

Offering and counting and announcing the amount of the offering.

—o—

This offering should be sent to C. C. Smith, 1365 Burdette Avenue, Cincinnati, Ohio.

PRAYER.

I know not by what methods rare,
But this I know God answers prayer.
I know that He has given His word,
Which tells me prayer is always heard,
And will be answered soon or late;
And so I pray and calmly wait.

I know not if the blessing sought
Will come in just the way I thought,
But leave my prayers with him alone,
Whose will is wiser than my own,
Assured that He will grant my quest,
Or send some answer far more blest!

—SELECTED.

Life and History of William O'Neal

or

The Man who Sold his Wife.

(Continued from last issue.)

CHAPTER IV.

1848—DR. HAWKINS—NORTHERN MEN—BUILDING OF THE SUGAR-HOUSE—SETTING UP MACHINERY—WILLIAM AS AN ENGINEER.

WILLIAM can never forget the deep anxiety with which he awaited the coming of the night, that night ever memorable in his life, when he was to escape from his bondage and be a man among men; the feverish restlessness which possessed him, the exultation with which he contemplated his scheme, the miserable anguish with which he was compelled to acknowledge failure, all remained stamped indelibly upon his young mind. It was like the tossing of a coin, the crisis involving life or death, and his failure was to him a bitter pill. With this comment we will drop Russ into that oblivion which his cowardice so richly deserves.

Six years had come and gone, drifted away forever on the great ocean tide of time, and William O'Neal was still a bond slave. Yes, a slave, in all that word implies.

The discipline he was undergoing was making a man of him, somewhat subdued, but a good man. And so he went on, reconciled only in a degree to his life. He could look forward to nothing better, the prospect seemed entirely hopeless. His future seemed dark indeed; no star of hope brightened his pathway. In this sad and deplorable condition William reaches manhood, which brings us down to the year 1848.

In the spring of this year he was hired by his master to Dr. Hawkins, a sugar planter who lived about three miles below Cheneyville on the west bank of Bayou Boeuf, on the place now known as the "Waverly plantation."

The doctor was building a large sugar-house, and William was to assist in its erection.

The builders or contractors were northern men, and William being industrious and active, soon won the confidence and respect of these men and became quite a favorite with them.

William had many conversations with them upon his condition as a slave. They sympathized with him, but extended no helping hand. He soon realizes that he must work out his own freedom, if ever he is to be free. They advised him to save his money until he had enough to purchase himself.

This seemed a Herculean task to William, who was well aware that the price of an able-bodied man exceeded his small earnings. But still he thanked them kindly for their interest, although he could see no prospect that their advice would ever be realized.

His opportunity to make money was limited, each day of his time belonged to his master. The night only could he call his own, and many slave-owners objected to night-work, unless it was for their own benefit. Some were more liberal, and permitted their slaves to earn a little pocket change, but at most this would amount to only a small sum.

Few good mechanics are able to lay up in a lifetime as much as William would sell for; then how could he hope to acquire in the few short hours which he could call his own, what they had labored for a life-time?

While we must give these northern men credit for the best of motives in thus recommending to William to save his money, could they have realized the importance of the word "slave," they would have seen that such advice was only to mock him.

In the interviews with these men William had hoped that they could give him some encouragement and possibly assistance; but he soon saw that such a hope was worse than useless.

From them no light was reflected, and with a saddened heart he toiled on. In a novel, people die of broken hearts, which is a very convenient way of disposing of them; but not so in real life; we do not die when all that makes life worth living dies to us.

There is the never-ending and all-important round of duties to be gone through with, whether the heart is grave or gay. William could only wait and work and hope.

The summer is half gone, the carpenters' hammers have ceased their clinking, and the great sugar house is nearly completed.

Daily the big engines, sugar kettles and coolers are arriving, to be set in position by a new gang of engineers and brick masons. To this gang William is assigned as helper, and August and September is a busy time with them.

Much remains to be done before the sugar-house will be ready for the grinding season. It is push and drive with everybody, for the cane will be ready for the mill by the 10th of October, and everything must be in position, and bright and clean, at the appointed time.

The Hawkins plantation is the largest sugar plantation in Rapides parish, and a failure to be ready on time would involve the loss of thousands of dollars, hence every workman is pushed to his fullest capacity.

[TO BE CONTINUED.]

Reports From the Field.

TEXAS

To the pastors, officers, and members of the Texas Missionary Convention,—greeting. As your Corresponding Secretary, I beg to call your attention to the appeal from the President of the Convention, Elder M. T. Brown; also beg to state that this year the Evangelist has contracted to raise his support from the field in addition to the apportionment from the National C. W. B. M. Therefore you are requested to give as liberally as you can to the Evangelist when he is with you. All moneys not given to the Evangelist must be sent to the Corresponding Secretary, J. H. E. Thomas, Taylor, Texas. Please state definitely what each amount is for, and it shall be used accordingly.

Please read the appeal sent by the President, Elder M. T. Brown, and govern yourself accordingly.

Yours in His service,

TAYLOR. J. H. E. THOMAS, COR. SEC.

FIRST APPEAL.

Pastors, officers, and members of the Church of Christ and of the auxiliaries therein organized, as President of the Texas Missionary Convention for the annual session to be held in August 1912, at Beaumont, Texas, I bring you greeting.

Notice carefully that the last convention, at Paris, was one of the very best conventions of the Church of Christ (colored) in our history. We did not raise as much money as we should, but it was more than we have raised heretofore. We have made small donations, our white brethren have given large offerings, and Brother and Sister Jarvis have given 450 acres of land for our prospective school. Look at the strong and daring efforts of our missionary workers and the interest of Brother Lehman and the S. C. I. in our Texas school. "Be ye also ready." Get busy! The foundation of our school is assured. Let us work, give, watch, and pray, and with the co-operation of an experienced man like our Brother Lehman, President of the Southern Christian Institute, we can accomplish a great work.

I appeal to you for the difference between the \$5,000 and \$10,000 we have been asked, and want to raise before we begin the building. I believe we can raise it, if every pastor and worthy worker will consecrate himself and make sacrifices. Read the minutes of last year's convention, acquaint yourself with what you are requested to do. Observe the

different dates and appointments. Read the PLEA, our weekly organ through which our worthy officials speak. Give attention to our Corresponding Secretary, J. H. E. Thomas of Taylor. He has proved himself loyal, and keeps all necessary problems before us. Answer him when he writes.

I appeal to all of you to respond to the calls of our experienced Board. I kindly ask that every pastor and every congregation endeavor to organize a Bible Class, "Training for Service", a Y. P. S. C. E., and a Junior Endeavor Society. Try to grade your Sunday-school. I find it such a help.

My last appeal is to the Northwest and Central Texas brethren to bring one or more chartered coaches of people to the Beaumont convention next August. I would suggest that you select a center, say Dallas, and let every one within a radius of 100 or 200 miles get special rates from Dallas. A hundred or two hundred people can come to Beaumont, possibly, and return for about three dollars each.

I am planning to care for Texas, if she will come to the convention. Truevine Church says, "Come, all things are ready." We are setting hen fruit now; they won't be too old.

Yours for 300 delegates, for \$15,000 for the Texas School, and for a greater convention in August, 1912.

ELD. M. T. BROWN.

2178 COLLIER'S FERRY, BEAUMONT.

Georgia

Dear Editor and Readers of the GOSPEL PLEA: The C. W. B. M. spends \$20,000 a year for Negro Education and Evangelization in the great Southland. This means more than a passing thought. In fact, it means a great sacrifice on the part of the white Christians of our country. They are doing for us what we cannot do for ourselves.

Man, for disobeying God, was driven out of the Garden of Eden. Man was not able to frame a system that would purify, his heart, elevate his character, save his perishing race, and bring it back into full communion with God. But Jehovah restored man by giving His Son who came into this world and tasted death for every man.

Dear Brethren, what was true of man in his primitive condition has been equally true of the Negro. Forty-five years ago we were let loose in a helpless condition, untrained, uncultivated, and unfit for any worthy position in a civilized nation. Since then the white people of this country have a-

adopted many plans to meet our needs. Many educational institutions have been established and from them have come many competent leaders of our race, yet these characters are far in the minority. A large majority of our race is yet to be elevated. The C. W. B. M. is doing this great work for us, but, Brethren, there are many of us who claim to be Christians who seem very unappreciative. We fail to contribute to their support. Our beloved State of Georgia has been greatly helped by the C. W. B. M. for five or six years. For the present year they have given \$140.00 for Evangelistic work in Georgia. This is far better than we have done for ourselves.

What shall we do in return for this? I suggest that since the Educational Rally Day is not far distant, every loyal Christian put forth his or her strongest efforts to make the offering of this day the greatest in our history. I further suggest that every pastor and officer to see to it that his church take the offering and forward the entire amount raised to Bro. C. C. Smith at Cincinnati, Ohio. Bro. Smith is the one who has largely taken the Negro Christian's infirmities upon himself and of course he is watching and waiting to see what Georgia will do in response to his call.

May the Lord bless us all together in co-operating with those who are doing for us that which we are unable to do for ourselves.

Yours in hope of a great educational offering.
Eastman. M. YAPP, EVANGELIST.

Kansas

The question, What is the C. W. B. M. doing for the colored people in the United States? is a great one. This work stands for so much. The schools maintained in the Southland have lifted so many souls to a higher sphere in life. The S. C. I. has educated and sent out many men and women to teach those who sit in darkness without the true knowledge of a pure and clean life. Oh, the world must be educated for Christ so that all may know what the Lord wants us to do.

When we look at the great things the C. W. B. M. is doing for us, it makes us feel ashamed that our own people are doing so little for our race. We can sing and shout "to beat the band" but when it comes to WORKING and PAYING we begin to weaken. I hope that the day is at hand when we will rise with all our strength and work for the salvation of men and women. The C. W. B. M. is a grand work to those who know of its power. Those who do not believe in Missions do not believe in Christ. We know He was a Missionary sent us

from God. When we were lost, He came to seek and save us. He went from place to place teaching the way of light to those who were in darkness and sin, and that is our duty also, for "Inasmuch as we do it to the least of these, we do it unto Him".

Your Sister in Christ,
Parsons. LUCY BRIDGEWATER.

North Carolina

If there is any one thing more than another our people need, it is education. I do not say that we want education more than we want any other one thing, but the crying need of the Negro race is education. Without education the future of our race is a complete blank. In this age of progress, inventions, research, in fact, this age of electricity when only the fittest can survive, the only way to hold one's place in any thing is to know something, do something, and be something. Let me say something to every Negro Disciple in America, you should have the courage of your convictions. We should look well to our children who are to fill our places tomorrow. Think of the history we are making that must be an incentive to our children. Let us ask ourselves, what we have done for the education of our children. The white Disciples of America are spending their thousands annually for the uplift of our children. At Martinsville, Va., at Edwards, Miss., at Jonesboro, Tenn., at Louisville, Ky., at Lum, Ala., and in Liberia, Africa, where the sainted hero and Christian, Jacob Kenoly fell. The white brethren are giving their thousands to break the chain of ignorance, superstition and vice, and give the glorious light of the Gospel to our race.

Do we appreciate the help they are giving us? If so let us show it by co-operating with them. O. Singleton one of our own race suggested an annual Rally Day for Education. Let each church, each preacher, yes, each member see to it that they make a great sacrifice and on Sunday before Thanksgiving Day in November, 1911, let us put ourselves on record as being friends to education, lovers of Christ, loyal to the PLEA, and grateful to those white brethren who are showing so much sympathy and taking so much interest in us.

Yours for a successful Rally,
Reidsville. M. P. WALKER.

God loveth thee. Though dark the night,
His smile shall make thy pathway bright,
When weary ways before thee lie,
The Lord, thy helper, draweth nigh.
Press bravely on, the end to see:
Be not dismayed, God loveth thee.

—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 in the money at the close of each quarter.

Adaline E. Hunt, Editor.



TEXAS

How To Remove Hindrances To The C. B. W. M.

(The following paper was written by Mrs. L. M. Jackson of Leesburg, Texas and read in a district meeting held in Cason, Texas.)

Christians and friends, the subject assigned to me is a serious and important one. It is one that should interest every Christian and even those who are not Christians. God has given you talents and if you are not using them to advantage you had better arouse from your slumber and go to work, because the Master will require something from your hands. Why not help in this wide field of missions? It seems that the work is retarded and the greatest hindrance is the older Christians. That is where it is and you need not dispute it.

If we who are the so-called leaders do not take hold of the work of missions and work with a free will, give freely and go freely when duty calls us, we need not expect the young generation to do the work as it should be done for they have not been taught either by example or precept.

Jesus desires all nations to be saved. He wants their hungry souls to feast on the Words of life that He has spoken that they may rest in the inexpressible joy experienced by those who are conscious of pardoned sin, and the invigorating power of a renewed life.

Christ wants every creature to learn of Him and how will this ever be done if we who have already received the blessing do not go to and fro as missionary workers and help send the glad tidings to those who are deprived of a knowledge of God?

The Lord states His truth in plain language. He says for us to "go", but it seems to take a long time for the human mind to assimilate this great truth and for the truth to uproot prejudices and errors of long standing. This makes the task a most difficult one. So now beloved ones, if we wish all hindrances to this work removed, we must learn to go when duty calls us and to give according to the way our Master has allowed us to prosper. In this manner we may finally get the missionary spirit in-

stilled in the minds of the young generation and the work will then be a success.

The world is full of distress and woe. Brave-hearted Christians tremble before the threatening evil. The Master has promised to return, so let us be earnest workers that we may meet Him and say, dear Father here are all the precious jewels we labored so earnestly for in your mission field to save and may they enter into that home prepared for the just, where all true missionary workers and souls who have been rescued from the depths shall hear that welcome plaudit, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Arkansas

Dear Readers of the PLEA:—

I would like to state a few facts about steps that will cause the Auxiliaries to grow. First, the President should always study to have something new and interesting to state to the members and they will always listen to new stories of various kinds. O dear readers, if you would read some of the helpful little pamphlets that are published at the Missionary Training School at Indianapolis! Some good ones are: The Woman's Home at Kulpahar, Keeping the Missionary Fires Burning, The Auxiliary Which Holds, The Privilege of Service, The Present Question, How Shall We Live To-day?—and above all, don't fail to read every word of the Missionary Tidings. It is just one month's reading for you, if you will only sit down each night and read the inspiring messages coming from all over the world to you. At every meeting you should have something of this kind read or spoken of.

If you will read the Historical Sketch carefully you will find that the first work done for the Negroes by the C. W. B. M. was at Jackson, Miss., in 1881. This little stone has kept rolling until it has reached Edwards, Miss. (in the S. C. I.), Louisville, Ky., Martinsville, Va., Jonesboro, Tenn., Lum, Ala., Jamaica, B. W. I., and Liberia, Africa. The fire is bright in the State of Texas, and I ask the dear Father to let it shine in old Arkansas some day. In the Historical Sketch we find the names of all the leading Sisters who have worked and are working at headquarters. And just think how God

in his great wisdom touched the women's hearts with this gospel message so that they should go into all the world and preach Christ to the colored people as well as to the white! Are we thinking of the many different educators who are coming from these schools?

Have you thought that the churches of to-morrow will be far greater than they are today? Would you not like to see a Christian church in every county? Don't you think that a Christian College in every other state would do much to stop all lynching, drunkenness, stealing, and all kinds of degrading conduct? The Gospel is sure to make people better, and since that is true, more churches and more colleges would make the country better. In order to do this we must broaden our hearts with larger gifts each year. Did you read the Editorial Department in the Tidings? There were two \$100 gifts, one \$400 gift, and the church at Torrington, Jamaica sent \$140 to Headquarters. These offerings were received in September. O what an inspiring message we gathered from the last Tidings in the article, "Seek and Ye Shall Find". Dear Missionary Sister, there is a great work before you, just over the fence, just next door, or just around the corner. Who knows a lost missionary woman, a lost missionary child, a lost bit of missionary information, a lost missionary pocket-book, a lost missionary meeting, a lost missionary word, a lost missionary church, or a lost missionary prayer? Will you seek that you may find them?

We are now very busy in our September and October campaign, trying to raise the greatest of all sums we have ever raised, and I am asking all the colored auxiliaries in the different states to do your best to respond to these calls. Wake up, dear Christians, the world is marching forward. How can we sit at ease in Zion? Don't forget our promises and pledges for Jacob Kenoly's School. They are due the first week in December. Don't forget our Evangelist in his great undertaking. Don't forget our great Educational Rally, and don't forget to send the money to our dear Bro. Smith of Ohio. Dear Sisters of Arkansas, keep a watch on our State Board meeting on Friday before the fourth Lord's Day in November, at the Argenta Church. I am hoping to meet you all there with enthusiastic messages. Ask each member to send her ten cents. Give us your presence and bring your President's reports, without fail! Don't forget that the Quarterly report must reach me by the 11th of December, so that I may send all in to headquarters by the 15th. I hope that the Presidents will act promptly on this matter. Members, remember that your 15 cent dues must be paid each month so that

your Presidents can have good reports. When making reports, don't fail to state that they are for colored auxiliaries.

Respectfully, yours for Christ,

MRS. SARAH L. BOSTICK,

PRESIDENT OF CONFERENCE.

Argenta.

HELPFUL TO ALL

(Continued from page 1)

The Negroes can do great good by launching out and taking a more active interest in higher Christian education. They should do it as a part of their religious duty. The Educational collection should be doubled this fall because the vision of many has doubled. If one thousand dollars can be sent in this fall, it will speak a message to a great brotherhood that will be heard. There is imminent need of \$20,000 for the Negro work. Your conduct this fall will aid us in making the people feel that we need it. Can we depend on you to aid us in this hour of need? Are you ready for the better things?

A THANKSGIVING.

For the splendor of the sunsets,
Vast mirrored on the sea;
For the gold-fringed clouds, that curtain
Heaven's inner mystery;
For the molten bars of twilight
Where thought leans, glad, yet awed,
For the glory of the sunsets,
I thank Thee, O my God!

For the earth and all its beauty,
The sky and all its light;
For the dim and soothing shadows,
That rest the dazzled sight;
For unfading fields and prairies,
Where sense in vain has trod;
For the world's exhaustless beauty,
I thank Thee, O my God!

For the hidden scroll, o'er written
With one dear Name adored;
For the heavenly in the human,
The Spirit in the Word;
For the tokens of Thy presence
Within, above, abroad;
For Thine own great gift of being,
I thank Thee, O my God!

—SELECTED.

Bible School Department.

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for December 3

Edited from Standard Bible Lessons.

Lesson X

NEHEMIAH REBUILDS THE WALL OF JERUSALEM.—Nehemiah 4:6-18.

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

TIME.—About B. C. 444. **Place.**—Jerusalem.

PERSONS.—Nehemiah, Sanballat, Tobiah, etc. **PERIOD OF OLD TESTAMENT HISTORY**—Servitude. **EPOCH IN THE PERIOD OF SERVITUDE**—Chaldean Rule.

INTRODUCTION.

One week ago we studied Nehemiah's prayer, so sincere, so earnest, so definite, so persevering. Today we see the answer to that prayer. A week ago we studied Nehemiah's character; today we see the man in action. Artaxerxes is now Emperor of Persia; Nehemiah, governor of Judea; Ezra, the scribe, the religious leader of the people.

When Nehemiah made his request before the king, God gave him favor with the emperor and opened the way for him to go to Jerusalem and rebuild the walls. Nehemiah now goes on his long journey toward the sacred city with its ruins. He had with him his commission from the king, and letters to the governors, and orders from the keepers of the forests.

Three days after his arrival he goes out alone at midnight and investigates the condition of affairs about the city. He had not yet told anyone his mission there. His investigation that night showed him what must be done. He then made his purpose known, and the people all agreed to assist in the work of rebuilding the walls. The wall was divided out into forty-four working parties. Every class and society had a share in the work.

Nehemiah as a leader did more than any one else, for he worked day and night. He gave liberally, he was brave in time of danger, and he never said "go" but "come." He had authority; he was wise and also competent; he had the confidence of the people; he was a golly man; he had faith in God, in himself and in the people.

EXPLANATORY.

6. **FOR THE PEOPLE HAD A MIND TO WORK.**—They had a desire to work because their hearts were in it, and too, they were looking forward to the restoration of their beloved city.

7. **SANBALLAT.**—A Moabite chief from beyond the Jordan who held a high position in Samaria during Artaxerxes' reign. He was one of Nehemiah's

most dangerous enemies. **TOBIAH.**—A chief of a little trans-Jordanic tribe of the Ammonites, and was probably one of Sanballat's chief advisers. **ARABIANS.**—Bedouins—the wandering Arabs of the desert. **ASHDODITES.**—The dwellers in and about Ashdod, a Philistine city near the Mediterranean coast.

8. **THEY CONSPIRED.**—The etymology of this word is very suggestive. It means breathe together in unison, as singers do. **TO COME AND FIGHT . . . AND TO CAUSE CONFUSION.**—They planned to take Nehemiah and his workers by surprise, and slay them, and thus put a stop to the work.

9. **BUT WE MADE OUR PRAYER UNTO OUR GOD.**—Nehemiah believed that his work was according to God's will, and he knew the source of all power.

10. **STRENGTH . . . IS DECAYED.** They had so much work to do, so few to do it, and their physical powers seemed unable to complete the task.

11. **AND OUR ADVERSARIES SAID.**—Their plan was to keep everything from Nehemiah and his people, and, as soon as possible, make a sudden and overwhelming attack.

12. **THE JEWS THAT DWELT BY THEM CAME.**—Those who dwelt among the Samaritans and other enemies, and found out their evil designs. They were anxious to have their friends and kinsmen return to their homes and families. **TEN TIMES**—Equivalent to "again and again."

13. **THEREFORE SET I IN THE LOWEST PARTS.**—Where the wall had reached the least height, the places most exposed to the enemies, and from which they could watch any approach. **AFTER THEIR FAMILIES.**—In family groups, so that the men who guarded the wall had their relatives near. The soldiers thus need have no anxiety for their families, for they were where they could attend to their welfare.

14. **BE NOT YE AFRAID OF THEM.**—No conflict followed, for the enemy saw from a distance that the whole people awaited them in perfect order and equipment; so they lost heart and turned back. **REMEMBER THE LORD.**—The general who has lost this thought has lost the strongest argument for patriotic courage. **FIGHT FOR YOUR BRETHREN.**—The strongest incentives were placed before them. "To the Jews the contest must be for their very existence as a people."

15. **WE RETURNED ALL OF US TO THE WALL.**—The enemy saw they were outwitted and they gave up. Beecher says, "This was not the first nor last time when thorough preparation for fighting removed the necessity of fighting."

Pres. Lehman

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVI.

Edwards, Mississippi,

Saturday, December 2, 1911. No. 46

HELPFUL TO ALL

A New Era.

A great economic revolution is going on in the South. At last there is a widespread effort to get away from the old ruinous method of farming by which the soil was made to produce cotton as long as it would produce two bolls to the stalk and all business was done on credit. At the fairs this fall there were better hogs, cows and horses on exhibition than were ever before shown. The poultry show was a fair index of what is being done. When the South begins in earnest to produce for home consumption and to supply outside trade, all the pork, poultry, eggs, butter, cream and beef it can, the revolution will be complete and the character of the people will so change that they will be another people. The credit system ruins both the merchant and the tenant farmer. It is a temptation to the merchant to be unreasonable in his charges and reckless in his manipulation of accounts. It is a great temptation to the tenant farmer to be reckless in the amount he takes up and unreasonable in his accusations against the merchant. And what is worse, it makes both the merchant and the tenant careless about the improvement of the country. There is no real effort at building homes.

Now there is a certain amount of work that the Negro must do to bring about this revolution if it is to be permanent. No matter how much the white people do to bring in better stock and to change methods of farming, they are helpless unless the Negroes do their part. In planning his business this year he should count on a great increase from the truck patch, garden and poultry yard. A hundred chickens will nearly make a living for a small family. The meat from four or five hogs with eggs four or five times a week and plenty of corn bread will make a better ration than most tenants have had under the credit system. Most of the tenants have put up enough molasses to do them. It is safe to say that the tenants about Edwards are prepared to reduce their credit accounts eighty per cent from what they were four years ago and they have more to eat too. If there is enough persistency and determination all can win out now. If all determine to fight

it out on this line if it takes five years the great battle will be won. As soon as the tenants get free from the credit system they can begin to buy land and the large plantations will be broken up into small farms which can be improved and made real homes.

This is now December and it is time to begin to lay plans for next year. In planning you should proceed as follows. What is my ration bill going to be this year? I have cured the meat from five hogs and I have in my crib two hundred bushels of corn which I wetted when I put in so as to heat it and the weevils are killed in it. I will have meat till way in the summer. I have forty hens. I will try to set twenty of these so as to raise one hundred young hens. I will plant a good patch of Irish potatoes so as to have them early and a good patch of sweet potatoes so as to have them late. In my garden I will have early and late cabbage, greens and tomatoes. I will put in only ten acres of cotton and put the rest of the land in corn and cow peas. I will fence off a few lots with about an acre or two in them which I will put in peas and sorghum and then in August and September I will turn my hogs in them and thus fatten them ere the late fall comes. I will co-operate with the government in killing off the wood tick so as to make cattle raising twice as profitable. I will take better care of my mules and horses and I will soon begin to raise my own colts. If I can win the fight against the boll weevil with my ten acres of cotton, I can plan still better next year. This is the last year I am going to make a credit account and it shall not be over twenty-five dollars this time.

Some will carry this out, others will not. A planter told me he gave instruction to his tenants that each should put in an acre of sweet potatoes, but this fall he finds that only two did it and they did not tend them well. On another plantation each tenant was given a bushel of Spanish peanuts with instructions that they should raise all they can so as to have enough seed to plant a large crop this year provided the boll weevil makes it necessary to do so. They did not give the matter much attention and they raised only a little more than the seed. Many of the tenant farmers have not learned the art of perseverance towards an end. The present economic revolution is calculated to change them

(Continued on page 7.)

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

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Notes from Our Schools.

Southern Christian Institute.

Mrs. Effie L. Cunningham, editor of the *Missionary Tidings* and a member of the National Board of the Christian Woman's Board of Missions, of Indianapolis, Indiana, spent last Saturday at the Institute. In the afternoon she gave an address, the teachers and students being present. All were sorry to have her leave so soon.

Mr. and Mrs. Hunt, of Newcastle, Pennsylvania, are here visiting their daughter, Miss Adeline E. Hunt, matron of our girls. It is their first trip to the South, and they seem to be enjoying every minute of their stay.

The window sills for the windows in the second story above the basement of Smith Hall are being laid to-day. The work will move along quite rapidly now since more block layers are on duty.

Some of the boys in the Agricultural division have been putting in their oats the last few days.

President Lehman left for the State Convention (white).

Frank Coleman who completed the Normal Course, in 1910, and who is now taking the College Course, gives our readers the following interview this week:

"I am now at the S. C. I. again. During my stay away, the S. C. I. has grown remarkably. It seems to me as if I am in a new place. The building, Smith Hall, has added much beauty to our campus, though it isn't finished. We are expecting our electric lights in operation in a few days.

"We have been fortunate to have visitors during the past week. The visitors seem to be well pleased with the work of the S. C. I. Mrs. Cunningham, one of our visitors gave such an impressive lecture. The students were benefited much by such inspiring words.

"The student body as a whole, seems to realize the value of their time. I am continually praying for the day when parents will be more concerned

about sending their children to the S. C. I. We have a large number now, more than usual."

S. C. I.,—November 20, 1911.

Lum Graded School.

In spite of the heavy rain that fell on Sunday, the Sunday-school met, and had a splendid lesson taught by Miss Jones. Principal Franklin was cut off from his church in Calhoun. We enjoyed having him with us in the Sunday-school.

The school program for our Thanksgiving services has been made out, each student who has been assigned a subject is busy preparing his piece for that occasion. We are expecting a lively time. All our friends and neighbors are invited. A collection will be taken to help swell the collection that will be taken on Educational Rally Day.

Sallie Waters of White Hall, is the last of the boarding students who has arrived at the Institution. Her classes have been assigned her, and she has begun her work with much delight. We wish for Sallie much success.

Mr. E. J. Smith who is operating a blacksmith shop with Mr. James Jackson at Tyson, Ala. was down Sunday visiting his parents. He reports that his work is moving on nicely. Although Mr. Smith is keeping very busy with his shop work, he does not neglect his work as a minister, for he feels that this is his calling.

If you want your wagon put in first class condition, send it to the Institution at Lum. It seems as if the community has just begun to realize that this is the place to have their work done. In a few days the foundation for another forge will be in progress as one is not enough to accomplish the work we are doing.

Tuesday night a fire broke out in Fort Deposit, destroying an oil and cotton mill and one or two stores. Mr. E. D. Waters lost one bale of cotton which he had just ginned.

Personals.

—Prof. H. D. Griffin has been called to minister for the Church at Johnson City. He now preaches every Sunday. They are going to raise a good collection on Rally Day.

—Eld. M. Knight writes that Shady Grove will raise a big collection on the Sunday before Thanksgiving.

—Prof. Franklin writes that they will take up the collection on Thanksgiving day. We predict that the first week will show a great increase in the collection.

Life and History of William O'Neal

or
The Man who Sold his Wife.
(Continued from last issue.)

CHAPTER IV.

1848—DR. HAWKINS—NORTHERN MEN—BUILDING
OF THE SUGAR-HOUSE—SETTING UP MACHINERY—
WILLIAM AS AN ENGINEER.

William, by his activity and energy, won for himself the praise of all. This was the history of him in all positions in which he was placed. The foot-fall of his master never caused him to quicken his pace; he did his whole duty faithfully and conscientiously, not as an "eye-servant," as the Bible phrases it, but as a man who fully realizes the importance of the work in which he is engaged.

William had an ever present ambition to be something better than a slave; he longed to rise above his present condition, and it needed not the eye of a prophet to foresee that he would make his way in the world. He had put his hand to the plow, and did not mean to turn back until victory should crown his efforts. With such a principle actuating his very nature, it is no wonder that he gained the admiration of with whom he came in contact.

By October the tenth the sugar-house is ready for grinding; the fires blaze in the great furnaces, the wheels begin to revolve, and it has become a thing of life.

William has been inducted into the mysteries of engineering, and as we glance into the sugar-house we see him managing the great engine with that liberation characteristic of his nature.

The grinding season is a merry time on the sugar plantation, everything grows sleek and fat. All are full of life, bouyant and happy. In the fields may be heard many voices blending softly those sweet old plantation songs, once heard never to be forgotten.

Ah! there is romance indeed lingering about the old sugar plantation, distinctively characteristic of Louisiana. The broad acres of waving cane, where the keen knives glisten in the morning sunlight, wielded by a hundred sturdy hands.

The heavy two-wheeled carts roll by, laden with juicy cane, its purple stalks like the bloom on the ripened grapes of Italy. Long trains of these immense vehicles are coming and going, in the vain attempt to satiate the maw of that great colossus which is continually belching forth smoke and flame.

No time for idling now; for day and night all through the grinding season, which lasts until the last stalk of cane has passed through the crushers and emerged from the immense evaporators in the form of commercial sugar, all hands are kept busy. Thus ended the first season at the new sugar-house of Dr. Hawkins.

William has gained experience during the year now drawing to a close; but no ray of hope has gladdened his heart. Liberty, so sweet to contemplate, now seemed as far in the distance as when a boy of fifteen he met his first failure.

CHAPTER V.

JAMES COOK—TOBY SOLD—LEARNING THE COOP-
ER'S TRADE—FALLING IN LOVE—MARRIED—AT DR.
HAWKINS' AGAIN—BUYING HIS WIFE.

THE pendulum of the clock swings to and fro, ever advancing and retreating. To the casual observer the ceaseless "tic-tic" means only dreary monotony; yet there is real progress made; you may not see it by watching the pendulum, but up higher on the face of the clock there is evidence of an onward and forward movement.

So it was with William; his time was busily engaged in doing his duty, and gaining in experience and wisdom every day of his life.

He was on the forward march which was to ripen into success and although he could not see it, he was advancing towards freedom, the boon which he so ardently craved.

The year 1849 finds his condition somewhat changed; having filled out the contract with Dr. Hawkins, his master has hired him to his son-in-law, Mr. James Cook.

This year we have William as a farmer, for Mr. Cook is engaged in that business. The work is not as congenial as the sugar-house was to our hero, but he never murmured or complained. The pendulum has seemed to swing backward while he is buried in the cotton and cane fields; but, though buried, he will rise again to liberty and freedom. The next twelve months are to bring about a combination of events which will eventually lead to his freedom.

Mr. Cook, when he employed William, knew that he could be trusted. Hence we find that Mr. Cook allowed William more liberty and latitude than the other servants, and often talked over his business with him more like a friend, than a slave. William realized that all this was to his advantage, and endeavored to cultivate the good will and friendship of his master or temporary owner.

(Continued on page 7)

Reports From the Field.

Tennessee.

"Of a truth I perceive that God is no respecter of persons".

This was the expression of Peter after being convinced of his selfish thought. Christ died for all mankind. After his resurrection from the dead, He claimed all power in heaven and on earth. He then made use of the ever memorable words: "Go ye into all the world and preach the gospel to every creature".

This command was neglected for a long time. There of course, was missionary work done, but not in a broad sense. A few years ago the Christian women formed a plan by which to do world-wide mission work. Their first work was among the Negroes of the island of Jamaica; but now they are doing work in several foreign countries, besides what they are doing in the United States. Christ said, "Preach the gospel to every creature", and that is what this Board is doing. They are doing educational and evangelistic work among the Negroes of the South. At first the Negro Disciples had no share (that is, financially) in doing this work. A few years ago, a suggestion was made by some of the colored brethren that one Sunday in each year be set apart for the Negro Disciples to hold rallies for the purpose of helping to carry on this work. In pursuance of this, a day was set apart and called Educational Rally Day, which is Sunday before Thanksgiving.

This ought to be a great day for our brethren. Every church and Sunday-school should play well its part. Our aim this year is one thousand dollars. This is a small sum when we think of the work that is to be done. Every penny we give is going to help some poor boy or girl who is living in sin and superstition to see the marvelous light of salvation.

Thousands of dollars are being spent yearly for the benefit of the Negroes of the South, which is used for educational and evangelistic purposes. Now brethren, the time has come for us to show whose side we are on, whether we are on the Lord's side or Satan's.

If we are on the Lord's side, we have a broad heart and are ready to put our little mites together in order that a large work might be done. "United we stand, divided we fall" is a maxim as true in our religious work, as it is with a family or nation. "One thousand dollars on Educational Rally Day", is the cry. This amount can be raised only by the pastors and deacons leading out with their

gifts and asking their members to follow. It is an unruly sheep that won't obey his Master's voice.
JONESBORO. H. D. GRIFFIN.

South Carolina

Some reasons why we should observe Educational Rally Day in all of our Churches.—

First to show our loyalty to the cause we plead for, Christ and Unity. Next take the work of the C. W. B. M. as shown by the S. C. I. Within its walls are boys and girls being molded to take their places in the redemption of our race, for if the Negroes are to be elevated to the level of Christian civilization it must be done in accordance with the Divine plan. They must be what Christ would have them be and go where he would have them go. From within its wall have gone forth many, and brightest of these shines Jacob Kenoly, that sainted martyr for his race. All can read of his travels to Africa, his sufferings, his privation in his efforts in establishing a school and of his trials in erecting a building. In his struggles to provide bread for those God gave to his keeping he sank beneath the cruel waves of the ocean. Of him I can but quote, "A star arose amidst the gloom, 'Twas set before the dawn."

If for no other reason than this we ought to meet and give God thanks, we ought to set aside Educational Rally Day to speak of this noble and consecrated man who gave his life that others might live, and to speak of the work done by the C. W. B. M. for are not these noble ladies still holding open the doors of hope by allowing our boys and girls to enter such schools and thus show the possibilities of the Negroes when taught to live for Him who died for us.

In the midst of the chaos and strife that existed amongst the South Carolina Churches these ladies came to our aid and encouraged J. L. Wood in his stand for righteousness in the cause of Christ and Unity. Their aid was the only means he could depend on to carry the Gospel; so the heart of this righteous man was often sad on account of the perverseness of our leaders.

Again they have encouraged our educational movements in aiding us in our efforts to erect a State school the site of which is now paid for. They have encouraged the work at Dale by securing for them books, etc., and only the imperative needs of work already started kept them from taking up this work which is so much needed.

Now Brothers, Ministers, Christians, and friends of the cause of Christ, are not these some things for which to be thankful: first, the gift of God's son to die for us; second, these noble ladies who are striving to aid us in His name; third, the fruit of their labor manifested in Jacob Kenoly, the forerunner of that better day which is dawning on us as a people; and fourth, their efforts in our State?

Come let us go up to the house of the Lord on Educational Rally Day. Let us give as unto the Lord and send our offerings of thanks to our beloved Bro. C. C. Smith and thus "hold up his hand", for there is much to be done. "Only be strong and of good courage for the Lord our God hath spoken it."

GO FORWARD.

DALE.

EDWIN F. JACKSON.

Missouri

The bugle call throughout all the churches should give no uncertain sound on Educational Rally Day. It is indeed the great day for our churches and schools. It is a time which furnishes an opportunity for the churches to become acquainted with our schools, their financial, moral and spiritual condition, their progress generally, and the outlook for the future. Printed annual reports from all our schools, with the names of all their teachers may be read to the churches upon that day. In this way the churches will get a definite understanding as to the real needs of the schools and how they are supported. Therefore any person with one eye can see that it is very necessary for each church to observe Educational Rally.

Now let us notice what the C. W. B. M. has done and what it is now doing for the cause of Christ among our people in the state of Missouri. It has not been many years since the writer of this article was employed by the C. W. B. M. to organize auxiliaries in our churches. Texas, Arkansas, Kansas, and Missouri were the states in which most of this work was accomplished. Many of these auxiliaries went down for a while. Those in Missouri dragged along for several years with scarcely an existence, but now they have been revived and are doing excellent work. Now the members do not neglect attending the regular meetings of the auxiliary any more than they neglect to go to church on Sunday morning.

At the convention this year when the president of the state C. W. B. M. mentioned the fact that they had sent \$100.00 to the National Board, I could scarcely restrain tears of gratitude to God for the progress the sisters have made in this work. Be-

sides this they usually give the State Missionary Board about \$15.00 or \$20.00 each year.

Who will say that the National C. W. B. M. is not directly responsible for these great results, creating the machinery and putting it in motion to supply the soldiers who go forth to battle for the great King?

Besides arousing our women and inspiring them with the spirit of service which was in Christ and opening the door of opportunity and fellowship with the C. W. B. M. in saving souls, the National Board has, in the last twelve or fourteen years, spent not less than \$2,500 in the State of Missouri in order to preach the gospel of Christ to the poor.

A few months ago the C. W. B. M. redeemed our church property in the city of St. Louis, Mo. Time and space would fail me to mention the work carried on by the C. W. B. M. among our people in the other states and of the wisdom of the Board in following the lead of divine providence by entering the door which God, through his servant, Jacob Kenoly, opened in Africa for them. The C. W. B. M. has an eye like an eagle. They see opportunities afar off and never, if possible, let one escape their mighty grasp. Who would not like to have the joy and privilege of being yoked together with this great missionary agency?

The 26th of November is the time set for our churches to co-operate with the C. W. B. M. in her efforts to save our race from the great curse of ignorance and sin. It will be easier for any church to give on that day because all the churches are expected to give on that day and, of course, no church would want to be left out of the list of givers. Besides, the enthusiasm for giving to the work on that day will be greater than on any other. Our great friend, the C. W. B. M., will be eagerly watching and waiting to see a complete list of all the churches.

Some years ago the writer made this prophecy: "The preacher, church, or State Missionary Society which will not link itself with the C. W. B. M. will be left behind." Those who do not see this prophecy being fulfilled have closed their eyes and stopped their ears "lest at any time they should see with their eyes and hear with their ears" the wonderful work of the C. W. B. M. among us and be converted that the C. W. B. M. might save them.

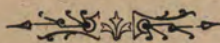
Now let all the churches make a great effort, a strong pull and a pull all together for such a large collection that the C. W. B. M. will not have a place to receive it.

S. W. SCOTT.

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 in the money at the close of each quarter.

Adaline E. Hunt, Editor.



Helps For December Meeting.

I.

About three years ago I went to see a very poor woman who was at the point of death. The hut in which she lived had two rooms, but her bedroom was barely large enough to hold her bed. There she was suffering not only from disease but from lack of air and proper food. Thoughts of her church were foremost in her mind, for that very week on opening her missionary envelope I found 25 cents. It was all she had. A week later when she died her husband could find no money to defray funeral expenses.

II.

On another occasion I visited a sick man who was the head of a large family. His mattress was a mat made of the leaves of a banana tree; his sheet, rags. The walls of his house were constructed of bamboo wattles, covered here and there with mud. Yet in spite of such abject poverty that family contributed liberally towards missions that year.

III.

One of our best contributors is a very poor old man. The extent of his liberality was always a mystery to me, but one day when I visited him the mystery was solved. He had laid aside the Lord's portion; for, pointing to a cocoanut tree laden with fruit, he said, "This is the missionary tree." I need hardly say that I have often exhorted others to do likewise.

IV.

One of our old men, Cephas Craig, in addition to paying his monthly dues as a member of the Auxiliary Society gave this year in his missionary envelope \$1. But when I appealed to the church for increased contributions he felt he should do more, and not having any more money, he brought a pig.

V.

A little girl, the youngest member of the church said she would try to give \$1, so she saved all she could for a few weeks and denied herself of some useful articles with the result that she brought her envelope with \$1.

E. A. E.

A MISSIONARY GIFT IN JAMAICA.

It was nearly time for the missionary meeting at Providence when "Mother Clark" came into the mission with her face all aglow with joy. A month before she had received her missionary envelope without knowing how to get a penny to put into it. For twenty-five years she has regularly contributed to all the "calls" of the church, but age and poverty now makes the task she would gladly perform a hopeless one.

For the past twenty years, since her husband died, she has been struggling for life. Homeless and often destitute, she is always in her place at Lord's day services and prayer meetings. She remembers well how "minister after minister tells 'bout dem poor heathen ober seas." She remembers well "how the good ladies of the Board came to see us here in Jamaica and at Providence." Now that another opportunity offers itself to send that Gospel which is her only hope to the perishing heathen, she was determined to make another great sacrifice.

All she could get to do was a small job to hoe in the banana field of a neighbor for fifty cents. For such a task one would think her utterly unfit. Age and deformity seemed to forbid her crippled hands to swing the hoe. At times her body would find but little support from feet which for years have been benumbed with aching pain. No one could persuade her to give up the task. When she could remain stooping no longer, she would sit and in that position "hoe a little on her job".

The members are always ready and willing to help "Mother Clark," as she is familiarly known to all. And so each evening she leisurely strolls to some one of the homes where she is welcome to a meal.

For nearly two weeks she worked a little every day from Monday to Friday. Then the end came. She finished her 50 cent task. Her desire was accomplished. Into the missionary envelope went 25 cents of this hard earned money. Over her life the evening shadows are quickly gathering. Her eventide is peaceful and happy because she has been faithful to her last opportunity. Was it any wonder that there was such an expression of joy over her? None whatever.

She is now too feeble and stricken in years to do any work. But her life is a powerful testimony to others. Her life of gratitude and sacrifice shall continue to lead and inspire the church to better things.

MISSIONARY TIDINGS.

Mississippi

Educational Rally Day is again near at hand. Many good letters, pointing out the necessity of observing it, have appeared in the GOSPEL PLEA. Every disciple in the Christian church should feel that it is his duty to give something on that day to help support the great work that is being done among us.

In most of our churches there are some who are not readers of the PLEA and will not think and plan for the rally day unless some one reminds them of it. So our duty lieth not only in giving on that day but in interesting some one else in giving also. For how very necessary it is that every member in the church have a part in the Educational Offering and enjoy the blessed fellowship of being workers together with God.

Our church is planning to observe the Rally Day and it is hoped that every member in the church will take part in the offering.

MOUND BAYOU.

ROXIE C. SNEED.

HEL PFUL TO ALL.

(Continued from page 1.)

in this.

A few politicians have sought to start a crusade against the Negro's enlightenment, but when he becomes a real wealth producer they will wonder why they were so foolish. Ignorance tends towards criminality. Intelligence and wealth producing tends towards virtue and honesty. Jesus knew the nature of the human heart when he said, "Go teach all nations". When we take him at his word we will be a happier people.

Life and History of William O'Neal

or

The Man who Sold his Wife.

(Continued from page 3.)

He still owned the pony, "Toby," given him by his brother Charles; and one day, while conversing with Mr. Cook, William said to him: "I should like very much to learn to be a cooper, and if you are willing, I can sell Toby for forty dollars and give it to you if you will allow me two months to work at the cooper's trade." Mr. Cook readily agreed to this, and soon Toby is sold, and William hires his time for two months, paying the forty dollars.

At Cheneyville was a cooper shop, run by a man named G. C. McCormick. He had come to Cheneyville a few years before the event we are relating, and established himself in the cooperage business. He was a fine workman, and very industrious, having been born in the State of New Jersey, where the soil is so sandy that it will scarcely sprout a gooberpea, hence he was raised in a school of economy and industry. Under this man William is to work at the cooper's trade two months. The only pay he is to receive is that Mr. McCormick agrees to advance him as quick as possible. William started out in his new occupation with the determination to learn all that he could in so short a time. He rapidly gained the good will and confidence of Mr. McCormick.

During this time Alonzo Roberts and his son-in-law, James Cook, have a falling out, resulting in a separation of hands. Mr. Roberts takes those belonging to him, and William finds himself again under his old master. When his time expired with Mr. McCormick, that gentleman was so much pleased with his work and behavior that he offered to hire William from Mr. Roberts for the year at a good price.

About this time our hero met a fine looking young woman, by the name of Ellen; to her it seems judging by after events, he surrendered his heart. To use his own language in speaking of this event: "I was anxious to have a wife, as all young men are; true, I did not count the cost or know the responsibility."

The summer and fall passed away in love-making and working at the cooper's trade. By this time he could turn out as many barrels a day as any one in the shop; and when he considered this, it gave him some idea what his freedom would be worth to him. This strengthened his hope, and gave him courage to press forward. So well pleased was Mr. McCormick with him, that at the beginning of the year 1850 he offered Mr. Roberts three hundred dollars per year for his services, which offer was promptly accepted.

In March of this year William was married to Ellen. This increased his responsibilities, and made him more thoughtful and sedate. At the close of this year William completed his trade, and won the reputation of being among the finest coopers of his race. This he had accomplished with no aid from his master; single-handed and alone, with the shackles of a slave upon him, he has risen above his condition and made for himself a name.

(To be continued)

Bible School Department.

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for December 10

Edited from Standard Bible Lessons.

Lesson XI

NEHEMIAH AND HIS ENEMIES.

—Nehemiah 6.

GOLDEN TEXT.—"Jehovah is the strength of my life; Of whom shall I be afraid?"—Psalm 27:1.

TIME.—B. C. 444, the walls being completed in fifty-two days in August and September. **PLACE.**—Jerusalem and vicinity.

INTRODUCTION.

Nehemiah was zealous and self-sacrificing, and lived in communion with God. We must think of him as a very young man, hardly grown up, and very handsome. The year's lessons commence with the kingdom of Israel undivided and remarkably prosperous, and they end with one nation lost sight of altogether, and the other a subject nation, reduced through decades of captivity by their conquerors. The nations went down, not primarily because their enemies were more powerful than they, but because of inherent weakness due to their persistent disregard to the laws which God had given them. They would not obey the voice of the Lord.

EXPLANATORY.

1. **NOW IT CAME TO PASS WHEN IT WAS REPORTED TO SANBALLAT.**—After the manner of people who have a genius for being a nuisance, Sanballat showed up with annoying frequency and persistence. Samaria felt in Jerusalem's growth the increase of a rival, and was jealous. Jealousy can prompt the doing of some of the meanest things possible to human beings. **GESHEM THE ARABIAN.**—This man was possibly a representative Arabian lending aid as such to the Samaritan attacks upon the Jews. **THE DOORS IN THE GATES.**—"The doors of the larger gates mentioned in Scripture were two-leaved, plated with metal, closed with locks and fastened with the metal bars."

2. **IN THE PLAIN OF ONO.**—The choice made of Ono, on the skirts of Benjamin, twenty-five or thirty miles from Jerusalem, as the meeting place, was no doubt, in order to draw Nehemiah to a distance from his supporters, that an attack might be made on him with a better chance of success.

3. **AND I SENT MESSENGERS.**—Sanballat wanted to talk the matter over, but Nehemiah was too busy in a definite task for idle discussion. **I AM DO-**

ING A GREAT WORK.—When a man's work is great in his own eyes, he gives it greatness in the eyes of others. Failures in life are often due to the lack of enthusiastic belief in the greatness of the work in hand.

4. **AND THEY SENT UNTO ME FOUR TIMES.**—We must give Sanballat credit for persistence at least, but his persistence would not surpass that of Nehemiah.

5. **THE FIFTH TIME WITH AN OPEN LETTER.**—The letter was either left unsealed in order that its contents might become generally known and have an intimidating effect upon the workmen, or in order to show contempt for Nehemiah by ignoring the general custom of seeing such documents.

7. **THERE IS A KING IN JUDAH.**—The charge against Nehemiah was that of treason toward Artaxerxes, the very king with whom he had held honorable position.

8. **THERE ARE NO SUCH THINGS DONE AS THOU SAYEST.**—The best reply to a false accusation is a calm statement of fact backed by an unimpeachable character.

9. **BUT NOW, O GOD, STRENGTHEN THOU MY HANDS.**—This is not the panicky prayer of a man accustomed to pray, but the involuntary custom of a faithful heart toward God in confident expectation of help.

10. **AND I WENT UNTO THE HOUSE OF SHEMAIAH.**—Just why Nehemiah went to this man is not stated. Shemaiah seems to have been a priest and was posing as a prophet. **LET US MEET TOGETHER IN THE HOUSE OF GOD.**—The man was trying to work on Nehemiah's fears. He was in secret collusion with the faithless Jewish nobles and the Samaritans. The enemy who poses as a friend is one of the most dangerous of all enemies.

11. **SHOULD SUCH A MAN AS I FLEE.**—It is only necessary to review Nehemiah's history up to this time to see that this was not boast. A man who had already faced death many times in his loyalty to Jehovah, and who was acquainted with treachery and duplicity of every kind—why should such a man turn coward and run? **THAT, BEING SUCH AS I.**—Laymen like himself were forbidden to enter the sanctuary.

12. **AND I DISCERNED.**—Nehemiah was a man of discernment. He was honest, big-hearted and fearless, and Sanballat's hireling had no influence with him.

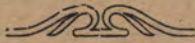
Pres. Lehman

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVI. Edwards, Mississippi, Saturday, December 23, 1911. No. 49

HELPFUL TO ALL



CHRISTMAS TIDE.

When this issue of the PLEA is before our readers they will be preparing for the annual feast time, the birth of our Savior. A few observations will not be amiss. The word Christmas comes from Christ Mass and is of Catholic origin. They appointed a mass for the date they supposed was the birth of Christ. When the Protestant Churches broke away from Catholicism they sought to retain all that was good in it, and, therefore, the birth day of our Savior and Easter were retained but the mass in each was dropped as unscriptural and unwise.

But the old idea, which had its origin in the Catholic Church, of jollifying and sometimes carousing has clung to the day to the present time. Shooting fire crackers and Roman candles is a modified form of the old Spanish customs of jollifying. It probably had its origin in the old plantation life of ante-bellum days when the planter sought to give his hands a good time in the middle of the year when no work was pressing.

The custom of carousing crept in because of the presence of a large irreligious element in our society. Christmas was a time when men relaxed and they did not know how to relax except by indulging in excesses, and, consequently, Christmas time has been shamefully desecrated with drunkenness and debauchery. There are yet many good people who think they must send for a jug of whiskey for Christmas. Many who have worked hard the whole year will get a jug and indulge too much in its seductive taste until they lose reason and then they will commit crimes for which they will suffer for year and sometimes they are ruined for life. I have known cases when men and their wives lived happy during the whole year, but when Christmas time came the men sent for jugs and indulged too much and beat their wives shamefully.

The entire saloon business rests on the instinct of depravity in men. If ever the time comes when men will crucify that instinct as a fleshly lust, the whole saloon business will die of heart failure. It is the duty of every minister of the Gospel to preach to the poor people to avoid the evils of Christmas

time, for they are like sheep without a shepherd. They have suffered untold woes from a wrong observance of the day, but they do not know the cause of their suffering. They need a teacher. If the minister does not teach them, they will listen to the seductive words of the saloon keeper.

The whole liquor business is the most damnable institution the world ever knew. It sells the people to the shambles to be slaughtered like cattle, because they want the cash. It is a deep laid scheme whereby they can rob the people and the people consent and then blame themselves when the calamity comes.

All liquor is made from alcohol and alcohol is a deadly poison. Pure whiskey is a deadly poison if taken in the proper quantity, and a poison which kills slowly if taken in any quantity. But the whiskey put out by the jug houses is even worse than pure whiskey. It is an adulteration made of benzine, dog-leg tobacco, hydrochloric acid water and a little pure whiskey. When a man drinks this, it goes right to his head and he wants to do something desperate—the more desperate the better it will suit him. He is more than likely to want to destroy his best friend. His own precious child is none too good for him.

The time is not far off when congress will pass the interstate prohibitory bill and then the liquor men will not be able to send liquor into states that have outlawed this business and we will be able to protect the poor people from destruction. Until then we must do all we can with moral suasion. At any rate, there is no loss in the minister feeling that he must teach his congregation to live above these things. It is possible that in some instances the ministers go with the people. In that case they are priests of Belial, not priests of Jehovah. Good members of the Church can do much towards straightening out such a minister. He may not listen the first time you talk to him, but an appeal to his moral manhood will not be lost.

Now a final appeal. Will not every Godly man and woman join in prayer and effort to make this Christmas-tide purer and holier than ever before?

"We get back our mete as we measure,—
We cannot do wrong and feel right:
Nor can we give pain and feel pleasure,
For justice avenges each slight."

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

Issued every Saturday from the press of

THE SOUTHERN CHRISTIAN INSTITUTE

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Primitive Christianity and the general interest
of the Negro race.

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Notes from Our Schools.

Jarvis Christian Institute.

Thomas B. Frost has been employed by the Christian Woman's Board of Missions to go over to Texas and open up the work of the new school between Big Sandy and Hawkins. He began work December 1st and is now on the ground. He has had a good a reception and writes that he is delighted with the land. As soon as he can repair one of the houses on the place or rent one near there he will remove his family over and begin the work of cleaning up a campus. As soon as possible a saw mill will be put there and active work of building begun.

Lum Graded School.

Union Point Church held their Educational Rally, Sunday, November 26. Although there were not many present, yet a very suitable collection was taken. We had preaching by Mr. I. C. Franklin,

All are invited to attend the Rally given by the Sunday-school the third Sunday, December 17. Mr. E. J. Smith has consented to preach for us that day.

We are witnessing some cold days at the Institute now.

A letter has just been received from L. B. Brooks.

Arthur Henderson of Montgomery County writes that he will be back to school Monday and will bring his sister with him.

Southern Christian Institute.

Tuesday of this week was butchering day at the Institute. Several hundred pounds of pork were put away for the summer's use.

The Mount Beulah Sunday-school gave \$13.00 on Educational Rally Day. Probably every member of the Sunday-school gave something, which was

very commendable.

President Lehman is supervising the setting out of a barrel of rhubarb roots this morning. We all hope they will grow and do well.

The students in the Day school are getting ready for the closing of the fall term. Reviews and examinations are in order. Christmas will be here before we know it.

There are five young men in the oratorical contest which occurs December 20. All are doing their best to make a creditable record on that night. Be sure to be present.

Some of the boys are taking work in patching, etc. under the direction of Miss Boggs, our sewing teacher.
S. C. I., December 7, 1911.

The other evening the writer took a walk across the hog pasture with Supt. Young to the pen containing a thoroughbred sow and her brood of nine pigs. They are the finest pigs it has ever been our privilege to look upon.

The Mt. Beulah Sunday-school will decide next Sunday how it is to spend the special fund for the fall term. There will probably be more than eight dollars in the fund. During the summer term Prof. Young's class received the highest number of credits and have selected three of Mr. Mott's books on world-wide evangelism, for the College Library. It is impossible to tell yet which class will have the privilege of selecting the book for the fall term. There are three or four classes about tied on credits.

Miss Anderson and Miss Boggs went to Vicksburg on a business trip this morning.

L. C. Williams of Heathman, Miss., brought his daughter, Sadie, to school this morning.

A. T. Ross, of Eureka, Illinois, returned to his home yesterday morning. All were sorry to have him go so soon.

The winter term of school begins Tuesday morning, Jan. 2, 1912. A number of new students will probably be enrolled at that time. The rooms in our dormitories are becoming pretty well crowded.

S. C. I.,—Dec. 11, 1911.

To whom it may concern:—

I take this method of informing the general public that henceforth I am in no way connected with the project known as the Virginia Christian Orphanage, and that any representations to the contrary should be regarded as untrue.

Signed,

Jas. H. Thomas, Prin. M. C. Inst.,
Nov. 20, 1911. Martinsville, Va.

Life and History of William O'Neal

or

The Man who Sold his Wife.

(Continued from last issue)

CHAPTER VI.

WILLIAM'S INTERVIEW WITH MR. ROBERTS—SELLS HIS WIFE—BUYS HIMSELF—FIRST PAYMENT—TROUBLE ABOUT RECEIPT, IN WHICH THREE TAKE PART—LEE DOUBTED—LAST PAYMENT—ANDREW JACKSON HOLDS DEED—WILLIAM A FREE MAN.

The wounded man recovered in due time, but William's brother died from the effects of his wound.

This unfortunate affair was the cause of his giving up the place and returning to Cheneyville, his old home. He had only four hundred dollars left after this trouble, with which he purchased a house in Cheneyville and gave it to his mother.

In buying the house from Mr. Mark Marshall, William told him what would he do for supplies, or who would furnish him that year. Mr. Marshall replied that he would supply him, which he did.

This little incident, though but a trifle in itself, shows the confidence which the white men had in the honesty and integrity of William O'Neal.

CHAPTER VII.

WILLIAM RETURNS TO HIS OLD BUSINESS—MAKES A NEW PURCHASE, AND HAS TROUBLE ABOUT THE DEED TO THE LAND—CONFIDENCE BETRAYED BY ONE HE TRUSTED—NOT DISCOURAGED, HE TRIES AGAIN, AND THIS TIME HAS BETTER LUCK—HIS CIRCUMSTANCES IMPROVE, AND HE BEGINS TO REBUILD HIS FORTUNE.

In 1871 Mrs. Johnson's place was advertised for sale. Mr. I. C. Johnson, her son, had Col. Vincent, of New Orleans, to buy the place in. William O'Neal was living on the place at the time, and as he had long been wanting to buy a home, he bought twenty acres from Mr. Johnson, thinking he was the real owner. He paid one thousand dollars for the twenty acres, and afterwards, when there was an additional ten acres adjoining the twenty which he had first bought offered for sale, he purchased that also, paying Mr. Johnson five hundred dollars for the same. Up to this time he had received no titles for either of the pieces of land, but having unbounded confidence in Mr. Johnson's integrity, he was not at all uneasy about the titles.

In 1872 William accompanied Mr. Johnson to New Orleans, for the purpose of seeing Mr. Vincent, and getting the titles or deeds to the land fixed up.

They left home on the first of March, and remained several days in the city without seeing Mr. Vincent. It was evident to William that Mr. Johnson was seeking an interview with Col. Vincent before he could have the opportunity of seeing him, but William was shrewd enough to see him first. Mr. Vincent had heard that William wanted to see him, and asked him at once what his business was. William promptly told him that he had come to see about the deeds to the land which he had purchased in Rapides parish. Mr. Vincent said for him to get Mr. Johnson to come with him. This he did, into Mr. Vincent's office, the latter looked up and asked what was wanted.

William replied: "Mr. Johnson will inform you."

Mr. Johnson appeared to be greatly embarrassed, and said to Mr. Vincent: "Did you do what I told you?"

Mr. Vincent answered: "What?"

Mr. Johnson began to stammer, when William interrupted him, saying, "I have bought thirty acres of that place in Rapides, and paid for it fifteen hundred dollars. I have paid the last five hundred yesterday to this man, Mr. Johnson."

Mr. Vincent's reply was perfectly astounding to William: "I don't know any thing about that, but you can't get that place until you pay me, for it is mine and not Mr. Johnson's."

Quick as a flash William saw the trap he had been led into, and with the swift decision which was characteristic of his nature, he immediately made up his mind that he would have the place if he had to pay for it over again. So he said to Mr. Vincent: "Will you take my notes for the purchase money?"

To this Mr. Vincent replied that he did not know whether he would or not.

William said: "If they were endorsed by my merchant?"

"What merchant?"

The answer was: "Renshaw & Cammack."

He said: "In the case, yes," and immediately sent a messenger around to the office of the commission merchants to inquire into the commercial standing of William O'Neal. Much to the gratification of all parties, Renshaw & Cammack readily expressed themselves as willing to do anything to oblige William.

As soon as possible William got a notary to write the deed and signed the notes, which were then endorsed by Renshaw & Cammack. Thus, through the duplicity of a trusted friend, he was made to pay twice for the same place.

(To be continued)

Reports From the Field.

Mississippi

ARE YOU HELPING OR HINDERING; WHICH?

Since I am engaged in the ministry, giving all of my time to this important work, and since it falls to my lot to study the condition of the work and our people, I am forced to say a word to the brotherhood. Our vision must be enlarged ere we can see our short-comings. We are certainly lacking many things in our spiritual work. One of the main things is financial means. Our people are bound to pay more money or else the good work can't go on. If you cut off the financial stream, you might as well close your church doors.

Some of our Churches have stopped supporting the work as they have been doing. If you would ask them to give an intelligent reason why, they couldn't tell you. They stopped, I think, to spite some parties connected with the work. These churches may not be persuading other churches to do as they are doing, but if they are not doing the right thing themselves they are hindering the work.

There is no half-way ground in Christianity. We are either for or against the Christ. Some men seem unable to see this. Perhaps an illustration will help them. Some time ago I had an occasion to go through the city of Vicksburg. It was when they were building the bridge for wagons and street-cars across the railroad. In the meantime they built a small bridge for walkers. At either end of this bridge was a sign written in large letters. "Don't stop on this bridge." At first I wondered why that sign was put there. While meditating over it the thought came to me that if one stopped he would hinder somebody else. The city of Vicksburg made a law for all men to keep moving in order that others be not hindered. And so there are many men in our work who, if they would move on to Christ, would be followed by others; but so long as they stand in the way, others will refuse to go forward.

There are no "ifs" and "ands" about it—if you are not working you are hindering. Whether you ask others to do as you are doing, they will do it anyhow. Jesus knew men would do as they see you do and that is why He said to His disciples, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." When men see you working earnestly and sincerely in the Master's kingdom, they will be constrained to do likewise.

When you fail to do your duty in the church you are not working against men, you are working against God. It may effect the parties connected with the work somewhat, but the most you do in that way is really against God.

We must learn not to try to work in a way to please or displease men; but work to please God. I don't care who is in office and who is not—I am going to do all I can for the Master while here below. I am going to do all I can to work out my soul's salvation. Since men can't give me salvation, I am not going to waste my time worrying with them. It won't pay. But it always pays to be in active service for Jesus, the Christ, the Son of the living God.

A church that fails to give to the cause of Christ is a dead church, and it casts darkness instead of light. It becomes a stumbling block to those churches that are working in harmony with Christ. And when Christ comes to reckon with them for their stewardship, the churches that have kept back part of the price that should have been given for the advancement of the gospel among the children of men will come up and say, "Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name have done many wonderful works?" But Jesus will say to them, "Depart from me, ye workers of iniquity." Look out preachers; you that are indulging these churches in the sin of neglect. God is going to hold you accountable for it.

Let the question come to every one: "Are you helping or hindering?" You are bound to be doing one of the two. If you are not doing all you can to aid the work, you are hindering it. You must either be for the work or against it. Christ says, "They that are not for me are against me." It is either for or against.

Let the preachers and officers quit harping about "hard times" and ask the congregation to give liberally that the Gospel might be preached in destitute places. There has been too much teaching to the people to hold back on the account of "hard times." That is the thing that causes a good deal of these hard times. We are not trusting God enough. God says to all mankind: "Try me, and see if I will not pour you out a blessing." God is able to remove the hard times, and will remove them if we but do his will.

Dear reader, what are you doing? Are you helping or hindering? Will you from this time forth decide that you will be a worker in the vineyard, and work until Jesus says, "Well done, come up high-

er.”

Yours for better work,
B. C. CALVERT.

South Carolina

REPORT OF STATE EVANGELIST.

Brethren, I submit for your consideration my annual report from Dec. 8, 1910 to Nov. 9, 1911.

I have been employed 83 days.
Visited and revisited 22 points.

Miles traveled	2334.
Sermons preached	46.
Addresses made	11.
Additions to Churches by Confession	13.
Additions from denominations	2.
Additions by statement	1.
Reclaimed	1.
Total additions	17.
Conferences with Church officials	2.
Conferences with Auxiliaries	2.
State Board Meetings attended	2.
Ministerial Meetings attended	2.
District meetings attended	4.
Personal visits	24.
Churches reorganized (Briner)	1.
Ordination of ministers	1.
Ordination of elders	2.
Ordination of deacons	3.
Subscriptions secured to Missionary Tidings	2.
Subscriptions secured to Gospel Plea	1.
Letters mailed	126.
Postals mailed	50.
Money received from Churches by Districts.	

DISTRICT NO. 1.

Three Mile Creek,	\$17.21.
Cedar Grove	5.15.
Total from District No. 1	\$22.36

DISTRICT NO. 2.

Galilee	\$29.50.
Briner	17.96.
Holy Rock	1.20.
Canaan	2.15.
Zion Pilgrim	4.85.
Liberty Hill	5.50.
St. James	12.55.
Poplar Hill	8.00.
Grove Hall	4.10.
Summerville Mission	1.25.
Caldwell Mission	3.00.
Green Chapel	4.00.
Ebenezer	7.40.
Holly Hill Betan	3.13.

Shiloh	80.
Total from District No. 2.	\$105.39.

DISTRICT NO. 3

Keans Neck	\$9 04.
S. Heywood	40.
P. S. Green	25.
Total from District No.3	\$9.69
From S. W. Sanders	\$3.00.
From other sources	8.50.
Total received in the State	\$148.94.
From National C. W. B. M.	200.00.
Total from all sources,	\$348.94.
Traveling expenes	\$55.48.
Postage and stationary	3.64.

Respectfully Submitted,
J. L. WOOD, EVANGELIST.

Arkansas

Dear Editor of the GOSPEL PLEA:—

After having read something about the work that is being done by Prof. H. D. Griffin, L. B. Brooks and others, I ask to be given space in your paper to give a brief statement of my work at this place. The writer was elected as Principal of the High School at Montrose in June. We arrived on the grounds in October and commenced immediately preparing for opening. We opened the first Monday in November with about forty pupils and four teachers. The people generally in this section of Arkansas are inclined to be greatly divided denominationally. Methodism has held sway so long that they feel that no one should hold good positions except members of this church. We hope to do much to dispel such notions. We are progressing nicely in our school work. As an evidence of the progress being made I inclose the following interview given by Viola Johnson, a pupil in the High School department.

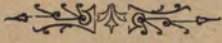
“We are getting along well in our school work. The pupils are getting more benefit from their work than they have received in about three years. The teachers are interested in us, and we are interested in our work. We hope to accomplish more this year than ever before.”

We are planning to put a musical instrument in the building by January 1st 1912. The writer has also planned for two organizations within the next few weeks, viz., a School Improvement Association and a Farmers' Conference. The object of the former is to instill within the minds of patrons and pupils the necessity of self-help and the advantages of education, clean homes and schools, and a

(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. E. Harlan, Missionary Training School, Indianapolis, Indiana. Send in the money at the close of each quarter



Adaline E. Hunt, Editor.

Mississippi

We are at the close of the first quarter since our state convention. We left the convention with plans set to do a better work this missionary year than the past year. This can be easily done if the presidents of the auxiliaries follow the program and hold their meeting each month. Make each quarter count for something.

It was also decided that the auxiliaries send all money for General Fund direct to Mrs. M. E. Harlan, Indianapolis, Indiana and make quarterly reports to the GOSPEL PLEA. If this is done we can easily keep in touch with each other.

We have a very good auxiliary. Our secretary is requested to report quarterly to the PLEA. We also have a strong band of officers. The same women who were elected officers the second year after the auxiliary was organized are still at the head of the auxiliary leading it on and we as members mean to stand by them in helping to make it (with the exception of Mt. Beulah Auxiliary) one of the strongest colored auxiliaries in the state.

Our rally is now past and those who labored and planned to make it a successful meeting feel that their efforts were not in vain. A good program was rendered. Eld. J. N. Turner preached a good missionary sermon.

The church membership is not very large but most of the members were present and we rejoice because each had a part in the offering.

A collection of \$15.25 was taken. The secretary Mrs. McCarthy, will forward this amount to Bro. C. C. Smith, Cincinnati, Ohio.

MOUND BAYOU.

ROXIE C. SNEED,

Christmas in Other Lands.

In Germany the coming of Santa Claus is celebrated with more elaborateness than in any other country. From the imperial family in the palace to the most humble cottager, the Christmas tree is the chief object of consideration. Among the well-to-do, presents for the servants and poor are on the same tree

or on a table beneath it, with those of the children and other members of the household. Early in life the children are taught to think of those who are less fortunate than themselves, and make the Christmas season one of peace and happiness.

The children of Spain are not familiar with the gorgeous Christmas tree, nor do they hang their stockings for gifts on Christmas Eve, and their substitute for these pleasures—that of the *Nacimiento* and the hiding of shoes and slippers—seem very strange to the children of America. The main feature of this toy, if such it can be called, is the little child-Jesus in the cradle, with His father and mother, the animals and the Magi, or the angels, perhaps, made of painted clay. These are usually embowered in a kind of greenery—sometimes made in the form of a mount—and to them are sometimes added the animals of Noah's ark and a wealth of the clay toys that adorn the Christmas fair.

In Italy the "ceppo" as the Christmas tree is called, exists in many scarcely recognizable forms. In Florence we find it is a kind of basket, made of straw, to hold gifts, and the whole is profusely decorated with greenery arranged in tree form. The plaster toys of the Nativity are here curiously mediaeval.

In Iceland we find that the "service tree" is found adorned with burning lights during Christmas night, which light, it is believed, cannot be extinguished even by the strongest storms.

A very pretty feature of the Christmas festivities in Sweden—where the Yuletide lasts until January thirteenth—is the erection in every dooryard each Christmas morning of a pole, on the top of which is tied a large, full sheaf of grain—a feast for the little wild snow-birds. No family thinks of sitting down to the Christmas table until these little creatures have first been provided for.

In England festivities are begun on Christmas eve; the village men and boys go about from house to house singing carols far into the night. They are called the "waits," and are warmly welcomed, especially at the great houses, where they are feasted and sent on their way rejoicing. At midnight a merry peal rings out from each church tower, and the air is full of gladness. Then there are the "mummers, village folk, dressed in fantastic costumes, who call at the manor house and are brought

into the the great hall, which is hung with holly and mistletoe.

In Belgium the children have a graceful and immemorial custom connected with Santa Claus. Instead of driving from housetop to housetop in the wonderful sleigh, which is carried along by the famous reindeer, Santa Claus pays his visits to our little brothers and sisters over the seas astride a beautiful pony, with silvery mane and flashing eyes which is called the Christmas pony. On Christmas Eve each child takes his best pair of sabots (wooden shoes), and, placing them on the window ledge, fills them to overflowing with hay, oats, or fodder—a thank-offering to the Christmas pony. Next morning upon hurrying to the window they find that the offering has been accepted and the little sabots are brimming over with all the toys and sweet-meats, so dear to a little Belgian's heart.

ARKANSAS.

(Continued from page 5.)

better citizenship. The object of the latter is to encourage the farmers to plant more in the future that can be consumed at home. Home consumption is the one great thing that the masses of Negroes must learn. Again we want to impress them to realize their duty to themselves and their fellowmen. In every movement our Saviour inaugurated, he led. This the writer intends to do. The farmers in this section of Arkansas can produce anything they want. The land is fertile and opportunities are many. *

This is truly harvest time here but the laborers are few. Selfishness has been the predominating spirit among certain so-called leaders but the eyes of the people are opening. This is due to the fact that ignorance and superstitions are beginning to be dispelled. A great mission field lies before us. It appears to me that a great work can be done in this section of the country if the worker leads the right life. The teacher will teach by example as well as by precept. The battle cry of this day should be for a thorough moral, industrial, intellectual, and spiritual education for the American Negroes. We must do much to stamp out crime, the liquor traffic, and immorality among our people. About ninety per cent of the crimes committed date back to the liquor traffic. Onward is our aim.

MONTROSE.

D. A. COOK.

Those giving to the Educational Rally Fund, in the Reidsville, North Carolina Church (M. C. Walker, Pastor) are as follows:

Minnie Jefferson, M. C. Walker, and G. L. Staples each gave \$1.00; M. R. Jefferson gave 75c.

and the following persons gave 25 cents each:

Richard Jefferson, Jennett Stockton, Carrie McCain, Annie Watt, Bettie Lindsey, Ossie Jones, Nannie Dillard, George Oliver, Miss Annie Jefferson, Mary Dillard, Mary Titman, J. W. Robinson, Warneta Staples, Cora B. Blackwell, Martha Stockton, Lucy K. McCain, G. W. Robinson, Mariah Reid, G. W. McCain, Lucy Penn, S. R. Jefferson, Willie Williams, Belle Gum, C. H. Martin, Lilly Watt, Mrs. Alice Dandridge, James R. Scales, William Penn, Susie Daniel, Martha A. Walker, Eunicia Blackwell, Ellen Glenn, Isaiah Dillard, Bub Jones, Alma Ellington, Miss Alice H. Dandridge, Jim King, Arnie V. Stockton.

Belle Oliver and Charlotte Preston gave 15 cents each; Thomas Penn gave 30 cents, and Edith Watson gave 20 cents. Those giving 10 cents each were as follows: Mrs. Annie Jefferson, Estella Lindsey C. H. Penn, Lilly Ellington, J. W. Oakley, Darsey Ellington.

Given by others	\$3.85
Total	\$18.51
Expenses for Invitations and Envelopes	\$1.46.
Actual amount given for Education	\$17.16.

You will see that our offering exceeds that of former years and yet we have fallen short. Much credit is due the young people. We have some bright and promising young girls in the church work at this place. We mention especially Misses Martha Stockton, Annie Jefferson, Maggie Jefferson, Alice H. Dandridge, Jennett Stockton, Estella Lindsey, and many smaller girls who did what they could to make the exercise a success. We hope to hear good news from all the churches.

M. C. Walker.

SCHOOL NOTES.

(Continued from page 2.)

The hay-baler has been busy for some time at the barn. We shall probably have a carload of hay for sale.

The night and morning service of our electric light is almost perfect. The boys at the Power House are learning to manage things fine.

A warm blowing rain came to Mt. Beulah last night. The clouds are still hanging heavy. It is not often that at this time of year we have as warm weather as this.

S. C. I. December 11, 1911.

Problems are always close to power.

—SELECTED.

Bible School Department.

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for December 31
Edited from Standard Bible Lessons.

LESSON XIV

REVIEW.

GOLDEN TEXT.—"If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."—I John 1:9

Lesson I. The Prophet Ezekiel a Watchman.—Ezekiel 3: 12-21.

GOLDEN TEXT.—"Hear the word at my mouth, and give them warning from me."

Lesson II. The Life-Giving Stream.—Ezekiel 47:1-12.

GOLDEN TEXT.—"He that will, let him take the water of life freely."—Rev. 22:17.

Lesson III. The Return from the Captivity.—Ezekiel 1: 1-11; 2: 64-70.

GOLDEN TEXT.—"He retaineth not his anger forever, because he delighteth in loving kindness."—Micah 7:18.

Lesson IV. The Foundation of the Second Temple Laid.—Ezekiel 3:1-4 :5.

GOLDEN TEXT.—"Enter into his gates with thanksgiving, and into his courts with praise."—Psalm 100:4.

Lesson V. A Psalm of Deliverance.—Psalm 85.

GOLDEN TEXT.—"Jehovah hath done great things for us whereof we are glad."—Psalm 126:3.

Lesson VI. Esther Pleading for her People.—Esther 4:1-5:3.

GOLDEN TEXT.—"Jehovah preserveth all them that love him."—Psalm 145:20.

Lesson VII. Belshazzar's Feast and Fate.

(World's Temperance Lesson.)

—Daniel 5.

GOLDEN TEXT.—"God will bring every work in to judgment, with every hidden thing, whether it be good, or whether it be evil."—Eccel. 12:14.

Lesson VIII. Ezra's Journey to Jerusalem.

Ezra 8:15-36.

GOLDEN TEXT.—"The hand of our God is upon all them that seek him, for good."—Ex. 8:22.

Lesson IX. Nehemiah's Prayer.—Nehemiah 1.

GOLDEN TEXT.—"The supplication of a righteous man availeth much."—James 5:16.

Lesson X. Nehemiah Builds the Walls of Jerusalem.—Nehemiah 4:6-18.

GOLDEN TEXT.—"Watch ye, stand fast in the

faith, quit you like men, be strong."—I Cor. 16:13.

Lesson XI. Nehemiah and his Enemies.

—Nehemiah 6:1-12.

GOLDEN TEXT.—"Jehovah is the strength of my life; Of whom shall I be afraid?" Psalm 27:1.

Lesson XII. Ezra Teaches the Law.

—Nehemiah 8:1-12.

GOLDEN TEXT.—"The Law of Jehovah is perfect, restoring the soul."—Psalm 19:7.

Lesson XIII. Jesus born in Bethlehem.

—Matt. 2:1-12.

GOLDEN TEXT.—"For there is born to you in the city of David a Saviour who is Christ the Lord."

—Luke 2:11.

THE REVIEW.

Imagine for the time that you are on a mountain high enough that from its summit you can see all the country from Babylon to Jerusalem. The hills and valleys, the cities and towns, the forests and fertile fields are before you as one broad country. From such a height the lessons of the quarter should be reviewed. They will then appear, not as isolated and scrappy, but each will seem to be a real part of the movement of the whole period of history, each event, each character standing out alone, but having a definite bearing upon all other events and characters.

REVIEW OF GOLDEN TEXTS.

Arrange the references of all the Golden Texts on slips of paper. Have each scholar draw a reference and give the text. If he cannot, he returns the slip to the teacher. If he can, he keeps it. Each text should be on four different slips, making forty-eight in all. The scholar who has most when the forty eight are used up is the honor scholar.

CHARACTERS AND EVENTS.

Tell about the following persons and their doings and locate the place of each in the development of the lessons of the quarter: (1.) Cyrus' proclamation; (2.) Ezekiel's prophecy; (3.) Nehemiah's building; (4.) Esther's hazardous risk; (5.) Ezra's journey; (6.) Ezra's pulpit.

THE SUPERLATIVES

1. What person in the quarter do you like best?
2. What is the best truth you have learned?
3. What illustrations do you like best?
4. What person had the greatest difficulty?
5. What person had the most things to overcome?