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Gospel Plea, Volume 17 (1912)

Joel Baer Lehman

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Pres. Lehman

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVII Edwards, Mississippi, Saturday, January 27, 1912. No. 4.

HELPFUL TO ALL

The first symptom of progress towards high Christian civilization in any people is seen in a desire to help to make the condition of the world better. The natural tendency is to attempt to build up special privileges. When the Germans came out of barbarism the chiefs used their position as an advantage to gain special privileges and the result was Feudalism. The Catholic priesthood of the middle ages proceeded to do the same thing. They devised a system by which they kept the masses ignorant and thus they enjoyed special privileges. By and by, Europe advanced sufficiently to break out from their religious and political serfdom and we have the modern nations. But the spirit of working for special privileges did not die. The spirit that actuated the feudal lord has been reincarnated in the politician who builds up for himself a machine by which he gives out enough privileges to his retainers to keep them satisfied and he keeps the rest. The time is probably not far off when the people will break out from under the new serfdom as they did from under the old. But this can not be done by new politicians who rise up and say lo here, and lo there is the deliverance, for they are as selfish as the old ones were. The escape is found in substituting the principles of Christianity for the principles of selfishness that have come down to us from our barbarian ancestry. When we begin to give our energy to the betterment of the mass of mankind happiness will come to us in abundance.

The Negro is showing the same tendency the white people showed. The first Negroes who became prominent were saloon keepers who succeeded in laying up a few thousand dollars. White people and colored people bowed to them, but there was no more merit in them to call forth this recognition than was in the old feudal lord. The next class to become prominent were the managers of lodges with insurance departments. These were the exact copies of the white politicians who built up machines. The new type, which will be a copy of those white people who gave themselves up to the work of uplifting humanity, men like Paul, Luther, and a host of modern philanthropists and missionaries, they have not yet produced, except a few very illustrious examples. Jacob Kenoly and a number in this country who are denying themselves that they may build up educational institutions for the rescue of the children of their people would class as Christian heroes. Not all who are at the head of schools would class with them. Many are getting better support at that than they could get elsewhere, and they are not making an heroic effort to curb their baser natures. But the Negroes have an admirable opportunity to enter as a race into the larger work of the Church. The politicians cast them out but the Christian workers took them up. How fortunate this was! What a calamity it would have been if the politicians had taken them up and the Church had cast them out!

Now will the Negro see this opportunity and make himself great as God makes men great? Or will he hammer away at the door of politics until he finally breaks in where he will enter the mad race for selfish privileges? We believe it will be the former, though the progress is slow toward that goal. Take the Educational Collection as a criterion. The Southern Christian Institute, The Lum High School, The Martinsville Christian Institute and the Warner Christian Institute each took up good collections. A number of churches did exceptionally well and some good ones are yet to be heard from, but the great number of churches are yet standing in the market place idle. But this is due to the fact that no man has hired them. The right kind of teachers have not yet gone among them. They will all go out in the vineyard and labor when some one goes among them and hires them.

This then is a plea to all those who see the new light to make a heroic effort, a real sacrifice, to reach the masses. It does not look now as though we would go over five or six hundred dollars and we never will go beyond that until we send among them real Christian heroes. We need a host of Jacob Kenolys for the work in America. We are at a turning point and real heroes now can put a race to work. In the past where a call for heroic service was made men were always found ready to make a sacrifice. Will there not be those now who will answer the call? The race must be put to work and it must be the higher work, not the work of the politician.

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

Notes from Our School.

Southern Christian Institute

Last week word was received that Mr. and Mrs. Emmet Willis, of St. Louis, are the proud parents of a boy. Mrs. Willis was formerly Virgia Broomer, class of 1910.

A fine day greets us this morning. It is surely time for nice weather after a winter of rain and bluster.

Our library is the recipient of a book written by our friend, Prof. Alva W. Taylor, of Columbia, Mo. Its title is "The Social Work of the Christian Missions." It is a gift from the author.

Mr. Chisholm, Field Worker of the State Sunday-school Association, spoke in the College Chapel Friday night. He is an enthusiast in Sunday-school work. At the conclusion of the address he presented diplomas and certificates to a number of teachers and students who have passed the examinations in the Teacher Training Courses .Our Sunday-school has three classes in Teacher Training. There are over thirty young men and women enrolled in these classes. The Sunday-schools of the future must win the boys and girls to Christian service more effectually than have the Sunday-schools of the past. The Sunday-schools are just beginning to find out their power for righteousness.

President J. B. Lehman returned from his Alabama trip Friday night. Sunday morning from the Institute pulpit he told us about his visit to Lum, Tuskegee, and Stillman College.

The Franklin quartette appeared at the society meeting Saturday afternoon. We are hoping to hear the quartettes from both societies often.

S. C. I. Jan. 22, 1912

LUM GRADED SCHOOL.

Mr. Henry Moorer, an Elder of the Christian Church in Mt. Willing died at his home Sunday, January 7.

The teachers and students attended the marriage of Miss Ella Edwards to Mr. Samuel Roberson, Wednesday night, January 10th. After waiting until ten o'clock the groom came and the ceremony was performed by Prof. I. C. Franklin.

Miss Rose Coycault arrived at the Institution Tuesday morning to take charge of the music department. She has arranged her classes nicely and the work is moving along well.

The officers for the Sunday-school at Lum for 1912 are: L. B. Brooks, superintendent; Miss Celeste Jones, teacher of Bible class; Miss Maggie Campbell, teacher of Primary class; Miss Minnie Phyfer, teacher of the Second Primary class; Mrs. Georgie Franklin, Treasurer, and Annie Payne, Secretary.

PROGRAM

of the

QUARTERLY MEETING OF THE JACKSON DISTRICT, TO BE HELD AT THE MOUNT BEULAH CHRISTIAN CHURCH, FEB. 17 18 '12.

SATURDAY AFTERNOON, Feb. 17.

1:30 House called to order by District Evangelist
Devotional Services led by Brother F. C. Crawley.
Unfinished business.
Reports of churches.
Addresses by M. H. Jones, H. G. Smith, R. A. Gooden, and R. H. Davis.
Collection and adjournment.

SATURDAY EVENING.

7:30 Devotional Services led by Brother Robin Donerson.
Address by C. A. Berry.
Sermon by B. C. Calvert.
Collection and adjournment.

SUNDAY MORNING, Feb. 18.

10:00 Sunday-school conducted by Professor Burgess.
11:00 Devotional Services led by Brother G. C. Robinson.
Sermon by President Lehman.
Communion, conducted by Professors Prout and Young.
Collection and adjournment.

SUNDAY AFTERNOON.

3:00 Devotional Services led by Brother Z. H. Howard.
Sermon by Elder B. C. Calvert.
Collection and adjournment.

SUNDAY EVENING.

7:30 Devotional Services led by Brother Henry Foster.

(Continued on page 7)

An Opened Door

RUTH GOLDEN, Field Secretary for the Christian Woman's Board of Missions, entered the crowded car of the Q. & C. train as it stood panting for a moment at the station in Greely. Eagerly she looked up and down, seeking for a vacant seat; but all held at least one occupant. Near her sat a sweet-faced little woman in brown, watching with bright, interested eyes the busy scene on the platform without. Ruth approached her and inquired, "Please may I share your seat?"

The little woman looked up quickly.

"Oh yes," she replied, pleasantly. "I was so busy watching those children out there that I did not see you come in." She made room for Ruth in the seat beside her, and the train moved on.

For a while Ruth leaned back with closed eyes and rested. Her last stop had been a strenuous one—two heavy meetings the day before, and several important calls that morning, together with the necessary writing of several letters and reports, had kept her very busy and she was glad to rest.

After a little she roused herself and, taking from her handbag the new MISSIONARY TIDINGS, she began to read. A bright bit in a message from one of the missionaries pleased her, and she laughed. A little startled that she had forgotten herself, she glanced up at her seatmate and met her bright eyes.

"I was so interested in my story that I forgot where I was," she said, smiling.

The other smiled in return. "I know it must be interesting," she replied in a sweet voice.

"Oh, it is," Ruth answered. "It is such a funny little story about a little girl in one of our orphanages in India. Miss Frost does write such charming things."

The look of interest in her companion's face deepened.

"Do you mean Miss Adelaide Frost?" she asked eagerly. "I used to read about her long ago, but it is several years since I have seen her name. I used to think how much I would like to know her."

"Yes, she is the one," Ruth replied. "There is almost always some message from her in the MISSIONARY TIDINGS." Then the other's wistful look drew her attention and she questioned, "Tell me what church do you attend? I know by your face you are a Christian."

The bright smile that answered her was followed by a look of sadness. "Yes, I am a Christian—a member of a small Christian Church in a village twenty miles from where I live. As my husband is not a Christian, it is very seldom that I can attend services." She hesitated a moment, but the sweet sympathy in Ruth's face drew her on.

"Oh, how I do miss them, though. I get so hungry. The nearest church of any kind is eight miles away. Sometimes I feel that I am starving, spiritually." She stopped with the tears in her eyes.

Ruth's hand was laid over the clasped hands of her companion.

"Dear," she said, "I am so glad you have told me this, for we are sisters in a special sense. I, too, am a member of the Christian Church."

A look of joy answered her. "Oh, I am so glad! It is so seldom that I meet with any of my own people, and it is so good, so good," and she clung to Ruth's friendly hand.

Ruth patted the hands that held hers. "I am Ruth Golden," she said "and I am Field Secretary for our Christian Woman's Board of Missions. I have just been in Greely where I had the joy of organizing such a good Auxiliary."

"And I am Mrs. Brown. I live in the country near Hopeville. Tell me more about your work."

Then Ruth told of the world-wide work of the Board, of their many good works in various parts of our own country, of the needy fields in foreign lands where they are so earnestly preaching the Gospel in the dark places; of the men and women who are being won to Christ, and the helpless little children that are being saved from death or worse, and are being brought up to lives of usefulness and beauty.

Mrs. Brown listened eagerly. "Oh, how I wish I lived where I could have a part in such work! I think it would be almost like heaven to be able to help ever so little. Of course, I try to live as a Christian should, but there is so little that I can do, and it is so lonely." Again her eyes filled with tears and her voice broke.

Ruth had listened with growing sympathy for this sweet-faced little woman. Now she spoke eagerly.

"My dear sister, don't you know that there is a way in which you can have a real part in our beautiful work? And you can know that you are as truly one of the great host of true missionary women as any one in even our largest churches. The work that is being done by our Board would be your work, too. You could know that you were helping in carrying the precious Gospel all over the world."

The eager, hungry look on Mrs. Brown's face deepened, and as Ruth paused, she whispered, "How, O tell me how!"

(Continued on page 6)

Reports From the Field.

Mississippi

(Continued from last issue.)

The old attitude, the right attitude, the New Testament way, was well put by the little girl who prayed: "Dear Lord Jesus, I've tried and tried to be a good girl all day, and I've just been bad. You'll have to look after it tomorrow." We often fail because we take the cares and responsibilities of life upon our shoulders without asking God to help us. Our achievements would have been great had we sincerely and humbly asked God to look after our affairs.

I believe the farmers would have done better the past year had they done their whole duty in the church as well as on the farm. Not a one of us can truthfully say we have done all we could do. Most of us have stopped working for God, and are spending our time looking after temporal matters. Some of us have been doing this so long that we have made ourselves believe we have done all we could. We have been so badly deceived ourselves that we have come to the place where we believe we will be able to fool God. But the God who rules heaven and earth does not need any recommendations of men, for He knows what is in man. So you see it is not worth while to hunt up excuses, or complain about "hard times"—no use to lay it to short crops, for God is able to handle the crops, and will handle them if we but do what He commands us to do.

The apostle Paul declares that "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness)." Short crops may be a problem with men, but it is not a problem with God. If you want to have a better crop, if you want to have plenty around you and be happy, serve God better in the future than you have in the past.

Just before I close this letter, I want to say a word to the brethren of the northern part of this state. In the last board meeting which was held during the Christmas holidays, I was elected as Evangelist over the northern part of the state. Eld. K. R. Brown who has been State Evangelist for quite a number of years, was elected to serve the southern part of the state. Bro. Brown may have a greater number of churches, but if you will stand by me, our financial report will be as great as theirs. Let us not wait to make our reports larger, let us start with the year. During this New Year of 1912, let us give as though each time were the last opportunity we had to give. Give freely and you will be blessed. "The Lord loveth a cheerful giver."

I can truthfully say before God and man, that I sacrificed a great deal during the past year to preach the gospel, and I am not tired yet. My pay has been small, but I am not discouraged for I believe a better day is coming. Better things await the people of God. Then "let us be up and doing with a heart for any fate, learn to labor and to wait."

Fraternally yours,

JACKSON. B. C. CALVERT.

Tennessee

Dear Editor of GOSPEL PLEA:—

I wish to say through the PLEA, that the work here at Warner Institute, Jonesboro, Tennessee is moving on nicely. The fall term of school closed Friday, December 22 with great credit to the students. All made good grades. On Friday night the Christmas program was rendered, which seemed to be enjoyed by all.

Monday morning, January 1, found teachers and students back at their work with a desire to make this one of the happiest school years yet. Rev W. P. Martin of Knoxville, visited the school this week. His address to the school Thursday morning was inspiring. He said things that were helpful to students and teachers. Rev. Martin is a man of broad views and deep thoughts. His interest in the work is great. He is a great spiritual and educational orator. We are always glad when we can have such men to visit us. Mr. C. A. Larler of Chattanooga, a former student also visited us. He was gladly received by friends that he had made when in school.

I must say a word about the Church work in Johnson city. A great future is predicted for that point. Members who have been slothful about their Master's business are now being awakened and are taking active part in the services. On Saturday night, December 23, was rendered the Christmas program. We had a crowded house, and everybody seemed to enjoy the songs and declamations rendered by the little folks. After they were through the many presents were distributed from the tree.

On Sunday the service was grand. One elder and three deacons were ordained as officers of the church. The ordination sermon was preached by the writer. Rev. W. P. Martin, who assisted, spoke on "The Duty of the Church to the Officers." We also had with us Brothers A. J. Hill and C. Ryans, officers of Jonesboro Christian Church, who took an active part. I need not say anything about the officers of Johnson City Church, for as you know, they were standing at their post of duty.

We have in East Tennessee men and women who are sacrificing their time and money that the work of redeeming mankind may go on. Christ said that it was more blessed to give than to receive. The man or woman who enters life with the expectation of work and wages, will count for little, but the ones who are seeking the good of others will add much to the world's happiness.

On December 21, all to our surprise, came a Library set worth $61, given by Rev. Preston Taylor of Nashville, as a Christmas present to the school. We are indeed thankful to Rev. Taylor for such an excellent gift May God's blessings ever be upon him, and may he ever go on in the good work.

On December 30 the executive Board and Board of Trustees of Warner Institute met in the Institute Library.

The writer was elected Secretary of the Executive Board. All made talks concerning the work after which pledges to the amount of $58 were taken. These are to be paid by the first of February and forwarded to Bro. C. C. Smith. After we discussed other matters Rev. Martin pronounced the benediction.

Yours in the service,

JONESBORO. H. D. GRIFFIN.

Texas

Dear Editor of the GOSPEL PLEA:—

I do wish to let you hear from me once more in life, as I have been blessed to see a New Year and the first Lord's Day in it. I have spent a glorious Christmas with a few of the Disciples of Christ about 13 miles west of West Texas. I want the brotherhood to know that we held services all of Christmas week except Friday night while I was at Sister Bolton's. I have passed my sixty-sixth birthday, and I can say that since I have been a grown man I have not had a happier Holiday season. The few Christians who attended were revived. We have only three members of our faith in that community and one of them has not had her name on any church record for some time but she holds to the faith.

While we were having the good meetings Christmas week, wife and I made several visits in the Pleasant Grove settlement and, together with Sister Bolton, did justice to the many good things that were set before us.

I do enjoy reading the PLEA. It helps to keep up my Christian ambition more than any other paper I have read for a long time. Next month I want to send in my subscription for a year. I do wish for the work of Christ, the S. C. I., and the C. W. B. M. a wonderful success during this year.

I remain, yours in Christ,

J. H. FIELDER,

HILLSBORO.

Virginia

FALLEN ASLEEP

Sister Sallie Preston of Spencer, Va. died at her home January 3, 1912, at the ripe age of sixty-seven years and eleven months.

She was much loved by white and colored. Sister Preston had lived at Spencer, Va. all her life. When a girl she was taken as a house girl in the home of the late Mrs. Mary Spencer. Her honesty and sweet spirit won for her the high respect of the whole Spencer family. As an evidence of this fact, during her illness, Mrs. Americus Buchanan, the daughter who is now holding the old Spencer homestead together, kept watch at her sick bed, and when the end came she expressed her grief to the writer, and extended her sympathy to the husband and children.

Sister Sallie Preston was a sick-nurse by occupation, and was most successful at her trade. She found her way into the houses of white and colored both day and night; she did more, she found her way into the hearts as well. Many fathers' eyes were blinded with tears at the funeral service.

She confessed her faith in Jesus and was baptized in His name in her early days, and for many years she lived a consistent Christian member of the Antioch Church.

She is survived by a husband, Anderson Preston, three sons and three daughters. All were with her in the last hours.

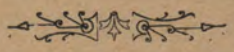
The writer conducted the funeral service Friday afternoon at 2 o'clock, at the old Antioch Church. The body was interred in the Antioch cemetery.

SPENCER. P. H. MOSS, PASTOR.

I have always found that the less we speak of our intentions, the more chance there is of our realizing them.—RUSKIN.

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



Adaline E. Hunt, Editor.

The regular meeting of the Mt. Beulah missionary society was held in the chapel Sunday afternoon, January 14. Miss Humphrey was leader. The meeting was interesting from start to finish. Three young men and one young lady gave their names as members of the organization. We can now say that all of the nine members of the official board of the Church of Christ at the Southern Christian Institute are members of this missionary band, auxiliary to the Christian Woman's Board of Missions. We would that every church in the brotherhood both white and colored could say the same.

—o—

An Opened Door

(Continued from page 3.)

"Dear Mrs. Brown, it is through our Home Department. When you join this you just send your regular monthly offering to the State Superintendent and take the MISSIONARY TIDINGS and there you are, a real live C. W. B. Mer." She smiled into Mrs. Brown's eager eyes. "You see, it is very simple, and, dear, it is very sweet, too. The Home Department Superintendent in this State is a noble, consecrated woman, deeply interested in the Lord's work. She, too, is isolated from those of her own faith, so she sympathizes with those who are situated as you are. And she keeps constantly in touch with the members of her department by frequent letters, and often sends them leaflets and other helpful messages. And through these and the MISSIONARY TIDINGS these isolated sisters may keep quite as closely in touch with the world-wide work, and do often become quite as well-informed as their sisters in even the strong Auxiliaries"

"Oh, tell me, Miss Golden, who is this Superintendent? I want to join—I can hardly wait. To think that I needn't be alone any more, but can really belong and help, even ever so little. And how shall I join?"

Ruth gave her the Home Department Superintendent's address and told her to send to her quarterly her monthly offering of 15 cents, or more if she wished, and offered to send in her subscription for the MISSIONARY TIDINGS. Mrs. Brown responded by promptly handing her 50 cents, "And I'll send in my name and first offering at once. How can I thank you enough for opening this new door to me? You do not know, you can not know what it means to me." Just then the train whistled for Hopeville. Mrs. Brown started. "Oh, this is where I stop. I wish you could stop with me."

Ruth smiled, but shook her head. "I must reach the city in time for a service tonight, but I hope and pray that I may meet you again some time. And write to me"—and she slipped into Mrs. Brown's hand a card with her address.

Mrs. Brown rose as the train slowed down, but she clung to Ruth's hand and she could scarcely speak for the tears. Ruth's heart was touched, and, clasping her hand closer, she slipped her arm around the little woman and kissed her, whispering, "God bless you, dear Mrs. Brown. Good-bye."

Mrs. Brown could scarcely see her way from the train for the tears, but they were happy, comforting tears, and she turned to wave a bright good-bye to Ruth as the train pulled out.

A year had passed since Ruth met Mrs. Brown on the train—a busy year for Ruth, for she had traveled thousands of miles in her beloved work. But she had never forgotten her little sweet-faced traveling companion, and more than one letter had passed between them—Ruth's full of the busy life she was leading and the work she loved, and Mrs. Brown's of joy and gratitude over the enlarged service which had been opened up to her.

Again Ruth was in the same State, this time for a State Convention. As she entered the Church door on the morning of her arrival she was met by a little woman in brown who threw her arms around her in an eager, joyous embrace. For a moment Ruth was bewildered, then she exclaimed, "Why, Mrs. Brown!" And it was. They had much to tell each other; and before it was all told the session began. It was a special Christian Woman's Board of Missions session, and after a deeply spiritual devotional period there followed a number of earnest papers and talks on subjects of vital interest to the work. What was Ruth's surprise when the President announced, "Mrs. Brown will speak to us on the 'Home Department from a Member's View-

point,' " and her little friend went forward, and with quiet self-possession began to speak. She told of her meeting with Ruth the year before and of what it had meant to her. She told how she had gone home and written to the State Superintendent at once: of the literature she received; of one leaflet on Junior work that led her to organize a Junior Society, with her own three little ones as a nucleus; of another that led her to try to interest some of her neighbors, with the result that more than a dozen of them met regularly for a monthly missionary meeting, and six months before they had been organized by the State Secretary.

But this was not all. These women newly awakened to the Gospel message, said, "We must have preaching and a Bible School," and they secured a young evangelist, who held them a meeting in the nearby schoolhouse, and the result was the organization of a vigorous little church which had preaching regularly in the schoolhouse, but was already planning to build a house of worship.

Mrs. Brown's face shone with joy as she told her story simply. "And," she concluded, "the local results of that meeting on the train—that God-directed meeting—are a transformed community, a live church, and many redeemed lives. And among them my own home has been most richly blessed, for my husband was the first convert of the meeting."

NANNA CROZIER WOOD.

PROGRAM

(Continued from page 2)

Sermon by H. G. Smith.
Collection and adjournment.
Committee: M. H. Jones.
H. G. Smith, District Evangelist.
Z. H. Howard.
J. C. Singleton, District Sec'y.

Tennessee.

Dear Readers of the PLEA:—

The writer returned to the City on last Saturday, January 5th, from a two weeks' visit with his family at Jonesboro and friends in Johnson City, Tenn. I enjoyed a most pleasant Christmas.

I wish to say something about our school work to the readers of the GOSPEL PLEA. The repair work that has been done on the buildings of the Jonesboro Christian Industrial School, puts the interior in first-class condition. The walls are beautifully decorated, which adds much to the spirit and aim of the School.

I find that the principal, Prof. H. D. Griffin, and his assistant teachers are much interested in their work, and their great endeavor is to infuse their interest for education into the lives of their pupils. Every pupil in making good his opportunity for an education.

The Taylor Library is a great inspiration. It contains over 500 volumes on religious subjects. The room is nicely fitted with appropriate furniture that adds much to its neatness, beauty, and fitness for its purpose. And I must say that all departments of the school are in a better condition now than they have been since the days of Mrs. Nelson. Prof. H. D. Griffin is a schoolman and a Christian gentleman. He is doing an excellent work in Jonesboro, a work with which all who are concerned in good schools will be pleased.

The board of trustees met in Jonesboro, Dec. 30th, in the Library of the Christian Institute with Prof. J. N. Ervin, Chairman and Prof. H. D. Griffin, Secretary. This meeting was for the purpose of taking up all unfinished business of the year ending 1911. We found ourselves running about $70.00 behind. This amount of money was provided for, also other expences which will be incurred during the school year of 1912. At the close of the trustee meeting, Mrs. H. D. Griffin prepared a most excellent dinner which was enjoyed very much by the trustees.

On Lord's Day, Dec. 31st, the writer and several other persons from Jonesboro accompanied Prof. H. D. Griffin to Johnson City and assisted him in the ordination of Elders and Deacons. Prof. Griffiin is the pastor of the Johnson City, West Main Street Christian Church.

He is doing a spendid work and is loved by all the members of the Church.

KNOXVILLE. W. P. MARTIN.

Texas

Dear Editor:—I read the GOSPEL PLEA every week. It is a fountain of inspiration to any one who reads it. I certainly love its contents.

Our church is getting on very well without a pastor. Death came to our fold and took one of our dearest brothers in person of W. W. Terry. Bro. Terry was a devout Christian. He was one of the deacons and trustees and was treasurer of the Sunday-school. He lived an enthusiastic Christian life.

Sincerely yours,

DALLAS. T. H. ROUTH.

Bible School Department.

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for February 4.
Edited from Standard Bible Lessons.

Lesson V.

THE WISE MEN LED BY THE STAR.

Matt. 2: 1-12.

GOLDEN TEXT.—"Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else."—Isa. 45:22.

TIME.—B. C. 4. It was probable that the child was six or eight weeks old by this time. PLACE.—Bethlehem of Judea, a village six miles south of Jerusalem. The word means "house of bread," this was the home of David, hence called the "city of David."

INTRODUCTION.

"From the east," is an expression which is very indefinite, and yet it probably refers to Persia. The statement "saw his star in the east" does not mean in the eastern sky, but that they were in the east when they saw it. As Bethlehem was only six miles from Jerusalem, they did not need the star to guide them to the town, but they needed it to guide them to the house where the child was. This it did by stopping and standing over the house. Until the star reappeared and they recognized it as the same star that they had seen in the east, they knew not how they would be able to find the right child; hence their rejoicing when it reappeared.

'Twould be well here to make a few suggestions to the pupils of different classes. The teacher of a class desires to have pupils who hear well, and who will give good attention, and yet more than this the teacher desires a pupil who can talk well. A teacher must have an interest shown by the pupils for she needs their help. No matter how much time she has spent in preparing the lesson, and no matter how interested she is in the class, they must manifest an interest in the teacher and the lesson to get the real good from the lesson. Pupils have been known to enter a class on Sunday morning without even knowing the subject of the lesson. Pupils do not enter the public school without preparation. Isn't it a shame and disgrace to reject the opportunities for learning more about the great teachings of the Bible.

EXPLANATORY.

1. WHEN JESUS WAS BORN IN BETHLEHEM.—Luke tells us that previous to the birth of Jesus, Joseph and Mary had lived in Nazareth. It is altogether probable that Joseph had intended making his home in Bethlehem, but his plans were all changed by the interference of Herod. HEROD THE KING.—This Herod was Herod the Great, the founder of the Herodian family. WISE MEN FROM THE EAST.—These wise men were Magi. Various kinds of superstition prevailed among them at different periods, but they possessed all the real learning and philosophy of those countries.

2. FOR WE SAW HIS STAR IN THE EAST.—They saw it in the Eastern countries. There has been much speculation concerning this star. Some think a remarkable conjunction of planets at this time had something to do with it, but be it remembered that this star was different from any other star.

3. WHEN HEROD.... HEARD IT.—He was unpopular with his people, and the news of the newborn king was borne to him, and, being jealous and fearful of losing his position, he was troubled.

5, 6. AND THEY SAID.... BETHLEHEM OF JUDEA.—They were well posted on this topic. They quoted Mic. 5:2.

7. THEN HEROD.... PRIVILY CALLED THE WISE MEN.—He had now learned where the Christ should be born, and he was convinced that the one whom the wise men were seeking was he. He had already decided in his own mind what he would do to get rid of this supposed new claimant for the throne, so now he holds another consultation with the wise men.

8. HE SENT THEM TO BETHLEHEM.—Six miles out of Jerusalem. SEARCH OUT EXACTLY.—That is, don't come until you have found him. He was anxious that he be found, not that he might worship him, but slay him.

9. AND LO, THE STAR.—It is evident the star they had seen had disappeared before they reached Jerusalem, but now, as in the evening they start to Bethlehem, the star appears again and stands over the house, that they make no mistake, but will be sure to find the right child. They saw also evidence of God's being with them which enabled them to find the child without making any inquiry in the village, and thus be enabled to worship him unmolested.

10. WHEN THEY SAW THE STAR, THEY REJOICED.—They would soon see the Christ, and they had been favored of God.

11. AND THEY CAME INTO THE HOUSE.—The crowd had left Bethlehem that was there when Jesus was born.

Pres Lehman

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVII. Edwards, Mississippi, Saturday, April 20, 1912 No. 16.

HELPFUL TO ALL

The Workers' Conference and Commencement

The time is now drawing near for Commencement at the Southern Christian Institute at which time we always hold what we call our Workers' Conference. On Saturday, May 11, the Jackson District Meeting will be held with the Church at the Southern Christian Institute. Elder Harry G. Smith is district worker and he will conduct the meeting and no doubt he will send in the program to be published soon. Sunday, May 12, will be Baccalaureate Sunday. It is quite probable that Mrs Anna R. Atwater, National President of the C. W. B. M. will be with us on that Sunday. She appears on the program of the West Virginia Convention on the 7th. From there she goes to the Texas Convention and this will take her right through here and it is very likely she will spend Sunday with us. We will make definite announcement of this later.

On Sunday night the Junior Endeavor Society will render a special program, and this has heretofore been a most excellent meeting. Our Junior Society has been made up of most earnest young people.

On Monday night the Night School will give an exhibition. Their motto is, "Toiling Upward in the Night," and their programs have always shown that they were true to their motto.

On Tuesday forenoon the woman's section of the Workers' Conference will convene and on Tuesday night the Music Department will give a special recital. On Wednesday forenoon the regular workers' Conference will convene.

On Wednesday afternoon the usual Farmers' Meeting will be held and on Wednesday night the Alumni Association will have a reunion. On Thursday forenoon the Promotion Exercises will be held and on Thursday afternoon May 16, the regular graduating exercises will take place. We will be able to announce the names of the speakers soon.

It now appears that there will be a big attendance at the various sessions this year. Many of those most interested have already arranged to come.

We are anxious that all those who are laboring earnestly for the betterment of the world come in touch with the work at the Southern Christian Institute. It is certain that there is not another work just like this in all the South, and there is a growing opinion among many that in quality of work in respect to character building it has not its superior, or possibly not its equal, in the South. In amount of expenditure and extent of work we can lay no such claim. Our great brotherhood has never awakened to its opportunities and obligations in this field and we are pretty nearly at the foot of the list. But it devolves upon us to so conduct ourselves as to awaken the people to our opportunities. It is possible that present conditions are wholly due to lack of faith in those who are responsible for the work. We therefore urge all to join us in praying for the enlargement of the work and for more faith in God for its advancement. We believe it was the Spirit of God that led Jacob Kenoly into Liberia. To some who have accustomed themselves to cold calculations in missions it may seem that it was foolhardy in him to go out without support, but when we remember that there was no missionary board that would have sent him out and that he opened up to all of us a new line of work for Africa we can see the leadings of God in it.

We know it means hardship for many to attend our Workers' Conference, but it is the method of God to open the hearts of a great brotherhood to our great opportunity to do service for God's kingdom. It is not only the salvation of the Negro that we have before us, but the salvation of the white people involved in it. If the Negro is left in a depraved condition, he will pull the white people down to his level. The negro race has it in its power to throw both North and South into a turmoil that will be an eclipse to our civilization. The Southern Christian Institute has before it a great work as a training school and from it must grow scores of schools which have it in their power to grow to great proportions. To the support of these schools must flow the wealth of northern and southern Christian white people and Christian negroes throughout the land. If all work towards this end, God will see that their deeds will come up as a memorial before him and he will send to our Joppa for those who will come to aid.

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

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Notes from Our School.

Southern Christian Institute

The program rendered by the Franklin Literary Society Saturday afternoon was perhaps the best regular program ever given by the society. There was not a number given that did not show careful preparation. How different was the old method used by many of the students,—there was a recitation to get and the pupil would say on Friday night, "What in the world shall I speak in society tomorrow?" A different spirit now reigns among most all of the students.

Saturday evening at the chapel there occurred an event of more than ordinary import. A real National Sunday-school convention came in upon us. Dr. Shepard of St. Louis, the Sunday-school specialist, addressed an enthusiastic body of Sunday-school workers and pupils. For more than two hours Brother Shepard explained modern Sunday-school work. Brother Shepard is a classmate of President Lehman. He was one of the speakers at the Mississippi State Sunday-school convention, and at the close of the convention he decided to drop in on his friend Lehman, and see what has been happening during all these years at the Institute. The man with a big heart and a big message will receive another royal welcome when he comes to see us again.

Easter at the S. C. I.! How shall we describe it? There were literally banks of blossoms in the Chapel; a sermon of rare beauty and helpfulness; a solo, sung most sweetly by Miss Nancy Jennings; an anthem by the choir; prayers for the unfortunate victims of the Mississippi flood.

Principal Burgess, Superintendent of our Sunday-school, was in attendance at the State Sunday-school ncovention which has just closed at Jackson. Yesterday morning at the close of the Sunday-school period he gave a partial report. He was enthusiastic in his praise of the convention. He gave credit to the princely heart of W. Fred Long, State Secretary, for his unselfish devotion to the great cause. He spoke of the addresses of Dr. Shepard, Dr. Hamill of Nashville, Mr. Brown of Chicago, and Mr. Wiggins of Texas. The hand of Field Secretary Chisholm was also seen mightily in the convention. "Praise God from whom all Blessings flow" for such a gathering of men and women who are bent on the redemption of Mississippi, and the rest of the world.

The carload of cement did arrive and the last story of Smith Hall is going right on up. Some of the window frames in the fourth story are already in place.

Almost a mile west of the campus, there can be seen in the beautiful sunlight of a spring day, the waving green of our field of oats.

S. C. I.—April 10, 1912.

Personals

D. A. Cook sends in the program of his closing exercises at Montrose, Arkansas. It shows good work done.

Do not neglect to send for the Life of Jacob Kenoly. It is still selling in big numbers. Send fifty cents to Mrs M. E. Harlan, Missionary Training School, Indianapolis, Indiana.

Rev. E. T. Edmonds, pastor of the First Christian Church of Jackson, Mississippi has kindly consented to deliver the address on Commencement. Brother Edmonds is one of the finest speakers in Jackson and will deliver a good address.

Brother and Sister Alphin of Texas write that they are certainly coming this year. Miss Roxie Sneed writes that she, Bro. Turner and Sister Cathey are coming from Mound Bayou. C. A. Berry and H. G. Smith and Mrs. Lulu Smith are confidently planning to come. To this list there will be added many names as they no doubt will write me this week and next.

Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own;
Then wilt thou see it gleam in many eyes,
Then will pure light around thy path be shed,
And thou wilt never more be sad and lone.

—LOWELL.

ROBERT AND MARY MOFFAT

A missionary must be more than a teacher of the gospel. A man who goes to an untaught people must be able to till the soil and show them how to use the simple implements of labor. A woman missionary must teach the native women how to care for their homes and their children. It is not enough that these people learn how to become Christians—they must have the training that will keep them from falling back into heathenism. They must learn how to live like Christians, how to be decent and industrious, and to respect the property and the rights of others.

Robert and Mary Moffat were among the first to recognize this. In the largest sense they gave their lives to Africa, willingly spending their lives in the humblest kinds of service that they might permanently uplift the people.

Robert Moffat was a Scotch lad, the son of poor parents. His mother was a devoted Christian woman, who taught her son to love the Bible and to read it daily.

Robert learned gardening—a business which was afterward most useful to him in his missionary work. But his mind early turned to the mission field. It is said that when his old pastor was about, on account of the infirmities of age, to give up the work of the parish, he paced back and forth in the churchyard wondering if any soul had been won to Christ through his efforts. He heard a sob behind some shrubbery, and pausing in his walk he found the boy, Robert Moffat, who was in tears over the prospect of losing his beloved pastor. In his grief he opened his heart and told of his desire to go to far lands with the gospel of Christ. The heart of the good man was gladdened, and no wonder; but suppose he had seen in vision the life-work of Moffat in Africa! Perhaps he was allowed to see it from the window of Heaven.

In 1816, when he was twenty-one years of age, Moffat went out to Africa. Almost immediately he developed rare tact and judgment in dealing with the native. The powerful chief, Africaner, who had been the terror of the whole region, was converted, and became a humble Christian.

It is said that a wise marriage more than doubles a man's power. Certainly Moffat's marriage was a wise one. Mary Smith was a young English girl. She was naturally religious, and had received careful training in a Moravian school, where missionary enthusiasm ran high. Here devotion to her lifework was complete, her wit and good sense unfailing. There is scarcely a more charming character in all missionary history.

She and Moffat were married in Capetown in 1819. After some prospecting for a location, they settled in Kuruman, which was the center of their work for fifty years.

The earlier years were full of discouragements. The people among whom they found themselves were unspeakably degraded. They would steal everything they could carry away with them. The Moffats carried their cooking utensils to the church, lest they be stolen from the hut in their absence. The garden which Moffat had struggled to produce, the sheep of which he felt so proud, seemed only to invite thieving. It seemed impossible to secure decency and honest dealing among the people. The nurse whom Mrs. Moffat obtained for the baby insisted upon clothing herself with a coat of grease. When Mrs. Moffat objected she threw the baby at her head and ran away. But this brave couple never faltered. Their salary was only one hundred and twenty dollars a year, and their comforts of necessity few, but they made a real home out of the rude material at their command, and trusted in God for their own future and for the redemption of Africa.

On coming to Africa, Moffat had found no one who could teach him the language. He went among the natives, hunted with them, slept in their huts, and so mastered their rude speech that he was able to translate the entire Bible into the language.

At times he faced the hatred of savage chiefs, but his faith in God and his tact in dealing with men always carried him through. Once when he was ordered to leave the country he bared his breast and told his enemies that they might have his blood if they would, but he was determined not to leave his post. He was allowed to go unharmed.

By degrees, better conditions came. Once Mary Moffat wrote to friends at home for a communion service, because, as she said, she believed that native Christians would yet sit together at the Lord's table in that land. That time came, and she wrote: "You can hardly conceive how I feel when I sit in the house of God surrounded with the natives. Though my situation may be despicable and mean in the eyes of the world, I feel that an honor has been conferred upon me which the kings of the earth could never have done for me. I am happy, remarkably happy, though my present habitation is a single room with a mud floor and a mud wall."

Not only did a native Christian community grow up about them in the Kuruman, but through the influence of the native Christians here and the teaching of Moffat on his missionary tour, groups of native Christians may now be found through all that region.

Reports From the Field.

The eldest daughter of the Moffats, Mary, married David Livingstone, the great Missionary explorer, and the friendship of his father-in-law was one of the greatest determining influences in Livingstone's life.

The Moffats grew old in Africa, the land in which so many missionaries have died in youth. In 1879, continued ill health made it necessary for Moffat to return to England. His work was well known there, and he was crowned with honors. At the advanced age of eighty-eight he passed away, and the world mourned for one who was not only a hero of missions, but also a pioneer of civilization.

Tennessee

Prof. James E. Baker, former principal of the Warner Institute, located at Jonesboro, Tennessee, departed this life over a week ago at his home in Paris, Ky.

Prof. Baker was our first principal of the Warner Institute, under the auspices of the National C. W. B. M. He was 39 years old, and taught three sessions successfully, and blazed out the way for greater things to be done in the future.

Prof. Baker's life stood for Virtue, Truth and Godliness. He was a man with a bright mind, a strong resolution, and a great faith in Christ and his Church.

In his Church service, and in his life, he reproduced the apostolic Christian life. He will still live with us in Jonesboro, for years to come.

He suffered severely for about seven months, and leaves a wife and four children, to lament the loss of a husband and father. May their minds be continually directed, and their lives be consecrated to God who does all things well.

It was largely through my efforts that Prof. Baker was secured for the school work at Jonesboro, and he took up the work in great faith.

He made every effort for the success of his work, but death has released him from the earth-life and now he has gone to meet his God.

KNOXVILLE. W. P. MARTIN.

Texas

Dear Editor of the GOSPEL PLEA: We have had some of our services rained out again. Easter Sunday we raised some money for the Jarvis Christian Institute. I made twenty visits last week. We have received six into the church, three by confession and three from the Baptists.

Sister Alphin will be with us the first Sunday in May.

BEAUMONT. M. T. BROWN.

ONLY A DIME.

It was only a dime, earned by the sweat of a youthful brow—a single shining dime, which made one little heart to pulsate with pleasure and pride as he placed it away.

How should he spend it? A score of pleasant visions flashed before his mind. He would that it might purchase all the little toys peculiar to boyish play. But only the year before Willie had given his heart to Jesus, and after the kind pastor had welcomed him into the church, he said to him: "Willie, in this land of ours there are many little boys and girls who have never heard of Jesus. Cannot you, out of your earnings, help to send them the blessed word of Christ's undying love?" And Willie, with a heart beating in the strength of its early love, had answered, "Yes."

Ah! but should he send this, his first and only dime? It was his own, his very own; he had toiled so hard to earn it, surely he could not be expected to part with it thus. Then came the remembrance of the pastor's words, and the thought, "Christ died for these little boys and girls, and they do not know it."

He was generous and impulsive, and in a moment his heart was all astir with pity and love. "Yes, I will do it" he cried. "I will take my precious dime and send a Testament to one of those boys." He bought it, a neat little Testament; and on the flyleaf the pastor wrote the words, "From Willie Gray, to a little boy who has never heard of Jesus," and beneath it the words, "For this is the message that ye have heard from the beginning, that we should love one another."

Out in a rude settlement in Dakota lived a herdsman and his little son. Years before he had settled there, and the bright-eyed boy, his only companion, had never heard the name of Jesus. In his babyhood the mother had died, and the father, never a Christian, had from that time hardened his heart against God.

One morning at the door of the rude hut the father found a small package simply labeled, "To Willie."

The child was wild with glee. Never before had

a gift fallen to his lot. What could it be? The father's heart was touched with the child's innocent delight. "A little book? What is it, papa?" he cried. The father looked startled, and a confused look of shame covered his face. "A Testament, Willie." "What is a Testament, papa?" "God's Word." "Who is God?" Here the man was startled anew; the name had not crossed his lips for years.

It was a simple question, but the child had to repeat it: "Who is God, papa?"

"The maker of heaven and earth."

"What! did he make all things?"

"Yes, Willie."

"Oh, what a great man he must be! Will you not read the story to me?"

The father paused irresolute. Should he do it? Read to his son of the God who had removed from him the dearest, aye, almost the only object of his love? The child's pleading looks decided him. He turned to the sacred page and read the simple story of Christ's birth; the wise men following the guiding star in the east; the wicked Herod who would destroy his young life; the young lad questioning the lawyers in the temple; the tender and simple parables taught by the man Jesus; his holy and just dealings with the disciples; and last, his shameful betrayal and death on the cross.

When he finished the little child by his side was weeping.

"Oh, papa, did that good man, Jesus, die on the cross for you and me?"

"Yes, Willie."

"Then I mean to love him; don't you?"

The father's heart was touched by the words, and they mingled their tears together—the man who for ten years had denied the existence of his Maker, and the child who had never before heard the touching story of the Cross.

"And a little child lead them."

By this simple agency the hardened and sin-stained heart of the father was brought to the foot of the cross.

One morning, to Willie Gray in his eastern home came this little missive:

"To the Little Boy who Sent the Testament to my Little Boy:

May God's richest blessing ever rest upon him. He has been his instrument in bringing two souls to Jesus. He has made me confess the Savior whom I denied. He has filled my child's heart with the peace of God. Thank God with us for his saving power. If our lives are spared, my son shall be trained to proclaim the blessed truth of the Gospel. Again I say, God bless Willie Gray."

You cannot gues the joy that thrilled the heart of Willie Gray that day Humble and happy he thanked God for the spirit and love which prompted him to send to the little boy in the West the Testament purchased with his precious dime.

Many years later, and the pulpit of that church in Willie Gray's village was vacant. Willie, now grown to manhood, was known in the church as Deacon Gray. One Sabbath morning there came a candidate into the pulpit, a man bearing the marks of genius in word and look. He prayed, and his hearers bowed before the presence of their living God. Then he gave his text, those words of Ezekiel 2:9, "A hand was sent unto me," and told the touching story of his own early life—the Testament, the simple gift of the lad, which had brought to the cross the hardened heart of the father and the tender heart of the child. With emotion he said, "My father is in heaven now, brought there, through God's grace, by the hand of Willie Gray." The young deacon was visibly startled. What! was he never to hear the last of that simple gift of his? How many hundred-fold was he to reap from the dime, his first earnings?

After the service, as the young preacher was grasped by the hand by one and another of the warm-hearted people, he felt one grasp, heartier than the rest, as Deacon Gray quoted the words, "For this is the message that ye heard from the beginning, that we should love one another." In answer to the inquiring look he continued, "I am Willie Gray."

"Then by the grace of God I have found the man to whom I owe my life of ministry here. A hand was sent unto me."

It was only a dime, but how many souls had it blessed! How often had it glorified the name of God! It had increased his followers, but by what number? It had already enriched eternity; but who could tell how many more were to follow, led by its teachingf?

Only a dime—but given in the name of Jesus, it shall go on bearing fruit while the foundations of the earth stand.

Only a dime—and a father is led to Jesus, and a young child is trained for the ministry of Christ.

Only a dime—and the soul of the child who gave it grows tender in love for his fellows, and rich in the grace of God.

Only a dime—and the heart of the man lives to praise God that he spent it in his service and for his glory. You and I may hope for such a reward as this from every gift we bestow, if we give it in the spirit of Willie Gray.

(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

HELPS FOR THE MAY PROGRAM

The Church in South America and the need of workers.

This young republic, like others which groan under the teachings of the Roman Catholic Church, is directed and dominated by the Roman clergy, who teach many things, but not the things of Christ. The result is that both the natives of the country and the immigrants, tired of such deceits, of masses, confessions, prayers to the Virgin (or Virgins, for there are many) and other things of the same kind, live in complete indifference to religion, and in particular educate their children in a way that is, from the religious standpoint, no better than that of countries without civilization. In the schools, as in the homes, there is no religious teaching, and the boys and girls knowing nothing of the fear of God, learn all kinds of evil.

When we can get fifty children in a Sunday School it is worth more than three hundred in the United States, or in some other Protestant country. Our way of teaching the children is neccessarily different from that employed in Protestant countries. In the first place, after we have invited them to attend, we must teach them to take their hats off when they enter. Then teach them to remain seated, to be quiet, to rise when a song is sung, etc. When they have learned these things we begin to teach them the most simple lessons of the New Testament. We give thanks to God that even though their steps are slow we can see the fruit of our labors. Patience is more needed here than in other countries, as Mr. Burner and his wife well know, having experienced the trials and difficulties of the work. For when they were expecting the conversion of neighbors who were interested in the Gospel, these had to change their place of residence, and moved so far away that they could attend no longer, to the great sorrow of those who have made such efforts for the salvation of their souls. Also we must suffer the loss of members of the church, so that when a pastor thinks he has a considerable number in the church, this is what happens. Some because they are Italian and some, because they are Spaniards, return to their own countries. This is general, the pastors of all the churches suffering similiar losses. We should not be discouraged on that account, on the contrary, because of the great need, we should pray to the Lord of the harvest to send laborers into the harvest.

In a recent visit which I made to Spain I met with many Christians who were coverted in Argentina, some by attending the open air meetings, others at the halls and chapels. We ask the prayers of those interested in the work of God and the Gospel of Christ, that we may be clothed with the power of the Holy Spirit, and be instruments in the hands of God for the salvation of souls.—RAMON GARCIA.

"There are four good habits: punctuality, accuracy, steadiness, and despatch. Without the first of these, time is wasted: without the second, mistakes the most hurtful to our own credit and interest, and that of others, may be committed: without the third, nothing can be well done: and without the fourth, opportunities of great advantage are lost, which it is impossible to recall."

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

"EVERY DAY."

There's a prayer that should be said
And a Book that should be read
Every day.

There's a work that should be wrought
And a battle to be fought
Every day.

There are duties to be done
And victories to be won
As soars and sets the sun
Every day.—SELECTED.

Surely he who despairs of the power of the Gospel to convert the world today despairs of the of the noontide just when the sunrise is breaking out of twilight on the earth.—PHILLIPS BROOKS.

ONLY A DIME.

(CONTINUED FROM PAGE 5.)

As God's word never returns unto him void, so our blessed gifts, given in his name, and for the sake of his undying love, will yield us a harvest, the fruits of which we shall never cease to reap. Not the least of giving is the blessing which each true giver receives. The precious bread cast upon the waters, we are sure to find after many days.

LEAFLET.

DAVID LIVINGSTONE

"O, little kenned my mither,
In the day she cradled me,
The lands that I should wander o'er,
The death that I should dee."

This stanza from an old Scotch song appears on the title page of Blaikie's "Life of Livingstone:" and surely the words are most fitting. How that good mother's heart would have ached for her child if she had foreseen the life that lay before him—the weary marches over burning sands and through dangerous jungles, the thirst, the fever, the howling beasts, the lonely death! Yet so good a mother would scarcely have held back her son, even if she had foreseen all, from a life destined to give the heart of a great continent to the world, and to the people of that continent an opportunity to know and follow Christ.

David Livingstone was the child of poor parents who were entirely unable to give him the education which he craved. At ten years of age we find David at work in the cotton mills at Blantyre, patiently toiling at his task, and at the same time pushing his studies with untiring energy. He fastened textbooks up over his loom, and by an occasional glance at the page as he passed, mastered the studies followed by his more fortunate playmates who had remained at school.

His delight in study and the good influences of his home kept him from evil companions and held him up to high ideals. His home was, indeed, a fountain of good. It was the typical home of the pious poor of Scotland—just such a place as Burns describes in the "Cotter's Saturday Night;"

"Scenes like these old Scotia's grandeur springs,
That makes her loved at home, revered abroad;
Princes and lords are but the breath of kings,
'An honest man's the noblest work of God.'"

By the time head reac hed the age fo twenty-three, Livingstone managed to prepare himself for college. He continued his studies by studying medicine and theology, and in 1838 he was accepted by the London Missionary Society as a candidate for the foreign field. He had set his heart upon becoming a missionary to China, but his plans were interfered with by the opium war. It was a sad disappointment to him when the society decided to send him out in Africa instead; but it was a blessed thing for the Dark Continent, which waited the gospel.

In December, 1840, Livingstone sailed for Africa. He was much interested in the work of Robert Moffat, and his first temporary location was at Kuruman, a station which had been established by Moffat many years before. He selected a permanent location in the valley of Mabotsa, about two hundred miles northeast of Kuruman, and began to make a settlement. It was at about this time that he was attacked by a lion. In the encounter Livingstone's arm was crushed so seriously that he never again had the perfect use of it. He was wont to say that in this experience his fear of death vanished for ever. He had faced death, and knew he had had nothing to fear.

Into the rude hut at Mabotsa, which he had built for her with his own hands, Livingstone brought his bride, Mary, the daughter of Robert and Mary Moffat. For several years he lived the life of the ordinary mssionary, teaching the gospel to the people, and like Moffat, training them to habits of honesty and industry. From the first, he understood the natives, and they loved him. To this fact is largely due his success as a missionary explorer. He trusted them, and they, seeing his candor, his kindness, his faith in them, were true to him.

But Livingstone was destined to be more than a missionary in the ordinary sense of that term. He began to push out, to study and map the country, and to look for openings for the missionary work of the future. In 1852 his family returned to England to recruit their health, and he started with a party from Capetown, intending at first to seek a healthful situation for a new station. The expedition finally resulted in extensive explorations, by which Livingstone mapped out the river systems of the continent, and discovered the Victoria Falls. It is said that because of this one journey of Livingstone the entire map of Africa had to be reconstructed.

In 1856, after sixteen years in Africa, Livingstone returned to England. Everywhere he was hailed as a hero. Scientists welcomed the man who had added so much to geographical knowledge. Politicians paid honor to him who had opened such large districts to commerec. Christians said, "God bless you!" to the faithful missionary.

(TO BE CONTINUED.)

Bible School Department.

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for April 28.

Edited from Standard Bible Lessons.

Lesson IV.

THE BEATITUDES.

Matt. 5: 1-12.

GOLDEN TEXT.—"Blessed are the pure in heart: for they shall see God."—Matt 5: 8. TIME.—Summer of A. D. 28. PLACE.—It is probable this lesson occurred on the Horns of Hattin, hence known as the Mount of Beatitudes.

INTRODUDTION.

The Beatitudes furnish a chart for the Christian Sailor. They form a great text for this sermon of Jesus' on the mount. W. B. Wright says: "What men needed first was a change, not in their circumstances, but in themselves. Blessedness, Jesus affirmed, comes not from outward conditions, but from inward states. It consists not in positions, but in dispositions."

EXPLANATORY.

1. AND SEEING THE MULTITUDES.—The time was now ripe for Jesus to announce the principles of his kingdom. He had been teaching the people and performing miracles. He had sufficiently established himself as to now make a foward movement in his instruction. HE WENT UP INTO THE MOUNTAIN—From the level places where the people were gathered, to a high point, from which he could more easily be seen and heard. AND WHEN HE HAD SAT DOWN.—This was the custom of Jewish doctors. HIS DISCIPLES CAME UNTO HIM.—They were close to him, while the multitudes were farther off.

3. THE POOR IN SPIRIT.—Poor means utter destitution, hence the consciousness of the spiritual need. This is the opposite of self-conceit. FOR THEIRS IS THE KINGDOM OF HEAVEN.—They are in the position to do the thing by which they become heirs of God and joint heirs with Christ.

4. THEY THAT MOURN.—This has reference to sin. THEY SHALL BE COMFORTED.—This comfort will come after the pardon, for provision is made for it. The word comfort comes from two Latin words. Con means together, and fortis means strong. Therefore it means, made streng together.

5. THE MEEK.—Webster defines meekness as submission to the divine will; patience and gentleness from moral and religious motives. One who is meek is mildly tempered, not easily provoked, will bear up when injured. Meekness is characteristic of the hero. Christ was meek, yet the most heroic of all men. He had perfect control of himself. A meek man has a "soft answer that turneth away wrath." THEY SHALL INHERIT THE EARTH.—The meek get the most out of the world. They have the most enjoyment and are liable to live longer than the irritable fellow.

6. THEY THAT HUNGER AND THIRST AFTER RIGHTEOUSNESS.—Hunger and thirst are experiences common to all. If a man really hungers and thirsts after righteousness, he will find righteousness, just as he would in being hungry for food and finding it. THEY SHALL BE FILLED.—With that righteousness which they desire.

7. THE MERCIFUL.—Christian religion should fill us with mercy so when one is in distress, we can show pity and sympathy to him. THEY SHALL OBTAIN MERCY.—Mercy will be meted out to those who give mercy. It comes from both God and man.

8. THE PURE IN HEART.—Not deceitful, not alloy, but pure and sincere. FOR THEY SHALL SEE GOD.—To understand and love a nature, we must have a likeness to that nature. The impure can neither see nor enjoy God. "The pure in heart shall see God by faith, as a source of enjoyment on earth, and shall see him face to face in heaven."

9. THE PEACEMAKERS.—Makers of peace, just the opposite of the quarrelsome, passionate, jealous, faultfinder and chronic murmurer. THEY SHALL BE CALLED SONS OF GOD.—The son is like the father. The peacemaker is to be Godlike and Christlike.

10. THEY THAT HAVE BEEN PERSECUTED FOR RIGHTEOUSNESS' SAKE.—Many are persecuted who will receive no reward. When that persecution comes because one has been righteous, and opposition and hate have been aroused, then the reward is his.

11. WHEN MEN SHALL REPROACH YOU, AND SAY ALL MANNER OF EVIL AGAINST YOU FALSELY, FOR MY SAKE.—This is persecution again. So long as you are right, be not dismayed for the good will always be persecuted as long as they live, for there are two forces of people working in the world—one for good and the other for evil.

12. REJOICE AND BE EXCEEDING GLAD.—Because we are right and we have a sure reward. If our fathers endured, why we can.

Pres. Lehman

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVII. Edwards, Mississippi, Saturday, April 27, 1912 No. 17.

HELPFUL TO ALL

At the recent State Convention of the Sunday-schools much attention was paid to the question of aiding the Negro churches in developing better Sunday-schools. Already one man is in the field and an effort will be made to put two or three more in the field. Rev. W. Fred Long, the general Superintendent of Mississippi Sunday-school work stated to the writer recently that this would be done just as soon as present plans could be perfected.

Now if all the Negro churches can co-operate with this movement, their church life will see a wonderful improvement in the near future. That their churches need this aid goes without saying. Very often we have heard men talk about ways and means of improving their own Sunday-schools but they talked and acted as though they expected the Negro Sunday-schools to improve themselves automatically. This idea is now disappearing and the Christian people are beginning to feel a conscientious responsibility for religious conditions of all people.

There is another idea slowly entering the hearts of all the best people and that is that the white Christian people must aid the Negroes to a higher church life or they must lose their own church life. There is no escape for them. There are a great many good Negro men and women who are striving heroically to create better conditions, but they were helpless so long as the Christian white people occupied the position they did, but now this seems to be changing and we confidently expect improved conditions.

As soon as the Sunday-schools are improved there will be a general effort to improve the Church life and an improved church life will demand better church buildings. The Church under its present conditions with barny church houses is unable to do much. The present church and school houses do not suggest higher living to the children. They will never make them citizens that will be chaste in home and honest in business. Purely from a business standpoint it will be a good policy to aid them in all these things.

The aid given thus will be like bread cast upon the waters. It will return in an abundant crop much sooner than we expect. The Negro's natural disposition is to be grateful. The descendants of those old slaves who remained at home and cared for the master's family while he was away in the war, will, if properly taught, prove as true to the master's descendants in all their efforts at building up a higher civilization.

During the past year we took up two collections among our students for enterprises that were vital to the cause of the white Christian people of the state, and you should have seen their eyes beam with joy as they gave their money. One of these was the saving of the college at West Point for the children of the Christian white people of the state. If in the providence of God, there can be a prayerful co-operation among all Christian people to solve all the difficult problems among us, there will be no serious problems of the future.

Unfortunately politicians of both the North and the South have tried to make this problem a political issue. At any time, when advantage will seem to be gained in doing so, they will swap sides. Politics is now so corrupt that decent white people have been compelled to withdraw from it. It is therefore a great blessing to the Negro that he is kept out. But thank God he is finding his way into the great benevolent and reform work of the world's uplift. Here he can develop his Christian virtues, whereas in politics he could not.

Who is the man defeated
Upon the field of life?
Not he who falls in conflict
Within the surging strife,
But the unwounded skulker
Who aims, with selfish thought,
To keep away from danger—
The man who has not fought.

Who is the man defeated?
Not he who falls and falls
Leading earth's brave endeavors,
Storming life's frowning walls;
But he who fronts no danger,
Attempts no sacrifice,
Who never makes a failure,
Because he never tries.

Who is the man defeated?
Columbus in his cell?
Livingstone dying lonely?
Or Gordon when he fell?
Not those the lost, the hopeless,
Those who have striven and died—
The real and fatal failures
Are those who have never tried.

—SELECTED.

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

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of the Negro race

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Notes from Our School.

Southern Christian Institute

The Annual open meeting of the Home Defender Success Club was held Saturday night in the Chapel. It was a splendid service. The young men of the club are enthusiastic about their work.

President Lehman drove to Halifax Sunday to preach. He reports a good time.

Rain one day and sunshine the next is becoming the rule. A report in the Jackson Evening News said that we had had thirteen sunshiny days since November 30. That is not very encouraging to the farmers.

The floods along the Mississippi River are the worst in the history of the river. Word comes to us to-day over the phone that the greater part of two parishes across from Vicksburg is under water. We have heard of no loss of life. Much live stock has been lost.

The following students give the weekly Sunday-school talks in the Mt. Beulah Sunday-school: April 28, Frank Coleman; May 5, Rebecca West; May 12, Arby Jacobs; May 19, Nancy Jennings; May 26, Aletha Thomas.

Have you read the book entitled, "The Life and Work of Jacob Kenoly?" If you have not, you ought to send fifty cents to the Missionary Training School, Indianapolis, Indiana, and get one. All profits from the book go to the work in Africa for which Jacob Kenoly gave his life. The book has nearly two hundred pages and is interesting from beginning to end. —S. C. I.,—April 15, 1912.

Personals

Among our new subscribers is S. Rivers, Cordesville, S. Car. This subscription is sent in by J. L. Wood and is for one year.

Moses Brown, Parhams, La., and Sandy Ball, Lake Hall, Arkansas, have sent for the PLEA for three months.

Elder B. C. Calvert of Jackson writes that he will be on hand at the Workers' Conference and will deliver an address.

The Man You Meant to Be

A vision there came in the night to me:
There stood before me with sad, stern eyes
A man whose presence breathed majesty,
Wisdom and virtue, and high emprise.

What was it brought the years long fled?
Who and what was the stranger to me?
I questioned him straightway, he gravely said:
"I am the man you meant to be."

Then, stricken sorely, I turned away.
Gone for aye was the wasted past,
The years I had frittered day by day,
And here had I come to the end at last.

But while I lay grieving I heard him say:
"Waste not your time in dull despair;
This world is a new world every day.
Turn your back on the past and forward fare.

"The days of the past you have wasted, 'tis true;
But of the fair future you still hold the key;
It is never too late to begin life anew—
I am the man you yet may be!"

—NAUTILUS.

ENOUGH LIGHT.

Life is not plain sailing always. Darkness and storm settle down upon it as upon a ship at sea. The waves of tumult and doubt, of disease and suffering, toss it up and down until it seems as if there were for it nothing but destruction, or else baffling despair. This is the expression of an experience, though not of all experience. It is a real experience nevertheless and has been real at some time in almost every life. Indeed it is more than individualistic, it is universal, for the shadows linger all over our world making it sombre and dark and lonely. The reader of these words must not think that a pessimist is writing them. The writer is not a pessimist. He is anything but that. He cannot, however, close his eye of observation or his heart of sympathy to the stern fact of life's mystery, life's evils, life's problems, life's diseases and wretchedness. The trail of the serpent is felt by all of us.

(CONTINUED ON PAGE 7)

DAVID LIVINGSTONE

(CONTINUED FROM LAST ISSUE.)

Livingstone felt that he was no longer a missionary in the strict sense of the term, so he asked to be released from his relations to the London Missionary Society, and accepted a position under the British government.

In the year which followed, a new purpose took control of Livingstone. As he continued his explorations, he saw that the blackest horror of dark Africa was the slave trade. He determined to put forth every power within him to stop this awful traffic in human lives.

In 1862 a great sorrow befell Livingstone. He had known little of home life for years, as the delicate health of his wife had made it impossible for her to share his hardships. She had recently joined him, however, and they were full of the joy of reunion, when the wife was suddenly stricken and died. The lonely husband buried her under a tree at Shupanga and sadly took up his journey. He had hoped to keep his sons with him, but the climate told upon their health, and they were compelled to return to England. Henceforth the life of the explorer was spent in loneliness doubly deep.

Livingstone's expedition was recalled in 1864, and he returned to England. In 1865 he went out again, still determined to oppose the slave trade, and to open Africa to missions and civilization. The journeys which followed were full of perils and hardships. Much of the time he was burning with fever. His supplies were cut off, and he all but perished from starvation. The Arab slave hunters opposed him, for they had learned of his desire to suppress their wretched business. Again and again he was face to face with death, but death had no horror for him.

He had been gone so long without sending back tidings that the people of England and America became alarmed. Mr. Bennett, of the New York Herald, sent Stanley, a newspaper correspondent, to Africa, with directions that he find Livingstone, if such a thing were possible. In 1871 the two explorers met, and almost at once they became close friends. Mr. Stanley was won to Christianity by the devout life of Livingstone, and always after spoke with gratitude of Livingstone's influence over him.

Livingstone lived and worked two years longer after Stanley left him, and some of his most valuable discoveries were made during this time. But the battle with disease was becoming almost constant, and at length his strong fame gave way. On the morning of May 1, 1873, the African boys who attended him found him on his knee in his tent, dead. No doubt in that last hour he asked God's love and light for dark Africa.

The hearts of the native boys were all but broken. "The great master is dead," they said. "We must bear his body to the coast, that the white chief may be buried among his own people."

They buried his heart in the land to which his heart had been given in life, and then started upon their strange journey. They bore the body through the land of hostile tribes, and at last reached the coast, whence it was sent to England, and laid, amidst great ceremonies, in Westminster Abbey.

Few men since the days of the apostles have done more for the world than did David Livingstone. Honors came to him, but they never turned him for one moment from the hard paths of duty; and to the end he kept the simple faith and the humble heart of a little child.

His spirit is well expressed in the words from his last letter, which are inscribed upon his tomb: "May heaven's richest blessing come down on every one, English, American, or Turk, who will help to heal this open sore of the world."

A CHANNEL OR A PLUG.

FRANCIS MILLER.

Each person one or the other,
A channel or plug, must be:
A channel to carry God's blessing
Or a plug to hinder, is he.

Each person one or the other,
A light or a bushel, must be;
A lamp to his brother's pathway
Or a bushel to darken, is he.

Each person one or the other,
A shepherd or scatterer, must be;
Leading his sheep into the fold
Or letting them stray, is he.

Our Father, may I not be the other,
But a faithful helper to thee;
A channel, a light, and a shepherd
In thy service, Lord would I be.

"Make Christ your most constant companion. My fellow-worker, five minutes spent in companionship with Christ every morning—ays, two minutes, if it be face to face and heart to heart—will change your whole day, will make every thought and feeling different, will enable you to do things for His sake that you would not have done for your own sake or for any one's sake."

Reports From the Field.

Mississippi

Dear Editor of the GOSPEL PLEA:—

I am again asking for permission to say a few words through the columns of your paper.

Spring time is here once more. Our hearts are cheered by the feathered songsters and beautiful flowers. A few days ago the birds were not singing; to-day they are singing in the tree tops all over this Southland. Oh, how time flies! The trees shed their blossoms on our heads; the flowers on the brink seem to offer themselves to our feeble hands; but time hurries us on and still our hands are empty. How it flies to the man of middle age! How exceedingly fast to the aged! We may say of the hours as of the Cherubims: "Each one had six wings."

The time for Commencement will soon be here. I like the word "Commencement" because it especially applies to the school boys and girls. Those who are to graduate are preparing their "pieces" for Commencement, and it will certainly be a treat for all men and women who are concerned about the colored youth of this country. To hear their productions will sound like music to the ear. The atmosphere will take them up and carry them on and on, thus enabling us to hear them long after the Commencement exercises are all over. Dear reader, will you be there? Miss this Commencement, if you dare, and you will miss the inspiration so much needed for life's difficulties.

The reason I said I like the word "Commencement," is because it means the beginning of the school boy or girl. When the school boy renders his graduating oration, he has not learned all he can learn; he has just gotten to the place to learn. He simply goes to school to get a start. His worth is not shown in the schoolroom; it is shown when he goes out into the world to grapple with the problems of mankind. In the schoolroom he gets the theory, but he must go out into the world and put it into practice if he would be successful. "PRACTICE MAKES PERFECT."

Coupled with the Commencement exercises is the Workers' Conference. Every man or woman who desires to do a more excellent work in the Church of Christ ought to attend the Workers' Conference. You cannot afford to miss a meeting like that. This conference calls for workers of all the state. It does not mean the workers of Mississippi only. I would like to meet all the faithful workers of the Christian churches of the different states and have a real hearty hand-shake. Brethren, it would do us good. It will be the means of our taking on new life. We will return from this conference to our respective fields of labor with a hearty goodwill to work for God and Christ. Shall we meet? Let us take Paul's instruction: "Forsake not the assembling of yourselves together."

How many are going to attend the Workers' Conference in May? You should begin to make preparation now. Don't put it off. Let as many delegates as can come from Kentucky, Missouri, Arkansas, Texas, Louisiana, North and South Carolina and Mississippi.

The writer would be glad to meet Rev. W. P. Martin, Rev. C. H. Dickerson, Rev. William Alphin, Rev. M. M. Bostick, Rev. K. R. Brown, Rev. R. L. Peters, Sister Sarah L. Bostick, Sister Roxie C. Sneed, Sister Mary Brown, Sister Sarah Blackburn, Sister Cordelia Jennings, Sister Wm. Alphin, and many others whose names we cannot mention now.

Dear brothers and sisters, let us attend the Workers' Conference and exchange ideas as to how we may best do our work. You need us and we need you. We can not get along very well without the assistance of each other. This age demands skilled workmen. We have great work before us, and the question which now confronts us is how to get men and women lined up for the task. I don't know how it is in other states, but I am sure this is the trouble in Mississippi. And we who are contending for the "faith once delivered to the saints," are holding out our hand to some good man or woman and saying from the depths of our hearts, "Come over and help us." Shall we long for you? Will you hear our pleading and not lend a helping hand? Some of us believe we are in the faith, and we know God, but by our work we deny Him.

Come on, brethren, let us feel your pulse and see whether you are in the right faith or not. Bro. C. H. Dickerson, "The calf over here wants more rope," and you'll have to come down here and loose him. The rope may not be long enough, but I believe you know how to splice it. So we are looking to you for solution to the calf problem.

It will certainly mean a sacrifice on the part of some who may attend the Workers' Conference, but dear friends, you can well afford to make the sacrifice for what you will get out of it and the inspiration it will give to the student body. Remember, the boys and girls of the Southern Christian Institute are flesh of your flesh, bones of your bones, blood of your blood. When you are giving them you are giving your own. Still we should not

strive to inspire ours alone, but should do all in our power to inspire all the boys and girls of all the races of the earth. We help ourselves in proportion as we help others.

Don't stand back because of a few dollars. God will help you to get more. Let the lay members as well as other workers of the church attend the conference. Let us all bow our heads in prayer for a good delegation.

JACKSON B. C. CALVERT.

Dear Readers of the PLEA:—

The time is near at hand for the Jackson District Quarterly Meeting. This will be held at the Institute Church on Saturday before Commencement. We ask everybody to come out and help us to make this meeting the best of the year. The smallpox is out of the way now. The way is clear and we hope to have a successful meeting.

Let us go down into our pockets and come out with the money until it hurts. To have a success we must have your presence, your prayers, and your money. Indeed it takes money to keep this gospel wheel moving. We are looking for a double report at the coming meeting, on account of not being able to hold a quarterly meeting in February. On account of this being a double report, all members should pay fifty cents, elders and preachers should pay one dollar.

We also trust that all those on program will play well their part. We urge everybody in the district to be present if possible.

While we are speaking of District meeting, we must not forget to speak of the Workers' Conference which will be held a day or two days later at the Instiiute. To this also, we must come prepared to do our part.

Everybody staying at home and wishing a good Conference does not makes one. You must get up and come and lend a helping hand. Then you can make your wishes count for something.

Brothers and Sisters, let us all meet together at the Conference, ready to do a greater work for God and humanity than ever before. The thing for us to do is to come on Saturday before Commencement, be here for the Quarterly District Meeting, and remain for all the exercises of Commencement week.

Yours in His work,

JACKSON. H. G. SMITH.

South Carolina

Editor of the GOSPEL PLEA:

Allow me to express, through your columns, my thanks to the Standard Publishing Company for four Bibles sent by them at the request of Brother C. C. Smith, for the work at Dale.

Although we are few, we have planted our colors and we are not ashamed to live and work in the name of Christ. For His sake we have kept faith with the South Carolina Annual Convention, and have taken our Rally Day offering and sent it to C. C. Smith. This is what all loyal preachers and churches will do.

After Easter we shall take up the work of our State School; so we should like to hear from the Board of Trustees for the school.

Yours in His service,

DALE. EDWIN F. JACKSON.

BROTHERHOOD.

There are plenty of brotherhoods but little brotherhood. People join this society and that, thinking they will find that which their heart has for many years longed after. But a fraternity does not really mean "brotherhood" is dished out in quantities to all who enter within its mystic circle. There is something queer about brotherhood. We all long for it. We all admire and even love a brotherly soul. The world is hungry for it. Unions and federations and fraternities of manifold names, show how hungry is the heart of humanity for brotherhood. Why then does it not come sooner than it is coming? Why so much competition that would undersell and out-business my brother? Why so much greed and graft and selfish bargaining? Why so much strife and warring and back-biting? Why so much unneighborliness in the quiet neighborhood? Why so much gossip that is evil and evil breeding? Why such gaps between so-called citizens and friends and even church members?

It may be answered in a word, this "why." Perhaps the truest answer that could be given would be the one that says that men in their relations with each other do not practice brotherliness. The world is made up of nations. Nations are made up of peoples. These people are made up of men, women, boys, girls, and children. There are communities of these; one community called a city, another a town, another a village, another a country neighborhood. Now let brotherliness begin in that country quiet neighborhood, and that in that little village or town, and in that city. Let each begin to be a real brother to the neighbor, or casual friend, or acquaintance, or business associate. Begin with yourself. Take as your motto this year,

(CONTINUED ON PAGE 7.)

Christian Woman's Board of Missions

All C. W. B. M. dues; that is, he en 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

The Mount Beulah Auxiliary held its April meeting in the chapel Sunday night, April 14. Miss Gardiner was the leader. The object of holding it at night was to show pictures on the screen on the topic which was India. We all felt nearer to India and that we knew more about it at the close of the meeting.

We are anxious that every Auxiliary in the various states be represented in the conference with at least one delegate and an offering.

Delegates are planning to come from Arkansas, Alabama, Texas, and Mississippi. The conference begins Tuesday morning, May 14.

Mississippi

The auxiliary work at the Mound Bayou Christian Church still moves along nicely.

Sent to Mrs. M. E. Harlan, for General Fund $3.50. State Funds in treasury to be reported in the state convention. Members, 15. Tidings taken, 7.

A few weeks more and we shall be gathered in another annual Conference. As auxiliary workers, each of us should plan to help make these meetings successful. True enough, all can not well attend these meetings but we can help by givlng in the collection taken to be sent in to represent our auxiliary.

Knowing that the C. W. B. M. is doing a great work among us we should readily respond to these calls and thus have a part in helping to do this work.

MOUND BAYOU. ROXIE C. SNEED.

Africa

Miss Adaline E. Hunt,
Edwards, Miss., U. S. A.

My dear Sister:—

I was indeed glad to hear from you a few days ago, and also happy to hear from my two boys who are so far from us. I cannot easily explain my joy which came with your and President Lehman's letters telling me that Peter had arrived safely. That same week Peter's mother had come to the station and spent three days. She walked the whole distance to inquire of her only child. Peter knows the distance which his mother came.

As it was time for me to send for mail, I joined her on her return home and went as far as Paynsville. I told her to tarry at Paynsville until I could go down to the office. She patiently waited for me because she, as well as I, was anxious to know something about Peter, and happy was I to have two letters telling of Peter's arrival. I trust that he and James will prove to be a blessing to our people. Tell them both to write me a few lines when they can.

I am glad that your girls are cultivating the spirit of working for Christ. May God bless them. We do not have many here with that spirit.

I feel sure you will send me the seeds some time. Had they got here at this time it would have been the right season for planting them. Though it seemed a long time since I had a letter from you, yet your letter was a good one. I am always expecting one from you for I tell my children that I have Sisters and Brothers in the United States of America. They do not know that I am speaking of brothers and sisters in Christ They look at it carnally.

This piece of poetry,as often as I read it, brings tears of joy down my cheeks. "O yes, God loveth me indeed, And I must be content whatever my lot."

Dear Sister, when I look back and see how hard Jacob strove here with strength and means it makes me feel that I am doing nothing, though I am doing all that I can. God will reward every person according to his work. I am glad that I am one of those who have helped to bear the burden and heat of the day for our dark Africa. I pray God that whoever be sent here will have the true light lifted high that all men may draw near unto Him. If we must use a post in this building, then use the best you can find. Sister, this work had just lately begun when the first principal was called away. Everybody knew him to be a follower of Jesus Christ. The natives saw a difference; so I feel that if we are to expect success, and greater success, the next must bear the same truth and stand up for it, if he must stand alone.

You know that Africa is an old continent and it is almost as dark as it is old. Then we are to bear

the light through it. We must lift up the same light every day. It will not do to hold up different lights. We want the man who will take the banner Jacob laid down, as Elisha received Elijah's mantle, and carry on the work of Africa's redemption. I trust you can see just what I am meaning.

Cease not to pray for us that consecrated workers will be sent here.

I am yours, in His service,

R. E. J. KENOLY.

SCHIEFFELIN, LIBERIA, AFRICA, March 11, 1912.

[The cotton seed mentioned above were sent in time to reach Mrs. Kenoly soon after she wrote this letter. —A. E. H.]

BROTHERHOOD

(Continued from page 5.)

"Living like a brother." Be a brother-like soul to that other soul that touches thine, whether it be a woman or a girl, a man or a boy, or whether it be a little child crying in the night. Let all you do be for this one end, to build up others into a brotherhood in which one shall be for all and all shall be for each. Begin this good disposition in your own church. Be a brother there to every other one. Indeed one has truly said that to be a Christian is to practice brotherliness to every other Christian. There is little religion, much less Christianity, in rudeness, incivility or selfish bearing. Be brotherly. Love the brotherhood. Frances E. Willard once said that the mission of the ideal woman is "to make the whole world motherlike"; let us suggest that we think the mission of every ideal human being is to make the little corner where they live "brotherlike." The need, the crying need of our age, is for a higher truer kind of brotherliness—a brotherliness, not on paper or in secret rooms, but in human form out on the street and in the open air.

—THE ILLUSTRATED COMPANION.

ENOUGH LIGHT.

(Continued from page 2)

We get where we see nothing ahead but dark and stern realities that oppose our going. Sometimes the darkness touches our possessions, or our material good. It envelops us in adversity or in an atmosphere of pinching poverty. Sometimes the darkness tonches our health and then there comes the feeling of "Shall I ever be well again?" or the feeling of baffled hopes, or of bright prospect blasted. Sometimes the darkness enters the mind and then there follows the terrible burdens of perplexity, or of doubt, or of loss of belief in anything worthy of our confidence. Sometimes it enshrouds our very soul or spiritual nature leaving us as a biting frost does a promising apple tree. The darkness of life is very real.

But this is not all of life. There is another view and one that is just as real as the other. It comes to us in our darkness as a "lamp shining in a dark place." It illuminates. It gives us enough light to live by and enough light by which to work. It is the view of faith and of work. Since James' day and earlier, faith and work go together. Each helps the other. Indeed they are inter-dependent. They only thrive together. "Show me thy faith without thy works and I will show thee my faith by my works." This faith that works in dark and squalid places is as the light which shines from the miner's lamp in the mine. It gives him enough light by which to work. Beyond him it is dark, all dark, but even that is not "all dark" when by his lamp he steps into it. So with us. There is a lamp that we may use, a lamp that we may carry with us as we go on into life's baffling mysteries or into life's anxious problems. Carlyle cried out: "I want God and freedom and immortality." Having these he had all necessary light. But light like this cometh not by dreaming of it or even by longing after it. That light is here. "God's in His world." The incarnation means that God came here in the man, Jesus, who did God's work in the world and who never doubted God's goodness and love. Has Jesus left the world? Is there no Christ with us to-day? Is the world as if He had never lived? And the one strong negative to such questions means that Christ is here, and that God's work is still being done here and now, and that the world is better and growing better and better because Jesus once lived here, and as the Christ, is still living here. Hence this view is the view of faith, a faith that works. Prayer brings it. Through prayer man comes to believe in God and freedom and immortality. Through prayer, faith and work go hand in hand together and earth's darkening shadows are pierced with light divine, the light of faith and work. Awake! Awake! therefore, O soul! And put on this garment of light. We do not know everything. But we know enough to live in hope that the best is yet to be. We have faith, a faith that passes on into life divine. And that is prayer.

"The man is praying who doth press with might
Out of his darkness into God's own light."

The year before us lies unknown—who can tell what shall or what shall not happen? Is there light needed? The only light that will avail is that of faith and work, both of which rise out of a prayerful life. —THE ILLUSTRATED COMPANION.

Bible School Department.

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for May 5.

Edited from Standard Bible Lessons.

Lesson V.

POVERTY AND RICHES.

—Luke 6: 20-26; 16: 19-31.

GOLDEN TEXT.—"A man's life consisteth not in the abundance of the things which he possesseth." —Luke 12: 15.

TIME AND PLACE.—The first part of the lesson, the time and place are the same as the last lesson. The second part, the rich man and Lazarus, occurred January, A. D. 30, in Perea, beyond Jordan.

INTRODUCTION

The lesson contained in Luke 5: 20-26 is a part of the sermon on the Mount. Matthew describes Jesus as sitting. Luke describes him as standing. It is probable that the sermon recorded in Matthew was given to the immediate disciples, while the one in Luke 6 was given to the multitude who surrounded the disciples, and as Jesus arose he walked nearer them and delivered these words.

EXPLANATORY.

20. BLESSED ARE YE POOR.—Poor in spirit.

21. YE THAT HUNGER.—After righteousness. YE THAT WEEP.—Over sin.

22. WHEN MEN SHALL HATE YOU, ETC. —Because of righteousness.

23. REJOICE IN THAT DAY.—For the character established. It will be joy to suffer for Christ's sake. The prophets suffered, endured, and they were right. You can do it. You are classed in fine company.

24. BUT WOE UNTO YOU THAT ARE RICH.—That trust in riches. You have everything that wealth can procure, hence you are not dependent upon God. Too well suited with this world.

15. YE SHALL HUNGER.—Ye shall have wants that the world cannot meet. YE THAT LAUGH NOW. —Because you know no want. YE SHALL MOURN AND WEEP.—Conditions shall be reversed.

26. ALL MEN SHALL SPEAK WELL OF YOU.—When every man speaks well of another, something is wrong; especially is it true of a preacher or teacher, or any Christian who is to be a light unto the world. If one does his duty, some one must be offended. If none take offence, duty has not been performed. Not soft words, but barbed words, sometimes must be spoken.

19. A CERTAIN RICH MAN.—Ordinarily on earth man's name is proclaimed by the thousands. With God he is a man just like other men. WAS CLOTHED IN PURPLE.—This was his habitual attire. The outer robe of silk or wool, dyed purple. IN FINE LINEN.—An undergarment or tunic.

20. A CERTAIN BEGGAR.—Named Lazarus. WAS LAID AT HIS GATE, FULL OF SORES—Unable to walk, poor and helpless; kind friends laid this boy at the rich man's gate. It was customary to find beggars lying at the gates of the temples or mansions. Here were pain and want. The rich man was covered with fine linen, the beggar with sores.

21. AND DESIRING TO BE FED WITH THE CRUMBS.—In the East the crumbs are the soft part of the bread, on which the rich wipe their hands and throw under the table. It was only this refuse that Lazarus was expecting. EVEN THE DOGS CAME AND LICKED HIS SORES.—The scavengers of the street of the Eastern city licked the sores of this helpless man.

22. THE BEGGAR DIED. —We have here a change of success. The time comes for separation, the beggar is dead. Nothing is said of his burial, but HE WAS CARRIED AWAY BY THE ANGEL INTO ABRAHAM'S BOSOM.—The angels were messengers of God. Abraham's bosom was a type of paradise, where Abraham was represented as the host of a great feast, and to lie in his bosom was a post of honor as John lay in the bosom of the Lord. This was the position of the most favored guest.

23. AND IN HADES.—An invisible land, the realm of the dead. It is the unseen, including paradise for the good and Gehenna for the wicked.

25. SON, REMEMBER. —Memory goes with us across the river.

26. THERE IS A GREAT GULF FIXED.—This is not temporary. The difference of character makes the gulf. After death, none can cross.

27. SEND HIM TO MY FATHER'S HOUSE.—Memory is still at work.

28. I HAVE FIVE BRETHREN. —Memory is still alive.

29. MOSES AND THE PROPHETS.—Knowledge contained in the New Testament.

30. BUT IF ONE GO TO THEM FROM THE DEAD.—They would not listen to the ordinary teaching; something unusual must transpire to gain their attention.

31. IF THEY HEAR NOT MOSES AND THE PROPHETS.—If they reject the testimony of these whom God has appointed as teachers, they would soon shun the new teaching and find excuses, such as they had been doing through the years.

Pres. Lehman

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVII. Edwards, Mississippi, Saturday, May 4, 1912 No. 18.

HELPFUL TO ALL

Have you sent to Mrs. M. E. Harlan for the Life and Work of Jacob Kenoly? His was a life of self-sacrifice that you should not fail to place before your children. All Christian work is self-sacrificing and the example of this noble hero will be worth a world to you and your children. If you send fifty cents to Mrs. M. E. Harlan and get the book, you will not lay it down until you read to the end of it. If you fail to get it and read it you will remain ignorant of one of the finest Christian heroes of a century. The book is selling in large numbers all over the United States.

Are you interested in the work of the S. C. I. and the Workers' Conference? We crave your prayers and good will in all this. It is our work to provide ways and means by which your children can be prepared to labor effectively for the uplift of mankind. We need your support in this. If you can do so we want you to attend the sessions and aid in the deliberations and give your one, two or three dollars to the contributions. If you cannot attend, then pray for the work with as much fervency as you can. You cannot know how your prayers can be used by our Heavenly Father to further his great work.

Have you interested yourself in getting worthy young people away to school to prepare themselves for useful service? You cannot hope to live your own life over again and so you must do your greatest work on the lives of young people who are yet in the formative period. They can thus fit themselves to do what you cannot hope to do yourself. If you are a true Christian you have taken up your cross and so you must be willing to do unselfishly for others that your good intentions may live in another after you are dead. It may be your own child, or it may be a neighbor's child; if you interest yourself in it, it may be started out right. If you do not, it may go wrong all its life. It is of the greatest importance that we look well after the children.

Have you realized that the Sunday-school is the only means the Church has to give its members a knowledge of the word of God? We do not teach the Bible in our public school course and so the members of the Church grow up ignorant of the greatest lesson in the world unless the Sunday-school does its work. If you have been in the habit of having only a short period for the Sunday-school change up on it and give a good hour to it. Insist that all the teachers do the best they can to teach their classes. It must be more than just a repetition of the lesson in the quarterly. It must be a recitation such as one would have in a day school. The Bible is a great book and all the people must be taught in it. But it is doubly important that the children be correctly taught in it. Give them your best teacher.

Make the coming Sunday-school Conventions more than a meeting where officers are elected. Make it a meeting where you will take up the real problems of the Sunday-school. The Mississippi State Sunday-school Board will be glad to send you a man or men to aid you in getting hold of these problems. They already have one Negro Sunday-school evangelist in the field and they expect to put one or two more out soon. If you desire it, W. Fred Long himself or Brother Chisholm will visit your convention and talk to you about the latest methods in Sunday-school work. Brethren, awaken and begin in earnest to take hold of the great problems of educating the church membership in religious matters. If you do not, you soon will not have any churches or Sunday-schools.

Are you doing all you can to bring the spirit of God into our missionary conventions? If the spirit of God is not in them they will soon die. If it is not in them nothing you undertake will prosper. Debates and disputes and envyings and malignings will deaden the spirit of God and when that is deadened, there can no longer be the work of God. There is much danger that our missionary enterprises degenerate into political gatherings where the spirit of God cannot dwell. Pray that no such a calamity shall befall the Church of Christ.

"Every day we may see some new things in Christ; His love hath neither brim nor bottom."

"Every tomorrow has two handles. We can take hold of it by the handle of anxiety or the handle of faith."

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

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Personals

We have word from Elder William Alphin, State Evangelist of Texas, W. F. Hatcher, Elder of the Taylor Church, and I. B. Hall of Granger, that J. H. E. Thomas the pastor and state secretary, has been overtaken in great immorality and dishonesty on account of which he deserted his family and left by night for parts unknown. The churches should guard against him. It would be well if churches would inquire of the churches where men come from before they hire them.

T. A. Scott, Evangelist for the C. W. B. M. in Oklahoma sends a report to Brother C. C. Smith. From January to April, he had spent much time finding out the conditions under which he must work and had visited a number of churches and scattered Christians in the country surrounding Chandler.

We trust that he may overcome all difficulties and do a great work for the Master in Oklahoma.

Notes from Our School.

Southern Christian Institute

Nine of the Mt. Beulah Sunday-school folks recently took the examination in the Teacher Training Book "A Bible School Vision," and eight took the examination in "From Eden to Jordon." Miss Gardiner's class will take examination in "The New Testament Church" next Sunday morning. These young people have done faithful work and we trust that all of them will receive certificates from the International Sunday-school Association.

Rain, wind, and lightning for three nights straight has been our record. It seems that the very "windows of heaven" are yet open.

The dinner bell at the Institute has just rung. The shrill tones from the whistles of two steam engines at our mills, herald to the community round about that Mt. Beulah folks are about to quit work and get ready for dinner.

The plans for the Summer Night School are about completed. Supt. Young and Supt. Prout, who will offer courses in "Farm Problems and Mechanics," have been added to the Summer Night School faculty. The sessions will begin at 7:45 and extend to 8:30.

One of the students said that the reason it rained so much at nights was that it was ashamed to rain any more in the day time.

Samuel Cotterell, Scientific, 1908 is completing his medical course at Meharry Medical College, Nashville, Tenn., this spring. We have not heard about his plans for the future.

Presley Burroughs, Normal, '09, is a student at Northwestern University, Evanston, Ill. Some good Christian people have recently offered him financial assistance in pursuing his course. Presley's friends are always glad to hear good news from him.

The floods still continue terrible. The daily paper this morning states that two hundred people have lost their lives in the delta.

The Institute has just sold two cars of baled hay to be used by the committee caring for the flood victims.

It seems that Peter Dunson had to come all the way from Africa to the S. C. I. to get the mumps. At any rate the mumps have him.

The Jackson District Convention will be held with the Institute Church of Christ, Saturday, May 11. Come and prepare to stay till the following Thursday, Commencement Day.

A wagon scale has been installed near the Planing Mill. This has been much needed for a long time.

Our dipping vat has been made a government dipping vat. All the cattle in the neighborhood are brought to it.

S. C. I.,—April 22, 1912.

The Lum High School

The continual rain in this section of the country makes it impossible for traveling except on horse back. It has been reported that some of the county bridges have been badly damaged.

Bessie Jackson and Robert Brayboy of the senior class are in Haynville taking the county examination.

Mr. C. H. Brayboy, of Louisville, is in Lum visiting his father, Mr. A. H. Brayboy who is very ill. We hope that his father will recover soon.

The fifth Sunday in March the Sunday-schools of District Two held their Quarterly meeting with the Union Point Christian Church. Each school

(Continued on page 7.)

Jerry's Way

By Susan Hubbard Martin

"Got everything packed, old boy?"

A gay voice floated up the stairway and Gerald, commonly called Jerry by the boys, flushed with pleasure.

He was a straight-limbed, handsome young fellow of twenty-one, with clear frank eyes and a firm mouth. Quiet and well bred in his manners, and with a certain dignity of his own, Jerry made friends and better still, he kept them. He had a wonderful voice, too, and sang in one of the churches every Sunday morning. There was something about Jerry that checked, among the fellows, any questionable conversation or conduct. Even in the office where he worked the standard of things had risen since he had been there. He was clean through and through, Jerry was, and the boys knew it. He seldom said much and he was always ready to grant a favor and to think of others.

When Jarvis, one of the boys in the office, lost his mother, it was Jerry who suggested that the rest of them send flowers, and when Jack Manning, who occupied the desk next to him, took typhoid fever, it was Jerry who always found time to visit him at the hospital and write the necessary details home. He was establishing quite a name for himself now as to his voice, but he never sank it to the level of ragtime and coon song. Once in a while Jack, whose favorite he was, would find him singing in his full, rich tenor:

"O, for a closer walk with God," or "Come thou Almighty King," or it might be "Sun of my soul," or "Lead, kindly light."

It all puzz'ed Jack, somewhat, for if he had a religious side to his nature, he had never acknowledged it. And yet, somehow, he had no fault to find with Jerry. He might be a bit puritanical in his notions; the boys said he was, yet Jack knew in his heart of hearts that a finer fellow never lived.

They had been in the office for some months now, and tomorrow they were going on a vacation of two long weeks together—a fishing trip. They were bound for the mountains, and they were going to do nothing but have a glorious good time.

As Jack entered the front door of the big boarding house, a little woman came up the steps just behind him. She was small and fragile, no longer young, and her hair was quite gray. Jack noticed, in the one look he gave her, that she had beautiful eyes, also that she was plainly dressed.

"I wonder if this is where Mr. Gerald Whitney lives?" she asked in a refined, sweet voice.

"Yes," said Jack. "He boards here."

"And is he at home?"

"Yes, he's home," replied Jack.

The small, plainly dressed woman looked at him.

"I wonder if I could see him?" she asked.

"I'll see," answered Jack a trifle brusquely. "Just walk in the parlor and sit down."

He did not mind the interruption, but he ran upstairs, nevertheless, and two steps at a time.

He found Jerry busy with his suit-case.

"Everything's in now, even to the fishing tackle," announced Jerry with a bright smile. "Say, old fellow, this holiday business is great, isn't it?"

"That's what," agreed Jack

" Say, Jerry, there's a little woman with white hair inquiring for you down below. Wants something, I imagine. If you don't want to bother with her, I'll dispatch her."

"No." Jerry straightened up and put the suit-case aside. "No, perhaps it's something I ought to see about. I'll go down "

"Don't be long," cautioned Jack. "Remember that three o'clock train comes before you know it. And we've got those tickets to buy yet."

"I won't."

Jerry heard him whistling a popular song as he left the room.

"Dear old fellow," he said to himself, "if he were only on the right side."

And then Jerry ran lightly down the steps and into the parlor.

A small white-haired little woman rose to meet him.

"Is this Mr. Gerald Whitney?" she asked.

"Yes." Jerry somehow held out his hand. The eyes regarding him were so sweet and friendly and —motherly.

"I am Mrs. Mason, the president of our missionary union, and I heard you sing last Sunday morning. We have an important meeting for tonight and it came to us that perhaps you would sing that solo, 'The ninety and nine,' you sang Sunday, for us. You sang it so beautifully. Our meetings drag someway," went on the little president. "There isn't the interest there ought to be. I'm sure your song will help."

Jerry hesitated.

"I am very sorry," he answered, "but my vacation begins today. I leave at three o'clock for the mountains for a two-weeks' fishing trip. You can imagine how I am looking forward to it. My friend who is to go with me is up-stairs now."

The little president rose.

"Of course then you cannot sing," she said,

(Continued on page 7.)

Reports From the Field.

Arkansas

We are glad to say that our new church house in Argenta is finished and on last Lord's Day, April 14, was dedicated to the cause of Christ. The writer preached the dedicatorial sermon to a crowded house. Scripture lesson: I Kings 8: 22-57. Song: I Love Thy Kingdom Lord. Prayer by Elder H. Martin of Kerr. Text: Matt. 16: 17-18. Subject: What We as a Religious People Stand for, or the New Testament Church.

OUTLINE.

First.—Its foundation: the Christ.
(a) Its constitution.
(b) Its name.
(c) Its object or mission in the world.
(d) Its officers and ministers.
(e) Its ordinances.
Second.—What is required to become a member of the church.
(a) Faith in Jesus as the Christ, the Son of God.
(b) Repentance toward God.
(c) The good confession with the mouth.
(d) Baptism for the remission of sins.
Third.—What is required of its members.
(a) A life of holiness.
(b) A life of service.
Fourth.—The reward at the end.
(a) Eternal life.

After the sermon a collection was taken by Elder M. M. Bostick (pastor) after which the sisters made us feel good by serving a basket dinner to all the people.

The afternoon was spent in splendid addresses and solos by several of our talented young people.

At night Elder George Ivy preached one of his soul-stirring sermons. The collection for the day was very good considering the hard times. The total was something over $28.10.

The following are the names of those giving 25 cents: Bob Dally, Alex Bostick, G. W. Ivy, J. D. Davis, Martha Jones, Bro. Stricklin, J. E. Morris, Mrs. R. T. Matlock, Mary Evins, Julia Harris, J. A. Bright, Pennie Holden, Martha Mitchell, Minnie Mitchell, Louisa Mitchell, Turner Snow, Alice Johnson, J. L. Covinton, Elder Fuller, Carrie McSwain, Sarah Richardson, Emma Willis, Elder Gentry, G. D. Jones, G. W. Riply, James Shelby, Jas. Pool, L. Bright, A. M. Bright, J. B. Bond, W. Marshall, H. B. Nichison, M. Brown, Phil Jones, Joe Williams, R. T. Matlock, C. A. Bunton, and Mary Frampton.

Those giving 50 cents: Julius Mitchell, J. B. Brown, M. Gartrell, Timothy Alexander, Elder E. Smith, M. M. Bostick, and W. M. Anderson. Those giving $1 each: Joe Smith and Augusta Williams. Virginia Tipton gave $1.25; Sarah Bostick, 30 cents; and Henry Martin, 75 cents.

The building of this house shows what a few faithful Christians can do by the help of God. There are five colored Church houses in this part of the city, and our membership is the smallest, yet we completed the neatest and best house of all, though not the largest, with only about $10.00 more due on it. It reflects much credit on Elder Bostick and his faithful wife, sister Sarah Bostick, who were the principal actors. This little Argenta Church is in line with all of our world-wide work, giving to every call and yet have built this splendid house.

I visited Pine Bluff, Stutgard, Brinkley, Blackton, and New Port last month. The Pine Bluff people are expecting to complete their house of worship by the first of June. I am to visit them again soon and help them in a rally.

I have secured the C. M. E. church house at New Port two Sundays in every month for the disciples to have services. I will organize and hold a meeting there soon, if the Lord wills.

The hard times have put us a little behind with the Little Rock Church debt. We expect to make an effort to catch up soon. Love to all the faithful in Christ.

ARGENTA R. T. MATLOCK.

Dear readers of the PLEA:—

I wish to call attention to the fact that our Workers' Conference is drawing near. Commencement week at the S. C. I., in May, is the time; so it becomes us as workmen for Christ to make ample preparation at once to attend.

It is very important for us to go to this Conference and make it better than it has ever been before.

Everything for our care and sustenance is amply provided at the S. C. I. Why not give a little time and money and visit this splendid school of industry, witness the pleasant smiles of the boy and girls as they march across the beautiful campus, and get acquainted with that kind and generous-hearted Faculty who are doing so much for our boys and girls, under the direction of the C. W. B. M.

Take a stroll across that large plantation, remembering that the old farm once tilled by negroes in shakles of slavery has become an Industrial Training center for our boys and girls in this land of reedom.

Ministers, to you I made a special appeal to be with us and take part in our Conference exerises. May the Lord incline your hearts to attend.

I hope that all will be well and that I shall meet you at the S. C. I. Commencement.

Faithfully yours, in the work,

ARGENTA. M. M. BOSTICK, SEC.

Texas

Dear Editor:—

Did you ever in walking through the fields, come across an old log with grass all grown around its edges, and as you stood and looked at its decaying condition, feel a kind of peculiar, overcoming desire to turn it over? The turning of that log was in obedience to a feeling that told you that that log had lain there long enough. Under that log you found grass trying to grow, in a flattened, bleached,and sickly condition;peculiar little animals, some horned, were running to and fro seeking some crevice in the soil in which to hide; for you remember that there are animals that do not thrive in pure air and sunlight, hence the moving of the log was not in keeping with a satisfactory living on their part. Then on going back a year from that day, you were surprised with seeing a luxuriant growth of grass which gave no signs of former condition that would have retarded its growth.

Sad, yet how true! Our churches are being confronted with the same conditions. The log is the old evil that has been permitted to lie so long undisturbed. The grass are those, who when brought out into pure sunlight of His eternal truth, will get out of that flattened and bleached condition. The little animals are those who always thrive in dark places, and possibly to some extent, always present, but when put under the shining rays of His eternal truth, they become less active.

Let us take a firmer stand for truth and the right, and lay hold upon that log and see to it that it is rolled completely out of our camps, while there is yet hope for recovery on the part of those who are still under its pressing influence. There is too much expected of Texas,the harvest too ripe,for any attempt at loitering by the wayside. If the weather did not permit of a successful rally on Easter for the school, let us not give up the fight, for the battle must be pushed to the very gates and if you are not willing to push the fight, don't be "the log."

PARIS. K. B. POLK

Dear Editor of the PLEA:—

We had an Easter rally at Hillsboro and had three successful services. At twelve o'clock, Elder J. H. Fielder preached an excellent sermon which was enjoyed by all who heard it. We took up a collection for the Texas school and, after adjournment, we all went to see a brother who is ill and about to lose his sight. I ask the prayers of the brothers and sisters throughout the state in his behalf for he has a wife and three little children. He is a faithful elder and is of great help to the church.

At four-thirty we had Bible school,followed by a program which all enjoyed. Elder J. H. Fielder preached in the evening and a collection of one dollar was taken for the Texas school.

Your sister in Christ,

Ross. MRS. A. M. BOLTON.

Mississippi

Dear Editor:—

We are still at work for the Master and are doing better this year than ever before. It has been a hard winter and spring. We hold our services regularly.

We have Brother B. C. Calvert as pastor again, and I am glad to say that we have another strong brother, Professor C. A. Berry. We thank the Southern Christian Institute for those two noble men.

Our Lord's Day School is growing since Professor Berry came to us. He has put us in line and we are going along very well.

On the second Lord's Day in April, Brother Calvert preached an excellent sermon and three united with the church, one by baptism. Don't you think that is fine? I do. On the first Sunday in April, the writer was elected superintendent of the school. I am going to do my best for the work; so pray for me.

On the third Lord's Day in April, Brother H. G. Smith will preach for us. He is getting things in shape for the District Meeting which will be held at the Institute church.

We expect to hold a rally here on the third Lord's Day in May. So please come prepared to help us. We are going to do our best, with God as our helper. Christians, pray for our success.

Yours, for the work,

WEST JACKSON. WILLIAM GUICE.

Dear Brother Lehman:—

I am glad to report that the work here in Jackson seems to be taking on new life. We held our regular services Sunday, April 14, at three

(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

Texas

TO THE C. B. W. M. WORKERS AND FRIENDS OF THE CAUSE.

Dear Christian Friends: As a result of our past year's work, we have much for which to be thankful, yet can we say we did all that could have been done? Did we grasp opportunity by the forelock or were we the virgins without oil when the bridegroom came? When we think of so many good things that have been done for us, the 640 acres of land given us, and now Brother Frost and family on the ground clearing away for our school, we as C. W. B. M. Workers ought to say that great things have been accomplished, but greater things can and will be done when we as members of the different auxiliaries feel it our indispensable duty, and in fact see to it that each apportionment is raised. Your apportionment this year for Texas School funds is as I have notified you. You remember we have until August to raise this money. Don't wait. Begin now. How proud you and others will feel for each auxiliary to make a full report. Our quarterly report is another important matter that should be seen to at the end of each quarter. This 15c. per member should be paid, and 10c. of it sent to Mrs. M. E. Harlan, Indianapolis, Ind., our National Corresponding Secretary. The 5c. is kept in our Home Treasury, and you must send it to Mrs. Thula Mayweather, R. F. D., Box 5, Greenville, Tex. Let each President see to her members paying this small amount each month. Think what C. W. B. M. means to us, no shouting and praying, but we as Christians must have the spirit of giving as well. At last year's Convention we elected our state organizer, Mrs. Wm. Alphin, to represent us in the Workers' Conference. Those of you who heard Brother Lehman's address know what this means to us as well. We must not let her fall as we did before. Just think! $2.00 from each auxiliary will defray all expense including representation. This conference is to be held at Edwards, Miss., in May. Don't wait to do this. Try to send the $2.00 in April to Mrs. Wm. Alphin, 919 S. 9th St., Waco, Tex. Now dear sister workers, time is swiftly passing and prospects in Texas for us too glorious, the need for consecrated young men and women too great and self-evident for one moment's delay. Let us put on the whole armor of faith and march to the fray with unflinching courage, and feel too keenly the pangs of defeat ever to shirk from duty, remembering that every duty performed is small when compared to His merciful kindness and goodness toward us.

Yours, for the success of the work,

Mrs. Cora B. Polk, State Secretary.

735 High St., Paris.

Africa

Miss Adaline E. Hunt.

My dear Sister:—

It was a great pleasure to me to receive a letter from you. I had looked so long for an answer from you until I had to give it out.

I am still at the Mission and trying to do the best I can. Sometimes I find things pretty hard but when I remember that Christ says he that putteth his hand to the plough and looketh back is not worthy of Him, that gives me courage to press onward.

You asked me what I have been doing since school closed. My dear sister, I've been very busy trying to get my farm cleared as I, too, have a few of the students to support.

I trust that the Board will find some one soon to help us in the work as we are greatly in need of assistance. The people do not seem to be as much interested in us females, and they have taken part of their children away.

Dear sister, I am sending you one of my photographs. I hope it will be accepted. Give my love to Peter and James. I hope they will continue to do well.

I hope to hear from you soon.

Lovingly, yours in Christ,

Rebecca H. Lewis.

Schieffelin, Liberia, Africa,

March 8, 1912.

"God gives us what we have, not so much that we have it, but that we may do good. Everything in life, even the best-earned rewards, are seeds sown for a future harvest."

LUM HIGH SCHOOL

(Continued from page 2.)

gave a creditable report. The music was furnished by the Lum School choir.

A Quarterly meeting will be held with the Fort Deposit Christian Church the fourth Sunday in April. Should you be there be prepared to give us your subscription to the ALABAMA PLEA. It is printed once a month and costs 50 cents a year. Through this paper the Christian Churches of Alabama must be brought in closer connection with each other; and in this way we can do a better work for God, for it is said in union there is strength.

Our Commencement begins May the 5th and ends the 9th. Rev. Fields of Calhoun colored school will deliver the baccalaureate sermon Sunday, May 5th. The class address will be delivered by O. P. Spiegel of Montgomery. You must be with us. Provision will be made for visitors from a distance.

MISSISSIPPI

(Continued from page 5.)

o'clock, P. M., and had three additions, two by statement and one by letter. Our services throughout the day were good. Pray for our success.

We have a rally set for the third Sunday in May. I hope that you will help us out. I think you do well to have yours before Commencement. as you will get more help from the students.

I am going to ask the other churches of the state to rally for the Jackson church. It will not be lost, for men and and women are gradually coming to the truth. Will you say a word in behalf of the Jackson church?

Respectfully yours,

WEST JACKSON. B. C. CALVERT.

JERRY'S WAY

(Continued from page 3.)

but the light in her eyes had faded a little. She paused a moment.

"I'm glad I came, anyway," she said. "Somehow I love boys. Young men like you. My own little lad died when he was nine years old. If he had lived—somehow—I imagine he would have looked like you. Have you a mother?" "No." Jerry's voice trembled as he answered. "She died four years ago—but—I've never gotten over missing her and never will. Mother was so fine—so good. She loved missions, too. She always helped that way, and in a manner, I try to, too, because I know it would please her."

The little president of the missionary union laid her hand on the broad shoulder. Her eyes were wet.

"The Lord bless you," she said solemnly. "She must have been a good mother to have a son like you, but, my boy, tell me. Haven't you a higher motive than that? You are—I am sure you are a Christian?"

Under his healthy tan, Jerry flushed, but he did not flinch.

"Yes," he said, "I am."

"I knew it," cried the little president joyfully.

And then, somehow, she did not seem plain or old to Jerry any more. He saw a hidden beauty in the worn face because of the graces of the soul.

"I must be going," she said again.

And then Jerry formed a sudden resolution. "I've changed my mind, Mrs. Mason," he said. "I am going to sing for you tonight."

"But your fishing trip?" she asked.

"It can wait a day. Now you need not say a word. You can depend upon me for that solo tonight."

After she had gone, he went upstairs. Jack was rummaging over some things on the dresser.

"It took you long enough," he grumbled. "Was she an agent or a canvasser or what."

"Neither. She was the president of the missionary union and she wanted me to sing in a meeting of theirs tonight," returned Jerry quietly.

"It's a good thing we are going away," replied Jack carelessly, "or of course you would."

"I'm going to anyway."

"What!" Jack turned. "Why we're going to leave on that three o'clock train for the mountains."

"You are, but I am not. Don't scold, old boy. I simply could not refuse."

Jack flushed angrily.

"And we with only fourteen days' vacation, precious as gold, and you, you've thrown away one of them on a woman's missionary meeting. Well, good-by. I'm not going to miss my train."

He flung himself out of the room and Jerry heard him bang the front door after him.

(To be continued.)

Dig channels for the streams of love,
Where they may broadly run—
And love has overflowing streams
To fill them every one.
But if at any time thou fail
Such channel to provide,
The very fount of love itself
Will soon be parched and dried;
For thou must share if thou wouldest keep
This good thing from above;
Ceasing to share, you cease to have—
Such is the law of love.

Bible School Department.

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for May 12.

Edited from Standard Bible Lessons.

Lesson VI.

THE LAW OF LOVE.

Luke 6: 27-38: Rom. 13: 8-10.

GOLDEN TEXT.—"Thou shalt love thy neighbor as thyself."—Rom. 13:9.

TIME.—Summer—A. D. 28. PLACE.—Horns of Hattin, known as the Mount of Beatitudes. Part of the Sermon on the Mount.

INTRODUCTION.

The Sermon on the Mount is recorded by both Matthew and Luke. The great principles of the kingdom of God are laid down in this sermon. In our lesson today, we have only part of the principles enunciated.

EXPLANATORY.

27. BUT I SAY UNTO YOU THAT HEAR.—Let emphasis be placed upon "I." Other teachers had simply quoted, then added their own teaching. Jesus spoke with authority. The people had been taught to hate their enemies. Jesus teaches the opposite. LOVE YOUR ENEMIES.—This does not mean to have the affection for them one does for a parent or a friend. The Greek word indicates giving them their just dues, desiring their good, to help them in every way possible, to make sacrifice, if necessary, that they may prosper. DO GOOD TO THEM THAT HATE YOU.—Paul says: "Therefore, if thine enemy hunger, feed him: if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head."

28. BLESS THEM THAT CURSE YOU.—Love's answer is found in kindness, both of word and deed. While the enemy may curse you and wish you evil, you should wish him well. PRAY FOR THEM THAT DESPITEFULLY USE YOU.—Despise their sin, but love them. Pray to God for their well-being. This was exemplified in the life of Jesus on the cross in his prayer to his Father. The same spirit was shown in Stephen when he prayed for those who were stoning him.

30. GIVE TO EVERY ONE THAT ASKETH THEE.—Jesus here lays down a great principle. He would have us to cultivate love and good temper. AND OF HIM THAT TAKETH AWAY THY GOODS ASK THEM NOT AGAIN.—Demand them not again. Do not show a revengeful spirit. Try to win them back in some other way. Heap coals of fire again. Men must be won by kindness.

31. AND AS YE WOULD THAT MEN SHOULD DO TO YOU, DO YE ALSO TO THEM LIKEWISE.—This is the Golden Rule. This is the essence of the law and the prophets. It is the summing up of the principles taught in the above verses of this lesson.

32. AND IF YE LOVE THEM THAT LOVE YOU, etc.—You have done nothing more than anybody else can do. Sinners do this. It is the natural thing to do.

33. IF YE DO GOOD TO THEM THAT DO GOOD TO YOU, WHAT THANK HAVE YOU?—This is easy to do. It deserves no special merit. It takes no discipline. It means no effort.

34. AND IF YE LEND TO THEM.—Here the same principle applies. Actions which are common to all are no mark of divine life, or of membership in Christ's heavenly kingdom.—Peloubet. Disciples should do more than others.

35. BUT LOVE YOUR ENEMIES, etc.—This is the opposite of what sinners do. DO THEM GOOD, AND LEND.—Not to receive back, but to simply do good. YE SHALL BE SONS OF THE MOST HIGH.—This is the way to maintain our sonship after having become sons. To live this life is evidence that we have been born of God. FOR HE IS KIND TOWARD THE UNTHANKFUL AND EVIL.—This is seen every day in making the sun to shine and rain to fall on the just and unjust alike, also in giving Christ, his Son, to die for the world.

36. BE YE MERCIFUL.—Extending kindness and love toward those in misery and sorrow. YOUR FATHER IS MERCIFUL.—Then, if children, we must be like the father.

37. JUDGE NOT.—This does not mean to form an opinion. It means to impute wrong motives. Be careful of the kind of construction we put on the actions and words of others. "Man looketh on the outward appearance, God looketh on the heart." Because man can not read the heart, he is not fit to be a judge. AND YE SHALL NOT BE JUDGED.—By others. A man will receive from his fellowmen the treatment which he accords to them.

38. GIVE.—Everything, anything, that will be helpful—material things, kindness, sympathy. AND IT SHALL BE GIVEN UNTO YOU.—Both by men and by God. We receive largely from men what we give unto them. God will reward us for our good deeds. GOOD MEASURE, PRESSED DOWN.—All you can receive, and more. FOR WITH WHAT MEASURE YE METE.—We receive back what we give. The world will treat us as we treat it.

Pres. Lehman

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol XVII. Edwards, Mississippi, Saturday, May 11, 1912 No. 19.

HELPFUL TO ALL

The world grows by effort. God has revealed to us the way but we must go to work ourselves. After a condition becomes a very sore affliction some man discovers its true character and he condemns it. The rest of mankind who have not made the discovery look upon him as a disturber of the peace and they persecute him; but by and by they discover he is right and all desert the old erroneous condition. This is the law of advancement and he who would make the world better must become a reformer in this way. It makes the work hard but our natural birth has its travail and the birth of new truth in human hearts is no exception to the rule. Our persecution is our hour of travail but in it we give birth to new ideals for the world.

If this then is the way, the young men and women who have fitted themselves for noble work should give themselves a living sacrifice for the uplift of the masses of mankind. That they will find many difficulties in their way goes without saying. As an illustration we cite the life of Jacob Kenoly. He had seen that every one of the successful schools of the South had been begun by some energetic young man without visible signs of support, but his very heroism drew to him support. Jacob Kenoly knew, further, that no missionary board would employ him to go over to Liberia to start an industrial missionary school. He therefore counted the cost as best he could and, trusting to God, he went. As is always the case in such matters, the cost was much greater than he calculated, but like a brave hero he endured what came to him in the line of his duty.

This life should be emulated by many in this country. We need young people who can blaze the way as it were. From the very nature of the work, there are many things the board can not do in the way of opening up the field. This pioneer work must be done by stout hearted young people and then succor will come to them. In this Southern field is a work cut out for the Disciples of Christ in which they should expend two or three hundred thousand dollars not many decades hence. As said Mrs. Dr. Barrett, the Southern Christian Institute is doing a unique work. There is not another just like it in the whole field. We are trying to do as efficient iudustrial work as any, but the industrial work is not the end in view. We are trying to give as thorough literary training as any of them, but the literary training is not the end in view. Every one of our young men and women are taught with a view to their becoming Christian civilization builders. Those who are so infatuated with industrial education do not realize that they are starting the Negro race off in a mad chase of money-making that may be a curse to them and a menace to our civilization. Those who are infatuated with intellectual culture do not realize that they are starting the Negro race off in the same skepticism that has so sadly hindered the educational work of the white people. But give them the higher ideals of Christ's teaching, and then give them a thorough training in industrialism and in the higher intellectual lines of thought and you have made men who can work with God in building a civilization that will bless all mankind.

A few years ago there was a strong tendency manifest in many young Negroes to pull off and segregate themselves in all religious and economical endeavor, but the tendency is not so manifest now. There could not have been a graver mistake. The Negro must learn the modesty which Christ taught, and he must be willing to receive and give help wherever that is best. Modesty, true meekness, will do wonders in this field now.

Kindness

Thinking kind things is fine for you,
For thoughts show in the face;
Thinking them, though they be old or new,
Must leave a gentle trace.

Saying kind things is better yet,
For oft the kindly word
Is something a man will ne'er forget
Of all that he has heard.

Thinking and saying kindly things
Bring sunshine and bring a smile;
But doing them makes the joy that clings
To hearts the longest while.

—SELECTED

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

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Notes from Our School.

Southern Christian Institute

Miss Candace Carr, of Ames, Iowa, is visiting her sister, Mrs. Young.

District evangelist, Elder H. G. Smith, of Jackson, spoke at the Institute Church, last night. His discourse was well received.

Saturday afternoon the Tougaloo University boys came over to play our boys. It was one of the best games ever played in Central Park. The score was 5 to 2 in favor of the visitors.

Examinations for the Spring term begin this week. Commencement is only a few days off.

If it would stop raining a little while, the cement blocks in Smith Hall, would all be laid. It is very difficult to haul gravel and sand.

S. C. I.,—April 29, 1912.

Personal

Eld. M. Smothers in a personal letter to President J. B. Lehman writes:—Ever since I received your notice I have been thinking about the work but my affairs are such that I do not know yet that I will be able to be there, but my heart, head, hand and feet want to be in the Workers' Conference. I want to express my profoundest regards for the whole work done at the S. C. I. Amen.

THE UPWARD LOOK.

"If you value your lives, gentlemen, don,t look down," said the guide to a party of mountain-climbers, who, roped together, were just about to step upon one of the narrow ridges of the Alps. "Look up at the peak, and forget what lies below you, and then we shall walk steadily and get safely across."

On the narrow and perilous edge of every crisis in life it is the "Upward Look" that saves. Just as the downward glance of the mountain-climber will cause him to be seized with dizziness, and tremble and fall, by the awful facination of the gulf below, so the soul of man, removing its gaze from God in the moment of spiritual peril, is drawn downward, not so much, perhaps, by distinct and deliberate choice, as by the facination of evil.

From the facinations of sin we are taught to turn our eyes; to steadfastly look upward. when the evil one whispers, "Look down!" It is the only safe way. to turn the eyes temptationward when Jesus has taught us to pray, "Lead us not into temptation," is an evidence not of courage but of presumption.

Ever let the eye of the Christian be turned upward toward the peaks. David said, "I will lift up mine eyes unto the hills from whence cometh my help."

"Yield not to temptation,
For yielding is sin;
Each victory will help you
Some other to win.
Keep manfully onward,
Dark passions subdue,
Look up to the Saviour,
He'll carry you through."

—THE FRONT RANK.

THE COMMON THINGS.

I thank Thee for the common things:
The sunlight on the hill;
The fleecy clouds above,
The murmur of the rills.

I thank Thee for the common things:
Birds, butterflies and flowers;
The pure air of the country;
The gentle springtime showers.

I thank Thee for the common things:
The fields of ripened grain;
The richly-laden fruit trees,
That cover hill and plain.

I thank Thee for the common things:
Home, happiness and peace;
For all Thy countless blessings
Our praise should never cease.

WILLIAM WORTH DOWLING.

A soul occupied with great ideals best performs small duties. Nothing is degrading which a high and graceful purpose ennobles; and offices the most menial cease to be menial the moment they are wrought in love.—JAMES MARTINEAU.

The Ninety and Nine!

A HEART PLEA FOR THE LOST ONES!

MARTHA V. FARNSWORTH.

"Whether all Bible schools find it a problem to keep a supply of teachers or not I do not know, but it was a lack in our own that induced me to consent to attempt, without any previous knowledge or experience, to teach a class of boys and became their permanent teacher. I by no means feel that I have solved the Boy Problem, but a few of my experiences may help some one else, who may be 'groping in the darkness,' as I had to do. I sought help from teachers of boys' classes in my own and other churches, only to find they were looked upon with small favor, especially between the ages of nine and fifteen years, when it was thought little could be done for them, some thinking them even unfit even to be in Sunday-school; some said there was little could be done with them, they were 'practically heathen;' and many of these teachers were doing all in their power for missions, too. I could not help wondering why, then, they did not work as hard for these boys as for the heathen of foreign lands.

"From my own experience, I would say, the Teacher Problem is greater than the Boy Problem. I know that I was wholly unfitted except that my heart was full of love and sympathy for the boy, because he seemed to be so misunderstood and to be getting the worst of the deal. I do not mean to criticize or to be harsh, but from my heart I feel that the teacher who sees only bad in a boy has missed her calling. I have been a teacher of boys for four years, and it has been a most blessed time, although the first year, being wholly experimental, because of my lack of experience, was very exhausting. And, too, there is plenty of hard work, but there is no easy road to any work worth while, and one would better not take a class of boys if not willing to work. They are very responsive, but they enter into everything with so much spirit with their very selves, and you have to keep up their pace.

"Although I commenced with a bunch of boys with the name 'incorrigible' attached to them, it did not take me long to find there was a mistake somewhere, and it did not seem to be with the boys. I found mischief, inattention, noise, tardiness and very frequent absence. I found impatience, sternness, lack of sympathy, tardiness and frequent absence on the part of most teachers; the boys blamed for their lack, the teacher excused. Was it a square deal? There were boys with no mothers, some with no fathers, some with drunken, some with infidel fathers. Some were from non-Christian homes, but not bad boys at heart. It seemed a hard proposition to some, but I believed in them from the first —that all they needed was 'fair play' and constantly looked for the lack within myself and 'prayed without ceasing,' though I almost wondered sometimes how God would reach certain boys and if I wasn't putting a pretty big load on him. But I could never find meanness back of their mischief and fun, and I know that all boys at this age look upon life as only a play-time, and but need the help of sympathizing teachers to prepare them for the more serious time of life—teachers who will use a larger percent of heart than head; for you must get the boy on your heart if you would succeed.

"Can a teacher ask regular attendance and be irregular herself? Does it enthuse a boy to prompt, regular attendance to find the teacher's place vacant Sunday after Sunday? I never let things keep me home. The day cannot be too stormy, I know my boys will be there, and they know that I will be there and disappointed if they are absent. So whatever comes, my boys and I know there will be one full class in Sunday-school.

"Don't hold a boy up to ridicule. Don't become prejudiced against the apparently 'black sheep;' he needs you most of all. I have been tried, I know how hard it is to take him into your heart, but it is worth while, and we are working for souls Some teachers continually urge and nag members of their class to 'join the church.' Don't do it. And you won't need to if you get your lesson well and bring down by comparison to our present time. I always try to help my class see it as if it were happening now. One can easily find comparisons, and boys are quick to see the point you try to make. When we had the lesson, 'The betrayal of Jesus,' one boy saw it so vividly, he sat with head in his hands, chocking back his tears as he said to me, 'I could take a club and beat those people to pieces who betrayed Jesus.' And when we had the one about the 'Denial of Peter,' one boy looked at me with such disgust written all over his face as he said, 'I thought Peter was a great man.' And it took more than one Sunday to get Peter back into that boy's heart. I was trying to help the boys to realize how much Christ had done for them, how he suffered, so they would want to give themselves to him, but I did not expect to arouse quite so much sympathy.

"If during prayer, the boys seem irreverent, when they sometimes look about, do you not see the older ones doing the same thing? I have tried to teach my class always to keep their heads bowed during prayer. One time I had several of the class with me at a revival service. We bowed our heads

(CONTINUED ON PAGE 7.)

Reports From the Field.

Tennessee

Dear Editor:—

I recently had another opportunity to visit the Warner Institute at Jonesboro.

Every department is making a record that will stand the test.

Professor Griffin is doing all in his power to bring about better things for the school and all who come in contact with it. He is a teacher for each student in his room. He studies to know his pupils and adapts his methods to their needs. Law and order prevail in school rooms and on the school grounds.

Another commendable feature of the work at Jonesboro is that the students conduct the prayer service each Wednesday evening. This is well attended and all the students take an active part.

Huston Johnson, one of the advanced students, is preparing for the ministry; so he is given the privilege of preaching a sermon each Wednesday evening at the prayer service. This young man has been inspired by the life and teaching of his teacher.

It does not take a good man long to turn things up for God and to erect a real monument to His glory. We are satisfied that Professer H. D. Griffin is the man for the school at Jonesboro.

Miss Mary E. Thomas is doing efficient work in her departments, both literary and musical. She is loved by the students and patrons.

Miss Bessie Cannon who has charge of the primary department is patient and faithful in all of her work. Her untiring efforts are proving successful.

This is the fourth session of the Jonesboro school under the auspices of the Christian Woman's Board of Missions, and the teachers have done all in their power to make it successful. All the parents and children should be very grateful to them for the splendid results.

Professor Griffin feels that the school work at Jonesboro must be enlarged in several ways before the desired end can be accomplished. We can not educate our children without books, pencils and paper. The lambs can not eat unless we first place the food within their reach. We should have a boarding school. The industrial features should be great enough to accommodate every boy and girl who comes to us, that they may learn to do things with their hands. Also, we need teachers enough to carry on every department of the work without one department conflicting with another.

All of our schools have what I have mentioned or more. And why should Jonesboro be behind in the education of negro boys and girls? What it takes to give a negro boy a Christian education in Mississippi, Alabama and Virginia, I make no mistake in saying that it takes the same process in Tennessee. The out-of-town boys and girls are the ones we need. Of them we can make useful men and women for the church and the uplift of humanity. These are the ones we have had to turn away from our school doors for four years. Why? Because we were not able to accommodate them. Is not this a sad feature? The rooms were not suitably furnished. There was nothing for them to do by which they could earn their way.

This is a problem that we should study with all gravity. Our teachers are a monument of praise, our school buildings are good and commodious. Over one hundred boys and girls are enrolled each session of school. Now when these boys and girls finish their schooling, if they are not prepared to make good the new life, and to take hold of the life that is to come, whose fault is it? Therefore we should be able to teach them all the subjects that it takes to fit them for their life's work so that they may be fully able to teach by example as well as by precept and reproduce the life of the great Teacher. Mrs. H. J. Griffiin, matron, is a live factor in the school. She is a willing worker in whatever she finds to do. Since coming to Jonesboro, she has organized an auxiliary to the C. W. B. M. and has interested quite a number of young people in the work. Mrs. Griffin's endeavor is to raise $25.00 through the local auxiliary at Jonesboro by the time of the Annual convention in August, for the school at Jonesboro. She is making every effort possible and I feel sure that she will be successful. We hope to open up several Industries this coming fall, such broom-making, canning, sewing, photography, and other things things that can be put into operation at a small expense.

Yours in the work,

KNOXVILLE. W. P. MARTIN.

Dear Editor of the GOSPEL PLEA:—

I am very proud of the Warner Christian Institute. We have a great man at the head of it. Professor Griffin is doing an excellent work in the school and in our community by teachiug the pupils to love one another. We give our kindest regards to President Lehman for sending to us such a man. He is worthy of the position of principal of Warner Institute.

The writer had the pleasure of visiting the school and went through each department. Miss Thomas has her pupils under good control and is doing a work that will elevate the young negroes.

Miss Bessie Cannon manages her pupils well. She is putting her strength into the work. I hope the work being done will have a lasting impression upon the pupils.

Mrs. Griffin is doing a splendid work as President of the C. M. B. M. auxiliary at Jonesboro. She never fails to be with them at regular meetings and they are doing good work. She is one of the teachers of Lord's Day school and is a good instructor.

In my visit through the Institute I found everything very neat and clean. Professor Griffin has brought this all about since he came here.

Yours, in Christ,

JONESBORO. A. J. H.

[Please give your name next time.—EDITOR.]

Georgia

Dear Reader:—

We met, according to our appointment, at Hurst Grove Church for our Easter Rally. Brothers P. L. Carter and S W. Charlton occupied the pulpit and were assisted by the pastor, F. J. Bell. The brethren all seemed to be in the best spirits, remembering the Savior who rose from the dead on the third day, early in the morning.

The boys and girls read some very fine papers and essays, after which we gave an offering of $2.55. Part of this was given to our sick pastor and the other was sent to Brother C. C. Smith, Cincinnati, Ohio, for missionary purposes.

I believe that the church is pressing on to higher things.

Our Sunday-school Convention will soon be held at one of our churches.

We believe in training our children in the Bible school, for the Word of God says that, if we train up a child in the way he should go, when he is old he will not depart from it.

Now we are looking foward to our children's Day in June, and hope for a fine service.

We hope that our Institutes will grow and be prosperous in the coming year, and that some of our young men and women in Georgia may be reached and saved before they are destroyed by idleness.

Yours, for Christ,

LOVETT. H. G. HURST.

Jerry's Way

(CONTINUED FROM LAST ISSUE.)

Jerry's face saddened a little, but his expression was sweet, his mouth firm. He sat down.

"Somehow, I had to sing," he thought. "She look so disappointed and it will be pleasing Him."

And that night in the missionary meeting, Jerry sang-sang as he had never sung before. The rich voice in its mellow beauty swept over the church and, sitting under it, the audience were thrilled and electrified. And, somehow, it was easy after that grand voice had done its work to go on into the spirit of the meeting.

Why, there had never been such interest, such enchusiasm before.

The little madam president came to Jerry as he was leaving.

"Your song saved the day," she said, huskily. "O, we presidents of these mission circles have such hard times trying to gain attention, to stimulate energy, but tonight—why, it was easy. "My boy, you made a sacrifice, but I feel sure God will bless it."

And, Jerry, as he walked home under the stars wondered if he would. Jack was angry and he had as Jack had told him, lost a golden day of that coveted vacation. "Well, he had done what he thought was right."

Someone caught up behind him and Jerry felt an arm thrown across his shoulders.

He turned.

"Jack!" he cried. "I—I thought you took that three o'clock train."

"Well, I didn't. It was no fun to go without you, so I had to give in, mad as I was, but I'm not angry now. And I heard you sing tonight, Jerry. Somehow, I could not keep away—and I knew when I heard that song I was a lost sheep myself—but if the Lord cares that much about me, why I'm his—that's all. But it's you, Jerry that has done it. I've watched you all down the line and you've rung true every time. You're the best fellow ever."

Jerry put his arm around him.

They both stopped still.

"Jack," he said and his voice broke. "Jack—old fellow—I've prayed for this. All the time you had that fever and we didn't know whether we could pull you through or not, I kept praying: 'Dear Lord, don't let Jack die until he knows you.' I haven't said much to you. I can't some how. A fellow has timidity on such a subject, but I have prayed a lot." The tears were running down Jerry's cheeks, and Jack himself was crying.

"You've done better than that, Jerry. You've lived a lot," he said huskily.—THE FRONT RANK.

[THE END.]

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 Co-workers of the Conference:—

The time is drawing near for us to assemble together in May at Commencement at the S. C. I.

Please remember to send your State reports of all the different auxiliaries, and also send representation fees. We want to see the good missionary women of Texas get their report and money and send it to the S. C. I. this year Send the amount to Mrs. J. B. Lehman, the Treasurer of our Conference, that is, if you cannot attend and take it in person.

I learn that our dear President Mrs. Atwater, is expecting to be there. It will be quite a treat to meet her face to face.

Talk up the Conference! Write up the Conference! Pray for the Conference!

To those who made pledges at our missionary meeting at Kerr, last August, I would like to say that I shall expect your money at my address by May,the first. Also,all who have not paid their money for the Kenoly fund should send it by that time. I shall write to the PLEA and give names of all those who fail to pay.

Dear friends, if you can read our dear Jacob Kenoly's history through and not be inspired to take on new life, there is not very much usefulness in you for your church. Faith without works is dead. Every Christian, whether white or colored, should take one of these great books. Only fifty cents! Think of it!

Our Convention of the Disciples (white) of Christ will be held at Texarkana about the eighteenth of May. We are hoping to have good reports from our States.

Our auxiliary here has enrolled 22. Eight of these are from the Little Rock Church, three from Pearidge, and one from Russellville. The remainder are from the Argenta Church.

We always have a program at every meeting, and, Presidents, your meetings will never do very much without a program. This work must be kept before the churches by talking over the great world-wide duties. It must be read about; so that others may understand. The MISSIONARY TIDINGS is imperative to those who are concerned in Missions.

Remember the Conference and make your churches remember it!

I am yours, for better things to come in Jesus' name,

ARGENTA. MRS. SARAH L. BOSTICK,
President of the Conference.

Tennessee

Dear Readers of the PLEA:

Our services on Easter were fine. At eight o'clock in the morning, W. P. Martin, several of our girls, and I accompanied Professor Griffin to Johnson City to his meeting. There at eleven o'clock, Rev. W. P. Martin preached a soul-stirring sermon on the Resurrection of Christ. At two in the afternoon, Professor Griffin preached a good sermon, after which we came back to our school.

At five o'clock we assembled in the Chapel for our Easter program. Everything went nicely. There was an address by each of the former preachers.

We are working hard to get the co-operative spirit of love among the people in this town, the spirit of doing good for evil. This is what Christ wants us to do. We were glad indeed to receive a copy of the book, The Life of Jacob Kenoly, and are very grateful to the National C. W. B. M. for having it sent to us. We are glad to know that we have such friends. We can never forget our honorable brother, Preston Taylor, who made all our hearts glad, Christmas, with a sixty-dollar set of books. May the Lord bless him who cares so much for his race.

Our school is doing nicely. Every student is busy getting ready for Commencement.

I pray the blessing of God upon all the Mission schools that they may send out more Missionaries to take the world for Christ.

Yours, in Christ,

JONESBORO. HATTIE J. GRIFFIN.

Texas

We arrived at Hawkins, late in the afternoon of Saturday, April 20; so we feared our first meeting would not be held, but to our glad surprise we found six faithful women there. One of these had

ridden seven miles on horse back with a young babe in her arms. Although tired and weary from a two day's journey in reaching them, this sister's faithfulness, served as a tonic to remove the tired feeling.

We had a splendid meeting and dispatched business in the interest of His kingdom in a business-like way.

We awoke early Sunday morning to find that the gulf still had us in the midst of a fog. But at nine o'clock the sun peeped out. The battle contined until noon between the sun and fog, but by noon the mists had cleared away. Many who had said they would not come, got busy and by two in the afternoon we had a good congregation. Shame on us to wait to see whether the weather will permit us going to service!

Elder Woodard gave us the day, and we spoke to a house full, who listened attentively for two hours.

An after-meeting with the sisters made the organizer give an all-day service. We were pleased to meet Elder Wm. R. Brown, the faithful Superintendent, with a good school.

We are always deeply impressed with this community, as we have a host of young people. The burden of our address was a plea for our young people, and if six or seven of them will go to Edwards, and come back and live here we will have a new community. I believe I will get a few this year.

Our appeal for the Texas School fund seemed to find a better lodging ground, and we have promised of more help.

The sisters will work as never before to raise their apportionment.

One sister was added to the Auxiliary. All the sisters rejoiced as they had failed to get her. She is a strong woman in the church and community. She will mean much to the C. W. B. M. work. Yes, Sister Kate Woodard has raised a splendid family and has cared for me every year since I have been coming. She told me she was not a missionary woman, when I first came, but helped. Each year I have talked about the work. But Sunday she seemed to see her duty, and gave her name. Yes, we have thousands yet to win in the church. By each being loyal and preaching little sermons day by day, all will be won some day. They gave us $5.05 and hope to make it more Wednesday night.

We shall be away from home until after the first Sunday in May. I hope each auxiliary will have its $2.00 there, so I may leave in time to be at Edwards by the second Sunday in May. Don't a single Auxiliary fail me! Texas must be represented this year.

Remember your servants need to come in touch with other workers, so as to be able to do the work better.

Depending on all of you, and asking that none fail me,

I am yours, earnestly,

WACO. MRS. WM. ALPHIN.

THE NINETY AND NINE!

(Continued from page 3.)

for the prayer, when one of the boys was tempted to 'peek,' then nudged me and looked towards the pulpit—there stood one of our evangelists busily writing, wholly oblivious of the prayer. I could only whisper 'I'm sorry.'

"Read all the disagreeable things in the newspaper at least, get the cream (?) of it, for nothing escapes a boy, and he will want your opinion.

"I have my boys in my home at least once a month, much of the time every week, and I enjoy them immensely. And you win a wonderful influence over them.

"All are in the church except those who only recently came into the class, and I feel that 'commendation' instead 'condemnation' won them. I just gave them a square deal. To be sure, I have only had four years' experience and about 40 boys—24 now enrolled, many moved from city, most of whom I keep in touch with through correspondence—but may it not be a fairly good estimate of what may be done with boys if you place confidence in them, give unsparingly of your love and sympathy, and try to realize the annoying things do not come from the heart of the boy? And 'pray without ceasing.'

"Topeka, Kan."

What a pity that every father and mother in Israel, and every big brother and big sister, too, cannot read the foregoing word from one of our most successful teachers of boys. Say it again and again—There is such thing as a "boy" problem to boys. The problem is mainly and most urgently a "man" problem, everywhere a "teacher" problem. If grown folks would only make it a business to know what boys are and why they are what they are; if folks would only make an honest effort to understand, appreciate and sympathize with boys, if human nature in boyhood, the stuff that manly men and sneaking criminals is made of, were rated at a fraction of its worth in terms of adult time and effort and energy, one of the greatest problems of life on this earth would be in a way of speedy and happy solution. And the adult Bible class has now in it somewhere the men and the women who must be discovered and compelled to set forth on the discovery of the almost wholly unexplored continent—Girlhood and Boyhood.—THE FRONT RANK.

Bible School Department.

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for May 19.

Edited from Standard Bible Lessons.

Lesson VII

THE OLD LAW AND THE NEW LIFE.

—Matt. 5: 17-26.

GOLDEN TEXT.—"He that loveth his neighbor hath fulfilled the law."—Rom. 13: 8.

TIME.—A. D. 27, in the second year of Christ's public ministry. PLACE.—The Horns of Hattin in Galilee, seven miles southwest of Capernaum.

INTRODUCTION.

The lesson today is a part of the Sermon on the Mount, delivered mainly to the inner circle of the disciples, but indirectly also for the benefit of the multitude that surrounded him. It was upon the occasion of the inaugurating of the twelve disciples.

EXPLANATORY.

17. THINK NOT.—Jesus would get his hearers ready for that which is to follow, as there was danger that they would misconstrue his attitude toward the law.

18. ONE JOT OR ONE TITTLE.—Jesus meant that the law should remain in full force until it was fulfilled. To make this emphatic, he says that not even the smallest letter of the law should be changed. A jot, the smallest letter in the Hebrew alphabet. A tittle means literally a horn, a little curl on a letter, in which one Hebrew letter differs from another similar to it. These terms are used to indicate the diminutive. Jesus would here warn the people against contempt for the Old Testament.

19. WHOSOEVER THEREFORE SHALL BREAK ONE OF THESE LEAST COMMANDMENTS.—To relax. This Greek word is generally translated "loose," to free one's self and be free from under restraint. Jesus means that whosoever will free himself from observing one of the least of these commandments simply because it is small will carry the same spirit with him into the other dispensation, and will there ignore the commands of the kingdom. A man's conduct here hinges on his obedience to the law of God. The man who will ignore the small command will soon be ignoring a greater one. Disobedience is disobedience, whether the command be large or small that is disobeyed. SHALL TEACH MEN SO.—Teachers should be cautious that by both precept and example they do not lead others astray.

20. EXCEPT YOUR RIGHTEOUSNESS SHALL EXCEED.—"The scribes and Pharisees were models of righteousness, both in their own estimation and in that of the people. When the disciples were told, therefore, that unless their own righteousness should excel that of the scribes and Pharisees they would not be admitted into the kingdom, it gave them a lofty conception of the righteousness which would be required." The scribes and Pharisees kept the letter, but neglected the spirit. They were proud, conceited and were sticklers for ceremony

21. IT WAS SAID BY THEM OF OLD TIME.—This refers to the sixth commandment. "Here Jesus makes a comparison with the new law of mercy, with the old law of threatening. The old law was transitory; this is permanent. The old was type and shadow, the new fulfillment and completion. The old demanded obedience in outward action, the new was to permeate the thoughts The old contained the rule of conduct; the new, the secret of obedience." "The contrast through this chapter is not between Christ and Moses as lawgivers, but between the laws addressed to the world in its childhood and those addressed to the disciples of Christ as the children of God; between the old servitude of old time, and the law of liberty which Christ ushers in."

22. EVERY ONE WHO IS ANGRY WITH HIS BROTHER.—Jesus goes to the beginning. The sin lies in the thought as well as the act. He forbids the anger which precedes murder. JUDGMENT.—The same referred to in verse 21. THE COUNCIL.—The supreme court, provided for in the Mosaic law (Deut. 17: 8-13). In Jesus' day it was represented by the Sanhedrin. This was a higher tribunal than the one previously mentioned. RACA.—Meaning empty. This was a greater sin than to be angry with him. THOU FOOL ... IN DANGER OF THE HELL FIRE.—Jesus here reaches climaxes. Sin's climax would be in calling a brother a fool, and the greatest punishment would be in hell fire. Jesus goes beyond earthly punishment and refers to the final.

23, 24. AT THE ALTAR.—Jesus here teaches the proper course to be followed when we are worshiping and know that we have offended a brother. First be reconciled to thy brother. This is one's first duty. It takes precedence over the offering of a gift to God. We must get right with our fellow-men if we will be right with God.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol XVII Edwards, Mississippi, Saturday, May 18, 1912 No. 20.

HELPFUL TO ALL

The Floods of the Mississippi

The appalling nature of the floods of the Mississippi valley has not yet fully dawned upon the minds of the people. Many have seen floods in the past and were prone to make comparison with this one, but those who have gone through this one will have something to remember that will not make a flood a pleasant contemplation. The Mississippi River was from three to four feet higher this time than ever before. This was due partly to the fact that the bottom of the river is filling up with sand and partly to the fact that a much larger volume of water came down than ever before. When the levees broke a wall of from ten to eighteen feet of water came out which swept everything before it. That thousands of lives were not lost was due to heroic efforts of rescue parties. Many of the tenants on the plantations were taken so suddenly that they had to crawl into the loft of their houses and rescue parties had to dig a hole in the roof of the house to get them out. Practically all of the stock, chickens and household goods were lost. Most of the white people came out and found shelter with friends and kin people. The Negro tenants were cared for in refugee camps. This is simply a sketch of one aspect of the great flood. Another is:

THE FUTURE OF THE MISSISSIPPI VALLEY

The Mississippi valley from St. Louis down can sustain a population twice the size of the present population of the United States. Louisiana alone can sustain the present population of Louisiana, Mississippi, Alabama, Georgia and Florida. We, therefore, as a nation cannot afford to abandon the Mississippi valley to caprices of the great father of waters. And yet we can not afford to allow our fellow citizens to move into that region again to rehabilitate it only to meet worse destruction when the next flood comes, for as the river bed fills up it will give more destructive floods. Then what must be done? The answer must come in the humanitarian spirit of our people. Many years ago Holland found that she must have more homes for her increasing population. Some advocated military preparation to go out and conquer more territory, but better counsel prevailed and they built dykes on the ocean front and reclaimed thousands of square miles of rich farming land.

We are making annual military preparations to the amount of hundreds of millions of dollars. It is high time that we begin to appropriate some of this to subdue the earth, and especially to make a habitable region of the Mississippi valley which can easily be made to produce the grain and vegetables for all the people of the United States.

With the price of one battleship a canal can be dug from Vicksburg to the Gulf on tide water level. With the price of three battleships another can be dug from Memphis to the Gulf forty miles west of the first one. With the price of another a canal can be dug from the Ohio River to Vicksburg on the east side of the Mississippi. These would serve as drainage systems for the region they would traverse and they would serve to carry off all the surplus water. With this system in full operation the whole Mississippi Valley can be divided into small farms and an immense population can be sustained. But this leads us to the point we had in mind in writing this paper.

HOW DOES THIS AFFECT OUR READERS.

The time has come when the Negroes of this region must begin to learn how to save money and accumulate property or they will lose out permanently. The way work is done now in the Mississippi Valley is the most wasteful conceivable. What is wasted in this region would make Denmark, Sweden, or Holland independently rich. It is useless for one man to say that another is wasteful. What one man wastes all the others help to make up. At present the National government is spending hundreds of thousands of dollars to educate the people how to raise stock and how to make the soil produce grains. This work is probably yet in its infancy. Providentially it is in preparation for the larger things to come. Send your son to a Christian industrial school and tell him to learn everything he can to get ready to go out among the people to convert them from a shiftless horde to an intelligent producing class. We have two tasks to perform in the Mississippi Valley. One is to subjugate the mighty Mississippi, the other is to change a fearfully wasteful population into an intelligent producing class.

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

Issued every Saturday from the press of

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of the Negro race

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Notes from Our School.

Southern Christian Institute

By the time these notes are printed Commencement will be in full swing. We hope that you will be here.

It is not much of an exaggeration to say that it is raining about every three minutes. It doesn't seem possible that it could rain so much.

Last night in the spacious dining room of Allison Hall occurred an event of more than ordinary interest. Sec. C. C. Smith, who has been spending several weeks at the Institute, was taken completely by surprise on his birthday. At the hour of seven the machinery at the Power House was silent. But in the dining hall a beautiful sight met the eyes of teachers and students as they assembled; extending entirely around the room was a row of sixty seven candles, one for each year of Brother Smith's life. President Lehman was in charge of the program, which was very appropriate for the occasion. The students sang many plantation melodies; Richard Davis and Deetsy Blackburn made short addresses, bringing out reasons why the students appreciate Sec. Smith's work; Mrs. Prout rendered in a very pleasing manner a piano solo: Miss Tyner sang in her usual charming way, "A Clean Heart;" the Institute Choir rendered a chorus. President Lehman spoke very feelingly of his association with Bro. Smith during the twenty-two years they have been connected with this work. All felt that the program of the evening would not be complete without seeing and hearing the author of "The Life and Work of Jacob Kenoly," also the secretary of Negro Work for the Christian Woman's Board of Missions. Sec. Smith has travelled in every state in the United States, raising funds for the perpetuation of the Negro Schools. His name among the brotherhood is a synonym for religious uplift of every race on the face of the earth, and especially that of the Negro race. Bro. Smith's words will not soon be forgotten by those who had the opportunity of hearing them. He craves nothing for his life-long service, except, that those who had been blessed by it will in turn give it to others. Sitting before him were young men who in a few short years will be laboring in the jungles of Africa, in the mountains of Jamaica, in our own beautiful southland, and methinks I know that their hearts responded, "We'll go where you want us to go, We'll be what you want us to be." The prayer of the evening was offered by Mr. Burgess.

Today between rainy spells, the window caps are going on over the windows of the fourth story of Smith Hall. Soon after Commencement the roof will go on and then the boys can work on the inside, if it does rain.

S. C. I.,—May 6, 1912.

Personal

Elder Wm. Alphin writes that Sister P. M. Johnson, State President of the C. W. B. M. in Texas, passed to her reward Saturday, April 27th. All that was human was put away on Lord's Day, the 28th., in the presence of a large attendance of friends.

DO IT NOW.

If a word of cheer you'd say,
Now's the time.
Some one's night 'twill turn to day—
Now's the time.
Help the fellow who is down
(There are plenty in our town);
With a smile replace his frown—
Now's the time.

If you like the story read,
Say it now.
Wait not till the author's dead—
Say it now.
If you think it's simply fine,
Take this little hint of mine:
Drop the writer just a line—
Do it now.

If some flowers you would give,
Give them now;
While your friend on earth doth live,
Give them now.
There are those who beauty crave;
Do not all your blossoms save
For adornment of some grave—
Give them now.

—ARTHUR W. BEER.

How to Hold the Boy

By T. W. Grafton.

FIRST KNOW THE BOY.

"Do we not know him already?" you ask. "Have we not been driven to distraction by his thoughtless pranks, and nerve-wracking noise? Has he not proven himself a veritable nuisance everywhere? What more do we need to know about him?"

The modern boy problem grows largely out of ignorance of boy-nature As a rule our fathers do not know their own sons. They have, perhaps, been too busy to get acquainted with them: or they have grown out of sympathy with the things that really make up boy-life. Often fathers come to me saying, "Speak to my boy." There is a barrier between the father and the son that paternal solicitude cannot surmount. In three cases out of four it is due to misunderstanding. The father does not understand the boy and the boy withdraws his confidence from the father. The situation is hopeless, only as some outside influence for good is brought to bear on the life of the boy.

The strange thing with most of us is, that we no sooner cross the line of maturity than we straightway forget what manner of youth we were. Or perhaps we expect more of the boy of today than we were able to render as the boys of yesterday. I have heard men grow weary over the wayward pranks of their boyhood, and then wonder what the world is coming to because boys are still boys, just as they have been for the past six thousand years and will be for all time to come.

We must know the boy, the real boy,impulsive, thoughtless, play-loving, self-frilled, but withal a marvel of possibility. Yesterday he stepped from the cradle, today he is an animated riddle, tomorrow he becomes a man of destiny. He is well worth knowing and the better we know him the plainer the manner of dealing with him becomes. We must study him as the horticulturist studies the plant. We must know him as the agriculturist knows the soil. We must see in him the wrapped up possibilities of manhood. Whether these possibilities are realized or not, will depend largely upon our attitude and passion. In the atmosphere of neglect or misunderstanding he is easily turned aside and speedily engulfed in a world of temptation.

To save the boy from the hundred snares that evil men have set for him, and to hold him to the path of honor, we must know his deeper nature and gain access to the innermost citadel of the boy's being. There are a few elements that are fundamental and not to be overlooked in dealing with him.

First the boy has a heart, a big heart. Heartlessness is as foreign to boy-life as physical deformity. Here and there one will find a degenerate, dominated by cruelty, untouched by kindness, beyond the appeal of affection and sympathy, but they are exceptions. Often these are the product of an unsympathetic atmosphere in the home, or natural disposition. And even these may be transformed by the sunshine of kindness and the touch of sympathy. Judge Lindsay, the friend of the misunderstood boy, said: "When you seek a boy go after his heart. But you can't get his heart by sending him to jail and you can't win him by an act that is puerile and weak. Learn to sympathize with him. Sympathy is the divinest quality of the human heart."

If this attitude will touch the heart of the boy whose delinquency brings him under the jurisdiction of the juvenile court, what of the boy whose sense of honor restrains his feet from waywardness, and delinquency? I have seen the most obdurate yield when an appeal was made to his heart. Recognize in him a generous heart and the way to access into his confidence is easy.

The boy also has a purpose. That purpose may vary with the stages of his development; but back of his young life there is always an impelling force that may be recognized within directing the footsteps of the boy. Test any boy with half dozen questions and and you will find hidden away in his bosom aspirations of which you never dreamed. These only need to be appealed to in a sympathetic way to stimulate the boy to his best achievement. Here again environment or evil companionship may change the purpose and degrade the life, but it is an element of power, in the hands of judicious parents or teachers, for safeguarding the boy. The boy was far on the road to real success, who in reply to a question about his plans, replied, "I am too young to have any plans yet, but I have purpose." It was the discovery of a purpose in her boy and a kiss of approval upon the cheek of Benjamin West by his mother that gave the world the famous artist. It was a mother's prayer that enkindled in the bosom of the boy Garfield a purpose that sent him to the White House. The recognition of a worthy purpose, and an encouraging word, will hold the the boy today and send him rejoicing along the path of usefulness.

Then the boy has a sense of justice. He not only knows the right, but he knows his rights and resents their invasion. Many a boy has been sent out into life poorly equipped intellectually, because of the unjust punishment of the school room. Many a boy has been lost to the Bible school and the

(Continued on page 5.)

Reports From the Field.

Mississippi

Dear Editor of the Gospel Plea:—

Please allow me to state that the Sunday-school District No. 2 will have a convention at Center Church May 4th. and 5th.

10:30—A. M. May 4.

House called to order by President.

Devotional services opened by Brother Nelton.

Address by Brother Lewis Griffin.

Reports by Schools, Teachers, and Superintendents.

Remarks by the brethren.

2:00—P. M.

Sermon by Elder Flowers.

Collection by Brother Al. Jennings.

9:30—A. M., May 5.

Sunday-school taught by Ed. Phelps, and lesson reviewed by S. D. Yarbro.

Address by Mrs. M. E. Hudson.

Collection by Sister J. Flowers.

11:30 A. M.

House called to order by Brother A. G. Sneed, District Worker.

Devotional services conducted by Brother Bedney Foster.

Reports of school.

Remarks by the brethren.

Sermon by R. B. Brown.

Invitation by J. N. Miller of Grand Gulf.

Collection by B. M. Sails of Hermanville.

A. C. Smith, Sec.
A. G. Sneed, District Worker.

Brethren and Sisters;—

Your presence is worth much to the Workers' Conference;so,even if you do not have all the money you think you ought to have, come anyway, for you can do great good and God will bless you.

These are great meetings and you cannot afford to miss them under any circumstances. Think what a great loss it would be to you to miss one of these meetings!

If you are undecided, it is high time for you to get to on the right side and do something for God.

Yours, in His service,

Jackson. H. G. Smith.

Tennessee

Dear Editor of the Gospel Plea:—

It would be my greatest pleasure to attend Commencement at the S. C. I., but with the work I have planned it will not be possible.

The Commencement at Warner Institute will be held May the 8th.. 9th., and 10th. The program, I think will be the best in the history of the school under the auspices of the C. W. B. M. We are trying to do things just right at Warner Institute under the leadership of our new principal.

I am glad to say that Tennessee will be represented at the Workers' Conference at the S. C. I. this year. Sister Griffin, matron of our school, will be present. When she arrives at the S. C. I. she will tell you how well she loves old Tennessee and her work at Jonesboro.

I pray that Elder B. C. Calvert will do a great work in his new field this year, that the Workers' Conference will be a great meeting of inspiration, and that Commencement at the S. C. I. will be a model in every respect.

Knoxville. W. P. Martin.

Texas

Dear Editor of the Gospel Plea:—

Please allow me space in the Plea to say something of the work at Roxton, Texas, where I am now pastor. By the help of the Master and by striving very hard we are overcoming some weaknesses. Five have been added to the church since I began my work here. One was a very intelligent minister of the A. M. E. church.

We are planning to build a new church. We have a portion of the money raised and placed in the Bank, and I trust that by the time of the convention we shall have it completed.

Pray for our success in our undertaking. We believe more in working than in talking about what we are going to do.

We entertained the District Board last month and had a glorious time.

Yours, in Christ,

Paris. L. H. Crawford.

Special discourses delivered by Elder J. W. Murray of Parsons, Kansas, for the Clark Street Christian Church, Greenville, Texas, April 14—21, 1912.

(1)—If a man does the best he can, will he not go to Heaven?—John 3: 5-6; Rom. 3: 19-22; Gal. 2: 10.

(2)—If a man thinks he is on the right road, will he ever be denied?—Prov. 14: 12; Rom 3: 3-4; Acts 17: 30.

(3)—How may I know that My sins are forgiven?—Mark 2: 5; Luke 7: 48-50; Acts 3: 31-32.

(4)—How may I know that I am one of God's elect?—John 3: 16; 6: 37; 10: 9; Rev. 22: 1 7.

(5)—Why will not the Lord show himself to me and speak to me as he did to the apostle Paul?—I Tim. 1: 1-16;John 17: 20; 20: 29; I Pet. 1: 8; John 14: 16-18.

(6)—Why do church members do wrong?—Phil. 3: 18-19; II Tim. 3:1-5; Gal. 5: 17; 6: 1.

(7)—How can I be sure of holding out?—Isa. 41: 10; II Cor. 9:8; John 10: 23, 27, 29.

Our services were very well attended on each Lord's Day, but the mid-week attendance was quite small owing to the colored vendome carrying away the crowds far in excess of those who came to church.

Our State Evangelist, Elder Wm. Alphin, was with us several days in March and preached a series of excellent sermons. Attendance was good at the morning and evening services on Lord's Day,but during the week the attractions of the vendome proved too great a temptation to the people.

I am glad we have some of Christ's spirit in the church and that we are progressing though slowly. May the Lord continue His blessings.

As ever, yours in Christ,

GREENVILLE. J. A. WEATHERSBY.

Ohio

Dear Editor of the GOSPEL PLEA:-

We have Rev. A. Green for our pastor and are hard at work for a big day, July 14th.

We have two clubs at work besides our Aid Society, Christian Endeavor, and Auxiliary. We, the Fifth Christian Church, gave Brother C. C. Smith $1 for Rally Day. Let us see to it that our children are cared for.

Yours, in the Lord's work,

CINCINNATI. MARTHA SMITH.

How to Hold the Boy

(Continued from page 3.)

church, because his sense of justice was outraged. Punishment justly administered by those who have a right to inflict it, he accepts. Punishment undeserved or rudely severe, fills his nature with resentment. He is the champion of the "square deal." It is only through the intrigue and deceit of older people that he falls into the practice of duplicity. To play the game square appeals to his highest sense of honor. Fair play has won many a boy from the first steps in delinquency.

The boy has a religious nature. In fact it may be said of him that he is "incurably religious." He may not always be encouraged to give expression to his religious nature. More often his environment results in its repression; but the religious impulse is there. His religion is not that of a mature mind to be sure. Often his notions of God are as vague and shadowy as those of the child races, but deep down in his heart he hears a voice, and feel an impulse that links him with the eternal world. The period of most frequent religious decision, according to Professor Starbuck and other psychologists, is that of early teens. Our most effective religious teachers and leaders have found Christ in these early years. Some one has said, "Save a boy and you save a soul plus a life." To know the boy we must not overlook the effect of religion in the unfolding of his life.

Heart, purpose, justice and religion, upon these four pillars must be built the temple at whose shrine boyhood will gather to pour out its richest treasure, and through whose portals it will in time go forth to the achievement of the manliest manhood. Failure to recognize these by those whose opportunity it is to deal with boys, is to fail in holding them to the ideals of the Bible school and the church.

FRONT RANK.

REAL CHRISTIAN ENDEAVOR

1. Endeavor to become wiser today than you were yesterday.

2. Endeavor to be a happy Christian and you will be an effective one.

3. Endeavor to be continually engrossed in some good work that will make others happier.

4. Endeavor to so live that your enemies will have to admit that you are a Christian.

5. Endeavor to do your best to help answer every prayer you offer.

6 Endeavor to continually remember that you are in the presence of God, and that he is taking note of all your actions.

7. Endeavor to live so that when you come to die you will not need a monument to remind the world that you have lived.

8. Endeavor to make it your very first care to honor your heavenly Father in everything and everywhere.

—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 June

TOPIC: The United States and Canada: The Country, the People; the Work of the Christian Woman's Board of Missions.

Topic for special prayer: For our nation, that we fail not in giving the gospel of love to all within our gates.

Prayer and Preparation will make a good meeting.

Hymn.

Bible lesson: 1 Tim., 2: 1-16.

Prayer.

Hymn.

Business period: Report of progress of committee on the June MISSIONARY TIDINGS campaign.

Roll-call: Respond to roll-call by naming a State in which the Christian Woman's Board of Missions has some kind of mission work. The President may mention the location of the work in Western Canada.

Offering.

SPECIAL HELPS FOR THE MEETING.

Articles in the "Program Department" and under "Contributed" in May MISSIONARY TIDINGS.

An article on page 186 of the October, 1911, MISSIONARY TIDINGS entitled "Work for Christ in the North." Price, 5 cents.

"Sketch Book of Mission Stations." Price, 25 cents; carriage 10 cents.

"Historical Sketch." Price, 10 cents.

"Annual Report," in November, 1911, MISSIONARY TIDINGS. Price, 5 cents.

Leaflets: "Home Harvest Fields," price 1 cent; "Evangelistic Opportunity in the United States" price, 3 cents; "The Importance and Need of Evangelizing Our Centers of population," price 1 cent; "Our Duty to Mongolians in America," price 1 cent; "The Bible Chair and the Kingdom," price 2 cents; "The Bible Chair Movement," price 1 cent; "Negro Education and Evangelization," price 3 cents; "Beckley Institute," price 2 cents; Hazel Green Academy," price 1 cent; "Our Morehead Mountain Mission School," price 1 cent.

Order these helps from the Corresponding Secretary, Mssionary Training School, Indianapolis, Indiana.

Western Canada as a Mission Field

Western Canada is popularly, if not geographically, considered to be bounded on the east by Winnipeg, and that boundary will do as well as any more definite one for the purposes of this article. As British Columbia has conditions peculiar to itself, let us speak only of the three prairie provinces, Manitoba, Saskatchewan and Alberta, the great wheat-growing territory of the Dominion of Canada

Western Canada as a mission field presents some unusual features. In the first place, though it needs help, it doesn't needs charity. The country is rich, not perhaps in actual cash but in resources as good as gold—thousands of miles of grain-growing soil, thousands of miles of pasturage, timber, minerals and fish and other God-given sources of prosperity.

The people are not poor, not poverty poor. Some of them are "hard up" for one year or years, even to the point of hunger, until the homesteading is over or the first good crop is harvested. Often it is almost beyond endurance to hold on through the hardships and discouragements of the two or three years, but suddenly things take a turn and the road to comfort, even luxury lies straight ahead. It is not safe to judge the Westerner's immediate future by his tent or his sack, nor to judge his happiness or his capability for service by that standard.

There is no use talking about the "class" of people to be found in Western Canada. There isn't any one heading under which you could put them all or even any great proportion of them. For there they are—gentle and commoner. Saxon and Slav, Poles and Greeks, French and German. Sunny Italy and Sturdy Norway—all living side by side and growing with more or less rapidity into Canadians. One thing only these have in common, the spirit of optimism and ambition, the true spirit of the pioneer that does not wail over hardships, but is content to smooth out the new rough trails of a young land for the feet of those who are to follow.

A noticeable thing among the people who have come to Canada solely to get land is that many of them do not belong to the land; they are not hereditarily "country people," as we use the term. This applies mostly to the English-speaking settlers. Hundreds of them never lived away from the pavements in their lives till they settled on their own quarter section. The college-bred man is there, the college

woman, too, artist, writer and musician, and they cling to the refinements of the spirit even when forced to dispense with many material delicacies of city living. The English mothers cling to their pianos, and themselves teach the children to sing and play. A little girl, miles from any town in Northern Manatoba, is working away at her painting, snatching an hour of daylight from chores and outdoor work that there is no man to do.

As they cling to all they can hold of these remnants of the intellectual life that was theirs in the old home, so even more strongly do they cling to spiritual things. They yearn for the service in beautiful churches, with lovely music and friendly faces, and the brave attempts to reproduce in some sort the religious life for which they hunger is seen in every little prairie school house, far from towns where there are churches, in the Sunday-school and the prayer meeting kept going by a few good people. Long, long drives are taken over rough trails to hear a preacher who may have wandered within the wide flung boundaries of the neighborhood. An agricultural paper prints a sermon every week, and its reading makes the Sunday service in many homes. Once it was left out and there was more prompt complaints than if the market or the educational page had been missing. A woman wrote me once that she was so far from a church that only once in four years she had been able to get to a service to worship with her brethren. On Easter Sunday she administered the communion to herself in memory of Him. There are hundreds of people like this in Western Canada, and they form one of the big reasons why the country needs missionary help.

Another reason for sending help to build up the country religiously is that all the problems of foreign missionary effort are being brought not only to our door, but into our most intimate family life as a nation. There are people like those described in the preceding paragraphs, and thank God for them! There are thousands more who know nothing or almost nothing of Christianity, or even of civilization, and who in their ignorance need teaching as much as if they were on "India's coral strand." The "foreign invasion" is bound to come to North America, and the continent can only properly protect and defend herself against this inflow by bringing Christian influence to bear upon the invaders from the very hour they begin to make homes for themselves here. Home and foreign missions have no clearly dividing line in America, especially in Western Canada.

A final reason why the Disciples of Christ as a people should push work in Western Canada is because, to use a commercial term, it is good business—there are big returns, big profits, to come from it. The people are ready for our plea, but they are not going to wait around for it. Already in several new towns the citizens, have decided that creeds and overlapping are two undesirable things and they are establishing citizens' churches where any Christian can find a welcome, no matter what his denomination. A good church building is erected for the use of the whole town and a good preacher is paid a good salary. Shouldn't we have been in those towns at the very beginning?

As I said, the people are not poor, permanently poor, but they are few, and even when each family gives liberally the homes are too scattered in the new settlements for the people to make up a preacher's salary and build a church. But the members are increasing every year and the peole are proverbially liberal, so that the Christian body which organizes a church in a Western district and helps it for a few years is soon going to find a self-supporting church on its list. Not only self-supporting—far, far more than that—a church that will not only attend to its own need, but reach out to work among the foreign settlers in our own land and give generous contributions to all the enterprises of the Church at home and abroad. Helping Western Canada and pushing a vigorous missionary campaign there is sowing seed in good soil to return thirty, sixty and a hundredfold, and the harvest will not be long delayed.

OWEN SOUND, ONTARIO. —FLORENCE LEDIARD.

DON'T LOOK BACK.

The only way to succeed in a religious or any other kind of life is to decide to do it. To map out a course that you intend to follow, and then stick to it without regards to the obstacles in the way. The man who says in his heart, "I will try it a little way, and if I like it I will go on," will never go to heaven. The devil will switch him off the line before he gets fairly started. It is like starting a steamboat up stream with no coal on board except that under the boilers. As soon as the fire goes out the boat will stop and float back. The only way to make sure of the shining streets of glory is to say good-bye to the world forever when you start. The main reason why there are so many backsliders in the church is because they never intended to take more than a short walk toward heaven to begin with. The only right way to serve God is to cut the bridge behind you when you begin.

You can't check the devil's baggage on God's railway, and there is no manner of use in trying it. No checks of that stamp are good on the line. And you might as well understand, that no free passes or half-rate excursion tickets are good, either—nothing but the genuine full-fare ticket, paid for by supreme love for God, unquestioned obedience to his commandments and faithful service in his cause.

—SELECTED.

Bible School Department.

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for May 26.

Edited from Standard Bible Lessons.

Lesson VIII.

TRUTHFULNESS

—Matt. 5: 33-37; Jas. 3: 1-12; 5:12.

GOLDEN TEXT.—"Put away falsehood; speak ye the truth each one with his neighbor; for we are members one of another." —Eph. 4:25.

TIME.—Summer A. D. 28. PLACE.—Horns of Hattin.

INTRODUCTION.

Everybody knows a truthful person. One of the noble characteristics of George Washington that is told by everyone, is the fact that he was truthful. When people think of him, they always think of his truthfulness as well as of his generalship or statesmanship. Can we not let our own lives count for as much. A lie cannot be told only by words—our actions tell. One of the most important reasons for being truthful is that you may instill respect for truth and and truthfulness into the minds of the children and young people who will soon be men and women bearing the burdens of citizenship.

EXPLANATORY.

34. FOR IT IS THE THRONE OF GOD.—Such was the prevalent hypocrisy that the Jews of the day thought that they escaped the sin of perjury if in their oaths they avoided using the name of God. One of the Rabbinical sayings was, "As heaven and earth shall pass away, so passeth away the oaths taken by them." Our Lord shows that a false oath taken by heaven, by earth, or by Jerusalem, is none the less a profanation of God's name.

35. NOR BY THE EARTH.—He governs the motion of the lower world; as he rules in heaven, so he rules over the earth; and though under his feet, yet it is also under his eye and care, and stands in relation to him as his. "The earth is the Lord's, and the fulness thereof" (Ps. 24: 1). BY JERUSALEM.—A place for which the Jews had such a veneration that they could not speak of any thing more sacred to swear by; but beside the common reference Jerusalem has to God, as part of the earth, it is in special relation to him, for it is the city of the great King (Ps. 48: 2), the city of God (Ps. 44: 4); he is therefore interested in it, and every oath taken by it.

26. NEITHER ...BY THE HEAD.—A common form of an oath in ancient times. Dr. Thompson, in "The Land and the Book," says that the Orientals are still very profane, swearing by the head, the beard, the heart and the temple. The forms of cursing and swearing are almost infinite, and fall on the pained ear all the day long.

6. THE TONGUE IS A FIRE.—Let it be compared to a fire. It is often like a spreading fire that can not be extinguished. The world of iniquity among our members is the tongue. Like fire among dry stubble, so the tongue. IS SET ON FIRE BY HELL. —The evil which the tongue speaks is a revelation of what is in the mind. It is suggested by the devil from the pit of hell. He is the father of evil.

7. FOR EVERY KIND OF BEAST, ETC...IS TAMED.—May be reduced to subjection, brought under control.

9, 10. THEREWITH BLESS WE THE LORD.—The tongue can be used for both blessing and cursing. It simply carries to the world the state of one's mind.

11. SWEET WATER AND BITTER.—A fountain can not send forth sweet and bitter water at the same time. It will be either sweet or bitter, so the tongue can not utter good and evil words at the same time. We can not think good and evil thoughts at the same time.

Lesson Poem

Angry words are lightly spoken
In a rash and thoughtless hour;
Brightest links of life are broken
By their deep, insidious pow'r.
Hearts inspired by warmest feeling,
Ne'er before by anger stirr'd,
Oft are rent past human healing
By a single angry word.

Poison-drops of care and sorrow—
Bitter poison-drops are they—
Weaving for the coming morrow
Saddest memories of to-day.
Angry words—oh, let them never
From thy tongue unbridled slip;
May the heart's best impulse ever
Check them ere they soil the lip!

Love is much too pure and holy,
Friendship is too sacred far,
For a moment's reckless folly
Thus to desolate and mar.
Angry words are lightly spoken,
Bitterest thoughts are rashly stirr'd;
Brightest links of life are broken
By a single angry word.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol XVII Edwards, Mississippi, Saturday, May 25, 1912 No. 21.

HELPFUL TO ALL

Look after the Odds and Ends

ANY careful observer can see that in this section of country there is enough loss by waste of things that could be saved to make the difference between prosperity and failure. For example, if we could keep for proper investment all the money that goes out each year for mules, we could be as prosperous as the Illinois farmers. But the mule bill is not all. There are many odds and ends that could be looked after by an energetic husbandry that would mean so much to the people that are entirely overlooked.

Thousands of farmers are complaining that the rats are swarming about their premises and are killing all their young chickens This is a loss to the farmer which is great. It is the difference between going on credit and paying your own way. It would not take the farmer long to make chicken coops with board bottoms so the rats can not go in and just a little effort would drive the rats away. Every farmer should with the sale of eggs and chickens buy most of his groceries for the summer. The loss of his young chickens will entirely defeat this.

The mule should be fed with hay as well as with corn. Thousands of mules are killed each year by being fed with only corn. The digestive apparatus of the mule is such that the stomach must be destended with roughness. A ration of only corn is likely to kill it. And yet this is what thousands of farmers are trying to do and as a consequence thousands of car loads of mules are brought in each year to supply the loss. The remedy to this must be in the farmers making provision to lay up hay each year. The planters must take the lead by allowing each tenant to put in a meadow and paying rent on it by giving a portion of the hay.

Another great loss is the waste of the natural fruit. Thosands and thousands of bushels of Chickasaw plums go to waste each year. Many sections would pay a dollar a tree for these if they would grow with them like they do here. The farmer and his family need some acid fruit to keep in a healthy condition. Just a little attention at the proper time would care for most of these and with some of these in the diet in the winter the folks would keep healthy and the table expense of the winter would be greatly lessened. The waste of the native fruit is often the difference between a credit account and a bank account.

The greatest waste in this section is the waste of the land. No effort is made to renew the richness of the soil. So long as it will produce two bolls to the stock they will farm it. If this method was followed in the great agricultural region of the North, no one could make a living on it. The large farms must be made into small farms and the soil must be brought back to its original fertility. It was our good fortune to listen to an address by our minister to Denmark on dairying. The people of Denmark have not a fourth of a chance as compared to us, for they live in a cold country where they must keep their cattle in the stable all but fourteen weeks in the year. It is a cold, bleak, northern climate. But every man does well his part and every detail is carefully looked after. If the Danes had our chance they would soon become independently rich. We will do as they do some day in this country.

In the summer time we let the little weed grow in great abundance in our pasture. As a result all grass stops growing by August and September and the cattle become so nearly starved that they can not pass the winter. The little weed is easily killed if it is mowed when well in blossom. We once saw a forty acre pasture so well covered with bitter weed and so infested with cattle tick that six head could not subsist on it. Afterwards half of the field was taken for other purposes and the bitter weed was killed on the remaining twenty acres and the tick was destroyed and now thirty head of cattle are thriving on it. Two million more cows could be kept in Mississippi if the bitter weed were mown. This million head would convert us from a poverty striken to a prosperous people.

We could go on and mention many things equally as important as those we have mentioned, but these will set you to thinking. To destroy the credit system we need to go at the problem of correcting our errors in earnest. If we want to be emancipated, we must begin by looking after the odds and ends. If a man is not sufficiently developed to take care of all he has, he must be a slave to a merchant or planter by being his debtor. It is high time to awaken out of the long sleep of the sluggard.

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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Notes from Our School.

Personals

Volume I No. 1 of the ALABAMA PLEA made its appearance and it is a creditable piece of work for the school press. We trust the Alabama brethren will support it and make it a useful paper. The Church at Parsons, Kansas is looking for a pastor.

Elder J. W. Murray has been called to the church at Greenville, Texas.

Dewitt Wilhite of Pine Bluff, Arkansas, sends one dollar for the PLEA and hopes to send the names of some new subscribers soon. The work there seems difficult but they are making some progress.

Southern Christian Institute

Eugene Powell writes from Paris, Texas, that he is about well and expects to be back in school soon.

Monday, May 13, a little girl, Candace Mary, came to make her home with Supt. and Mrs. Young.

———o—o———

Below we give a few "jots" from the Workers' Conference and Commencement:

The address of the baccalaureate service by Mrs. Atwater, President of the Christian Woman's Board of Missions of Indianapolis, Indiana was a great treat. The good things she said will never be forgotten by those who heard her.

———o—o———

Mrs. Bostick, of Argenta, Arkansas, president of the Women's Conference, was here with all her enthusiasm and inspiring words. The flood did not keep her away although she had to go many miles out of her way to get here and then her train passed through three miles of water nearly up to the floor of her car. Such heroic service in the Master's kingdom will receive its reward. Oh! for a thousand Mrs. Bosticks.

———o—o———

Did you ever hear Bro. K. R. Brown in a Conference address? If you never did, you do not know how it goes to listen to the thrilling message he gives. His address this year was perhaps a little above his former efforts.

———o—o———

How happy the fathers and mothers must have been as they listened to the graduating productions of their sons and daughters! Those five years or more diligent toil under careful training, must have wrought great changes.

———o—o———

The number of visitors was unusually large. All seemed to take a genuine delight in the progress the school is making. Smith Hall with its massive walls of stone, weighing more than a thousand tons, put up there by the intelligent labor of Negro boys, came for its share of admiration. Many visited the Power House of the electric light plant. Some strolled off across the plantation to view the splendid work Supt. Young is accomplishing.

———o—o———

The writer of these notes is not going to forget the work of the matron of Allison Hall, and the willingness of her girls to labor for the preparation of the food for all during the week. If we are not mistaken some deserve merits.

———o—o———

A large number gathered in the Y. M. C. A. room just after supper Wednesday night to attend the ordination service of Gentry C. Robinson, one of the graduates, who has received a call to the Gay Street Church, Nashville, Tenn.

———o—o———

The weather of the week was beautiful, with only one shower about Wednesday noon, which interfered with the farmers' meeting.

———o—o———

Thursday morning the mail brought us a number of certificates from the International Sunday-school association for several of our students who had passed the examinations in "A Bible School Vision" and "from Eden to Jorden." President Lehman on behalf of our Sunday-school presented these at the conclusion of the Promotion Exercises, Thursday morning.

———o—o———

The class address of Dr. Edmunds, of the First Christian Church, Jackson, Thursday after-

(CONTINUED ON PAGE 5.)

The Parable of the Oil Refinery

BY

STEPHEN J. COREY

A certain man once went to visit a great industrial plant. He called at the office and asked to be shown through. The superintendent of the plant volunteered to act as guide for the stranger. He took the visitor into the first and largest department. A great room, splendidly lighted and with high arched ceiling met his gaze This immense space was filled with great tanks, a labyrinth of pipes, many flying belts and a large number of rapidly moving, complicated machines. The room was spotlessly clean and the machinery was nickle plated and brightly polished. While there was very little noise, yet there was an air of stupendous, dynamic energy about the place. Turning to the superintendent the visitor asked, "What do you manufacture here?" "Lubricating oil" was the reply. "We take the crude oil direct from the wells and, by the use of these great settling tanks and this splendid machinery, we refine it until we have the purest and best lubricating oil in the world.

Then the superintendent led the stranger into another department. This room was splendidly equipped with machinery too. Here were automatic, stamping, cutting, pressing and soldering machines. Great sheets of nickle plated metals were being worked up and transformed into oil cans. Yonder in the rear of the room were great racks of these cans, glittering with their perfect finish.

"Come into this other room" said the superintendent to the visitor, and he went. Here he saw the new cans traveling along on belt and being filled with oil by automatic machinery. At the end of the belts a line of boys were screwing the tops on the filled cans, and storing them away.

SELF EXALTING SUICIDE.

Self-exaltation never exalts a man, but always lowers him. Not only do others think less of him when he tries to impress them with his greatness, but he himself is less of a man every time he attempts this. It is only part of the inexorable law that if a man seeks his life he shall lose it, but if he is willing to lose it he shall find it. When a neighbor learns of something that is highly creditable to us, but learns of it in others telling him, his opinion of us goes up. If we ourselves go and tell him of that same thing, in order to impress him with what we have done, although the thing itself remains unchanged and is just as creditable as ever, nevertheless our telling of it is not creditable; and his opinion of us goes down. How slow we are to learn this! How do we hurt ourselves by trying to help ourselves! Many a good man who is really a great man is marring his goodness and turning his greatness into pettiness by going after this will-o'-the wisp of reputation. The self-sought reputation is self-destroyed. When we die to self, and leave wholly to God the impression that our life may be creating in the minds of others, our reputation will steadily improve. "For God resisteth the proud, but giveth grace to the humble."

FEEDING ON OTHERS' GOOD.

Only a starved soul sees the worst side of people. If we find ourselves constantly noting the unworthiness of people we meet, we may well take alarm—not over their condition, but over our own. We need to remember that "the ability to recognize nobleness in others indicates a measure of nobleness in one's self;" and if there seems to be very little nobleness in the world, it is a bad symptom of our own condition. We can always see what we look for and we see what, in ourselves, we carry to the object of our sight. Also we become more and more like what we see. From every standpoint, therefore, it behooves us to see great good in every one. The good is there; Christ saw more of it than any man that ever lived; if we do not see it, it is only because we are shutting Christ out of our life. Let us look out of his eyes, and let him look out of ours, and the beauty and richness of the human life all about us will nourish us into a health we never before knew.—SUNDAY SCHOOL TIMES.

CRITICIZING LOVE.

About once in a thousand cases a word of personal criticism may properly be spoken by one human being to another. The remaining times, the criticism will probably do more harm than good. But there is one rule against criticism which we may safely set down as final and without an exception even once in a thousand times. "DON'T CRITICIZE WHAT LOVE DOES," is the rule says Mr. S. D. Gordon. When we know that any action has been prompted by love, then, it matters not how mistaken or wrong we think the action, let us seal our lips against a syllable in criticism of the person whose love has been expressed. No wound hurts more than that of being condemned for an unselfish effort to help others. Criticism then is cruelty. The historic illustration of this is Judas' criticism of Ma-

(Continued on page 7.)

Reports From the Field.

Texas

Dear Brothers and Sisters of Texas and other States: It is with pleasure I write a few lines to the GOSPEL PLEA, our link which helps us coupled together and prevents us from wreckage.

Through the PLEA we keep in connection with Alabama, Tennessee, Georgia, Kentucky, Mississippi, and other states. When we read in its columns of the trouble they have in getting all their churches in working order it helps us to guard against such things. The same thing that will harm you as a Christian will harm me, and that which will do me good will do you good. So some of the members of every church in every state should take the GOSPEL PLEA.

A church is like a man. If he never goes to any other town, church, or farm than his own, he thinks he is as good as any one else. Then, should he go to some up-to-date farm and see it well-fenced with a nice mansion and all the out-houses well painted, he would think he is approaching a town like his. Then let him go the city once and go up in an elevator to the sixth story of a building to trade. He would think he was going to heaven.

Then let him go into one of the magnificent churches in the city and hear the music from a pipe organ and hear them sing, pray, preach, and give their hundreds of dollars for Missionary work. His mind would be changed, if there were any good in him, and he would say, as did the Queen of Sheba, "The half has not been told."

There was once a man in Arkansas who had never ridden on a train. He asked my father to get his ticket as he did not understand it. So my father got his ticket and told him to follow him on the train because there were separate coaches for the people. When they went into the train he said to my father, "Ain't this heaven? If heaven is any better than this I am going there sure."

So let us take the GOSPEL PLEA and keep linked together in doing and giving.

It was a consolation to me to read of the smallest number of church members in Argenta, Arkansas having the nicest church. Sister Bostick has been to some other churches and she doesn't intend te be behind.

Well, we are moving along nicely with our work here. Although the rain has retarded our work somewhat, yet we have a good garden, some corn, peas, and sorghum planted and forty acres of land fenced on the Jarvis school land.

Yours, for the work,

Hawkins. Thomas B. Frost.

Arkansas

Dear Editor:—

The closing exercises of the Montrose Colored School began Sunday, April 21st., with the annual sermon preached by Rev. J. J. Harris. All who attended were greatly benefited.

Monday, Tuesday, and Wednesday were devoted to the selection of the best examination papers kept during the school year, exhibits in drawing and needlework, and decorating the building.

Wednesday night, promptly at eight o'clock, Principal Cook opened the exercises with appropriate music by the choir, after which the writer invoked the divine blessing. Miss Mary Smith, the primary teacher, then began her program. Those little folks played well their parts which consisted of dialogues, recitations, and music. Miss Theola Jackson, our present music teacher presided at the organ.

On Thursday night the intermediate department with Miss Nancy Franks, teacher, gave their closing program. This was short but interesting. Miss Jackson deserves commendation for her efforts with the music. Many white citizens were present and spoke commendably of the school. We were favoured with a very excellent address by Rev. T. M. McGehee, the Baptist minister. Rev. McGehee is a Kentuckian and knows the value of the enlightened negro.

Friday, April 26th., was a busy day. Oral examination and final reading of class readings were conducted by the principal.

In History. Grammar, Arithmetic, and other subjects the examinations showed excellent work done. All are pleased with the quality of work. At the close of the examinations, Brother G. W. Mitchell of the Pine Bluff District delivered a timely address.

Night came on with the building redecorated, and at eight o'clock the house was filled with people from far and near despite the high water. Many had to remain on the outside on account of the crowd. This seemed to be the crowning night. The Principal, D. A. Cook, had charge of this program.

Miss Jackson played a march and those on the program marched to the stage. The choir saug "The King's Business" and prayer was offered by J. J. Harris. The salutatorian delivered one of the best addresses that has ever been delivered in Montrose Colored School.

The program was varied and was closed by an oratorical contest. There were eight contestants and the prizes awarded to Anola Gray and Master

Charles Wilder.

Professor Cook is to be commended for his tact and skill in managing our school.

Respectfully,

MONTROSE. J. J. JOHNSON

Tennessee

We are now in the vacation period at Warner Institute. This, as I must say, has been a very successful school year. We have had quite a number of visitors. All seemed to be well pleased with the work that we are doing.

Among the visitors was Rev. A. Preston Gray, State Evangelist (white) and wife. In his address to the school he said many good things that will never be forgotten by students and teachers. Rev. Gray is, indeed, a Christian gentleman. His whole heart is in the work.

In the service at the white Christian Church he told of his visit to our school and how he liked the way things are being conducted.

Rev. W. P. Martin of Knoxville was also at pleasant visitor, and as usual, brought many good words. His talks are always inspiring. Rev. Goode, a Methodist minister of this town was an enjoyable visitor. His address to the school was grand.

Prof Langford, principal of the High School (white) of this town spent one afternoon with us. He addressed the school from the Subject, "The Inclined Mind." In his argument he tried to impress the students with the necessity of being inclined to the right principles.

These visitors, and others whom I have not mentioned,added much to the joy and happiness of our work. The three nights of our closing exercises were well attended by both white and colored. Knoxville, Johnson City, Jonesboro were represented. It was impossible to find room for all.

We had two to finish the eighth grade and were granted diplomas by the County Superintendent, Prof E. S. Depew.

Lawyer Sam Price (white) of Johnson City delivered the annual address on Friday night, May the 10th. Mr. Price is one of the best lawyers of this State. He said many encouraging words for the work here. He is a member of the Christian Church and his zeal for Christianity is great.

Mrs. Griffin (matron) left Monday, May the 13, for Edwards, Miss , where she expects to meet the Workers' Conference at the S. C. I. From there she expects to visit relatives and friends in Claiborne and Jefferson Counties.

Miss Cannon left for her home in Johnson City Saturday.

Miss Mary E. Thomas is visiting friends in Jonesboro, she will leave for her home in Martinsville, Virginia Wednesday.

May the blessings of God rest upon this and all other Institutions of learning and may strong workers come from them.

WARNER. H. D. GRIFFIN, PRINCIPAL.

SCHOOL NOTES.

(CONTINUED FROM PAGE 2.)

noon, was masterful and eloquent. The chapel was crowded to its limits and all listened most attentively to his important message.

Mrs. Griffin,of Jonesboro,Tenn.,started in plenty of time to be here for the sessions of the Workers' Conference, but on account of late trains and poor connections she arrived too late. She did, however, get to enjoy Commencement Day. Her many friends were glad to see her.

——o—o——

Nearly all of the young people in the graduating class are at the Institute entering upon their two years' course. These young people will need all of the training and development they can receive, to meet with the stern realities of life into which they must soon enter.

Are you planning now to be at Commencement next May? Why not?

Especial mention should be made of the cheerful and efficient help given dy the boys and girls in the decorating of the chapel. These decorations added much to the pleasure of the occasion.

ADDITIONAL S. C. I. ITEMS.

The Executive Committee of the faculty, President Lehman in the chair, met last night to select the new student officers. Never before were there so many students with such good records, who were in line for promotion. The two commanders selected were Richard Davis and Deetsy Blackburn. Gertrude Coin, Arby Jacobs, and Frank Coleman were selected as captains of companies.

The new elevator will soon be installed in Smith Hall. How nice it will be to take trunks and bedroom furniture to the Fourth story!

Our saw mill has turned out a lot of lumber for Smith Hall, but not nearly enough. We have purchased a number of carloads. The boys are hauling a carload today.

S. C. I.,—May 18, 1912.

S. C. I Summer Bulletin.

Vol. III.....No. 1.

Edwards, Miss., May 18, 1912.

With this issue, the Summer Bulletin comes to

(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

Texas

One April 28th. we were with Elder Ivory Taylor and his people. It has been many years since we had seen an ordination of one for the ministry. But Elder Taylor had told us that he would ordain this young man before my address. He was assisted by Elders Noris and Laws. Brother Bryant Wyche was the young man who was set apart to minister the Word. It was to me a solemn and yet joyous occasion. And I pray that he may prove himself worthy to labor in His cause.

Surely if more of our young men would give themselves to the ministry and live consecrated lives our churches would be wonderfully strengthened.

After the ordination a good audience gave close attention to all we said. As best we could we tried to impress on the parents the duty of training their children, and that their best training would be given by throwing our young people into Christian Schools.

At night we were greeted by another attentive audience. We spoke to the young people and tried to help them some by holding before them the mistakes of many young people, and by turning the picture and showing them the noble deeds of Christian young people.

Far too many of our parents are weak along this line. Why paint only the beautiful while the child must go into the world and meet both good and bad. Let more of us tell the child and young people the result of an evil life as well as a good one and many will be helped and saved.

We were greatly pleased when the sisters were asked to meet, to know the brothers wanted to come. We welcomed them and Monday night we had another good meeting.

Brother Taylor lent us every assistance and we were glad to be there. We received orders for six of the books, the Life of Jacob Kenoly, three Tidings and one PLEA at Caney and Cedar Lake. We found our work much easier than a few years ago when we had no Tidings readers. The Life of Jacob Kenoly can't help but help those who read it.

The following subscribed on the Texas School Fund: William Norman, $10; Lucy Armstead, $5; Eugene Brown, $5.00; Joseph Cole, $5.00; Sam Brown, $2.00; Lucy Wyche, $2.00; little Miss Nancy Smith $1.00.

They gave us a collection of $4.50 and $2.00 delegate fee.

Cedar Lake must awake if she means to stay in sight of Vine Grove. No subscription from Cedar Lake. But we feel sure she will fall in line.

On Wednesday night we were with the church at Bay City, where we spoke to the church. Had a good audience in view of the fact that the ax man had much excitement in town.

Bay City promises to awake from its sloth and join Cedar Lake and Caney in pushing His cause. Sister Clark, the sisters say they are ready when you call them each month and have your program. Brother Moses Hurd subscribed $10. 00 for school fund, and Sister Malinda Clark subscribed for Tidings and bought the Life of Jacob.

One great lesson that came to me when these brothers and sisters helped along so many lines was that all the people wanted was to know and they would help. They gave just as good collections and better than some had before. And yet they gave for many causes. Many preachers are afraid to tell their congregations of good papers, good books, school fund, C. W. B. M. work, evangelistic work, —yes afraid they will lose. God makes them lose as they must beg, beg for their salary and then lose.

Brothers, grow into a larger service by putting everything good for your flock before them. When they have feasted, you will not have to fret about your salary. The books, prayers, meeting educational appeals, will be a part of their lives and they will give willingly.

Bay City gave us $1.55 and we left in the morning for Beaumont where we hope to have another good service and rush home to get ready for the Workers' Conference.

Praying God may grant us the privilege of meeting many at Edwards, I am yours earnestly,

WACO. MRS. WM. ALPHIN.

Let a man try faithfully, manfully to be right, he will daily grow more and more right. It is at the bottom of the condition on which all men have to cultivate themselves.

—CARLYLE.

CRITICIZING LOVE.

(CONTINUED FROM PAGE 3.)

ry when she lavishes the costly ointment on Jesus. Every day life teems with other instances of this refined cruelty; fathers and mothers criticizing their children, children their parents, brothers and sisters, teachers and pupils, friends and fellow workers, all sharply condemning each other's actions of love We revolt at the thought, but let us watch ourselves and others for a day and see. It is well too that it is the Judas of our natures that prompts or permits us to wound and brush another's love by criticizing when we ought to commend. Love is to be cherished, not stifled.

—SUNDAY SCHOOL TIMES

S C. I. SUMMER BULLETIN.

(CONTINUED FROM PAGE 5.)

you for the third Summer. Each week it calls loud and strong to young people to enter school and prepare for the stern reality of life.

We believe strongly in giving young people a chance to earn their education. The S. C. I. stands for opportunity. If you have noble purposes in life, enough money on hand to buy your clothing a few months ahead, and to pay your entrance fees come along the first of October and we shall give you a chance to earn an education. If you make a good record the first year and continue doing better and better, you may stay at the Institution winter and summer until you have finished our highest course, without cost to you The places are likely to go fast now, so you had better write to President Lehman at once for an application blank.

Your friend,

T. M. Burgess, Principal.

Jacob Riis on Neighborliness

A beautiful story was told by Jacob A. Riis in his address at the commencement exercise at Ashley Hall, a school for young women in Charleston, whose principal, Miss Masy V. McBee, was once a doctor with him in his East Side Settlement work in New York. The world were poor indeed, he said, but for the noble enthusiasm of youth. As an illustration of what he meant he told them this touching beautiful story of "Heartease," a woman who did her little part faithfully as she found it.

"I came upon her one night," he said, "in a mean street over on the West Side. A brass on the door arrested my attention as I passed. 'Heartease,' it said, and I went in. Where they are easing weary hearts, there I want to be. The house was more of a box than a house. The elevated railroad ran in front, right under the windows. Those in front you could not open for the dust and noise of the elevated.

"There I found my little woman. She was a school teacher, taught by day in a public school over at Cypress Hills, L. I.; and when her work was done there, she came all the many miles and across the river of this place to be near her neighbor. For she had been brought up at Northfield under the inspiration of Mr. Moody's life, and she knew that for her task—to find the neighbor.

"Who were these neighbors? Drunken and desolate women, evil dens and dives. It seemed the last place women of refinement and modesty would have chosen, but she did. At all hours of the night her bell rang, and they came, sometimes attended by policemen. One said: 'We have this case. She is not wanted in this house or that institution. She won't come under their rules. I took her here in hope that you might stretch yours and take her in, else we don't know what to do with her.'

"Bless you! We have no rules. Let her come in.' And she takes her and puts her to bed.

"In the midnight hour she hears of a young woman, evidently a newcomer whom the dive has in its clutch, and she gets out of bed and, going there, demands her sister and gets her from out the very jaws of hell. Again a drunken woman finds her way to her door—a woman with a husband and children—and she she gets out of her warm bed again and takes her home, never leaving her till she is safe.

"I found her papering the walls and painting the floor of her house. I said to her that I did not think she could do much with those women—and neither can you, if they are 'just those women' to you. The Saviour could. One came and sat at his feet and wept and dried them with her hair.

" 'Oh!' she said, it isn't so. They come, and they are glad to stay. I don't know that they are finally saved, that they never stumble again; but here, anyhow, we have given them a resting spell and time to think, and plenty turn good.'

"And she told me of some of them.

" 'I don't consider,' she finishd, 'that I am doing it right, but I will yet.'

"I looked at her, this frail young girl, with unshaken, unshakable faith in the right, and asked her how she managed it—financially. She laughed.

"The rent is pledged by half a dozen friends. The rest —about $150 a month—comes.'

" 'But how?'

She pointed to a lot of circulars, painfully written out in the night watches.

(To be continued)

Bible School Department.

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for June 2

Edited from Standard Bible Lessons.

Lesson IX.

HYPOCRISY AND SINCERITY.

Matt. 6: 1.18.

GOLDEN TEXT.—"Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven."—Matt. 6: 1.

TIME.—Summer A. D. 28. PLACE.—Mount of Beatitude, Horns of Hattin. Part of the Sermon on the Mount.

INTRODUCTION.

In this lesson Jesus gives us the secret of the truly successful life. The prayerless life is the powerless life. The greatest blessings which we receive are often the least appreciated. Air, water, sunlight, sleep; these are the commonest things of life, and yet the most essential. If we want to be strong and happy in our religious life, we must put prayer into our progrom of our day's work.

EXPLANATORY.

1. TAKE HEED.—The Pharisees performed their religious acts in the presence of the public, that men might see them. They were not performing benevolences or offering their prayers with God in mind, but simply to receive the applause of men. Jesus here condemns the righteousness that is performed before men, or done simply to receive the applause of men.

2. SOUND NOT A TRUMPET.—When the Pharisees would make a gift they would blow a horn to call the attention of the people to the fact that they were giving alms, and all the reward they got was the applause of men.

3. LET NOT THY LEFT HAND KNOW.—A great principle is here expressed. Do what you do quietly. Don't necessarily tell everybody about it. Don't call the attention of the people to it, except as your efforts will be used to provoke others to good work.

4. THY FATHER WHO SEETH IN SECRET SHALL RECOMPENSE THEE.—God will recompense the sincere worker.

5. YE SHALL NOT BE AS THE HYPOCRITES.—They prayed in the synagogues and on the street corners to be heard of men. They did not really pray; they merely said a prayer. This was not holding communion with God. They only had the appearance of being religious. THAT THEY MAY BE SEEN OF MEN.—Not men, but God should be glorified, and this should be through the righteous act of men. THEY HAVE RECEIVED THEIR REWARD.—The reward they were seeking was the praise of men. They got nothing from God; they were not talking to him. Their glory was tarnished and fading.

6. BUT THOU, WHEN THOU PRAYEST.—Your real purpose being to pray. ENTER THINE INNER CHAMBER.—Where you can be alone. None can see nor hear. SHUT THY DOOR.—To keep out all other person and to shut out worldly thoughts and to close one's self in a room with the Father.

8. YOUR FATHER KNOWETH WHAT THINGS YE HAVE NEED OF.—He appreciates your position, feels for you, hence one should have perfect freedom to approach God and ask for what he will, for God knows his children better than an earthly parent knows his.

9. AFTER THIS MANNER THEREFORE PRAY YE.—With no vain repetitions, but as children asking of a father the things they need. (1) The fact that Christ gave his prayers in two different forms shows that no exact form of words was required: and the fact that Luke, writing at least twenty-five years after the formation of the church, gives one form, and Matthew another, shows that no obligatory form was in use in the churchs. Christ and the apostles prayed in other words. (2) It is right, and often blessed, to use the Lord's Prayer as a form for bringing large numbers into the unity of worship, provided it is always filled with the spirit: but it must not be imposed upon the worshipers as a law, nor its mere repetition viewed as a virtue. (3) It is always a model indicating the spirit of true prayers. "It embodies all essential desires of a praying heart, yet in the simplest form, resembling in this respect a pearl on which the light of heaven plays. It expresses and combines in the the best order, every divine promise, every human sorrow and want, and every Christian aspiration for the good of others."—SCHAFF.

9. OUR FATHER.—God, who is the father of all who become his children by faith in Jesus Christ and obedience to his command. HALLOWED. Held in reverence. Holy.

10. THY KINGDOM COME.—Jesus taught this before Pentecost. We should now say. "Thy kingdom be extended." For it came on Pentecost. It comes to whosoever believes on the Christ. THY WILL BE DONE.—God's will to be obeyed on earth as it is obeyed in heaven. This world would be heavenly if God's will were done here.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol XVII Edwards, Mississippi, Saturday, June 1, 1912 No. 22.

HELPFUL TO ALL

Commencememt and Workers' Conference.

OUR READERS will be interested in knowing of our Commencement and Workers'Conference. As we had announced, Mrs. Anna R. Atwater, president of the national C. W. B. M. arrived Friday night, May 10th, and remained until Sunday afternoon. Since it was not certain that she could come, President Lehman was prepared to deliver the baccalaureate sermon Sunday morning, but when Mrs. Atwater came all was given over to her and she delivered her magnificent missionary address which fitted admirably as a baccalaureate sermon. The young people were thrilled with the thought of the world's uplift. Her visit did great good.

On Sunday night, the Junior Endeavor rendered a most enjoyable program. The Juniors are enthusiastic in their work and always put much life in their exercises The collection was $20.00.

On Monday night was the annual exhibition of the night school. It was a drama showing the early life of George Washington and was full of interest. We are always proud of our work students.

On Tuesday morning the women's part of the Workers Conference convened. We were delighted to see so large an attendance. Very many were kept away by the floods. Brother and Sister Alphin of Texas had fully arranged to come and when they went to buy thier tickets the agent told them that they could not get from Jackson to Edwards on account of the flood. Of course this is a mistake as it is hilly between Jackson and Edwards, but floods are so extensive that I presume the agent wanted to make sure he was safe. It was a keen disappointment that they could not come. A good number of delta people were really water bound. There was no way to get out. Roxie Sneed has never before missed a Conference and it was a disappointment to us as well as to her that she could not be here. Yet in spite of these absences we had one of the very best meetings. There is always a spirituality in these meetings that is most gratifying.

On Tuesday night the Musical Department gave an exhibition that was the best ever given at the institution. It was a cantata and the music was of a very high order.

Wednesday morning the regular Workers' Conference convened. The attendance too was cut off by the floods, but in spite of this one of the best sessions was held. Dr. T. E. Edmonds, pastor of the First Christian Church of Jackson was present and delivered an address that was highly appreciated by all. The addresses of all present were of a high order. On Wednesday night the Alumni Association had its annual reunion. On account of a number of unavoidable circumstances many who were to be here did not come and an improvised program was made out. Yet the meeting was a good one.

Wednesday afternoon was the usual time for the Farmer's meeting. At 11 A. M. a very threatening rain cloud came up and many from a distance who had planned to come did not venture out. Yet a large number of farmers and farmers' wives came out and a most excellent meeting was held. Out of these meetings will yet grow a great movement to aid the farmers in solving their difficult problems. Eight young people were given certificates showing that they had completed some industrial course.

On Thursday forenoon was held the usual promotion exercises. Seven were given certificates showing that they had been promoted to the college. At the same time eight young peope were granted certificates for having completed the Teacher Training course in the Sunday-school.

In the afternoon was held the regular graduating exercise. The addresses were of a very high order and as a happy climax of the occasion Dr. Edmonds gave an address that made a most profound impression on all. The Jackson Evening News had the following notice of his visit:

"Dr. Edmonds returned yesterday from a visit of several days to the Southern Christian Institute at Edwards, Miss. While there Dr. Edmonds delivered several addresses to the students. The institution has had a very prosperous year, enrolling students from Africa, the West Indies, and most of the Southern states.

"President Lehman has been with the institution more than twenty years, and has witnessed a great

(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

PRICE PER ANNUM.....$1.

Send all communications to
THE GOSPEL PLEA, EDWARDS, MISSISSIPPI.

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

Notes from Our Schools.

Southern Christian Institute

Dew berries have been in season for quite a while. Plums are beginning to get ripe. We are hoping to can two thousand quarts of plums this year.

The summer term is in full blast and something is happening at Mt. Beulah every minute.

The search light from the battleship, Nebraska, while at Vicksburg could be seen easily from here.

Supt. Young's oats are about ready for the binder. He is raising the crop on the same piece of land where he had oats last year. But last year later in the season he followed it with some of it in cowpeas and some in Spanish peanuts. There can be no question but that the land is building up. The proper rotation of crops and fertilizing will make this land as good as any.

Summer has struck us in real earnest this week. No one objects to the heat, since we have been shivering all winter.

The girls in the graduating class each year make their own graduating dresses. This year Deetsy Blackburn won first prize and Rebecca West second prize.

The Boys' Summer Literary Society organized Saturday night: President, Richard Davis; Vice President, Peter Dunson; Secretary, Stephen Coleman; Critic, Frank Coleman.

The following students give the weekly Sunday-School talks during June: Ellen Johnson, June 2; Mabel Hicks, June 9; Cordelia Mosley, June 16; Florence Blackburn, June 23; Robert Gooden, June 30. S. C. I. —May 22, 1912.

Notice.

We wish all our readers could look into the GOSPEL PLEA office and see these boys and girls work, trying to put out a good religious weekly Our correspondents have been doing fine, but we want more of them. Send in reports on postals for our "Personals" department. The work of the kingdom must not lag, and a religious newspaper is very essential to the progress of the Master's kingdom. Let all our friends work for the GOSPEL PLEA, pray for it, and pay for it. Every dollar sent in for subscriptions, above the actual expenses of running the printing office, is used to help educate these young men and young women. Years ago our friends did not know they were helping to train a Jacob Kenoly, nor do you now know how many young people shall go out from the Southern Christian Institute to bless the world.

S. C. I. Summer Bulletin

Vol. III.....No. 2.

Edwards, Miss., May 23, 1912

The new catalogs will be out from the Institute press in a few weeks. Our friends would confer a favor upon us if they would send us a list of young people who ought to come to the S. C. I. this fall, and we shall send catalogs to them.

For several years we have refused to take girls when the rooms for girls in the dormitory were all taken. We are expecting our new hall to be ready for the girls in the fall, so fifty girls more than usual may be taken in. Only a limited number of these can be taken to work. Those girls who want to earn their education should write to the president at once for a place.

Your friend,
T. M. Burgess, Principal.

Personal

The Christian Soldier comes to us brim full of church news in Kentucky. It appears from this sheet that they have abandoned the patent sheet and are printing their own paper.

MEMORY VERSES

"How to make lives worth living?
The question haunts us every day;
It colors the first blush of sunrise,
It deepens the twilight's last ray."

"Our lives they are well worth the living
When we lose our small selves in the whole,
And feel the strong surges of being
Throb through us, one heart and one soul.
Eternity bears up each honest endeavor:
The life lost for love is life saved and
forever."

The Challenge of the Church

PAUL MOORE STRAYER

The challenge of the church is the same as the challenge of steam and electricity and gravitation: Use me! It is a great power waiting to be developed. It is an immense organization that needs only to be harnessed to its task. It is a mighty institution that needs "promoting. "It is a vast army that halts only for a plan of battle. And it challenges its laymen to adapt it to the need of the world of today and bring it to its highest efficiency. The clergy have tried it alone long enough. They are few among so many, and they are only such men as all the others. Now the challenge is to the laymen. The men who have successfully organized and promoted other institutions must bring their special genius to bear upon this institution, You cannot rally an army without a plan of battle, but with a campaign that promises results, and a re-adapted message, and a battle cry that rings true, there will be a movement in the church of today which in enthusiasm and devotion will match the Crusades.

To promote the church, to make it an effective implement for the doing of its work, and particularly to find an up-to-date method of propaganda by means of which the Christian message may be delivered to those who are now outside the direct influence of the church—this is a task in which every one who loves righteousness should be interested. For the basis on which politics is to be reformed and business socialized is public morality, and the church is responsible for the morals of the people.

We are rapidly coming into agreement that the religious task of today is the task of economic justice and social equity. This is true of those within and without the church. Some of those who have profited most by the maladjustment are now open-eyed as to the moral issues involved. All the forces and movements making for social righteousness are leading irresistibly to ths way of Jesus, which is the way of brotherhood. And the center about which all may unite and through which all may operate is the church, against which the gates of death cannot prevail so long as it is the organized spirit of Christ.

HARPER'S WEEKLY.

WHY HE SANG.

"Isn't it a grind, Phil?" asked one member of a college glee club of another. "I don't see how you can give your Sunday afternoons to that mission."

"It is exacting," replied Phil, "and at first I thought it a burden; but, to tell the truth, I've come to like it."

"Oh, I don't doubt it does good, but the things that would trouble me most would be the character of their music—that cheap, commonplace sort of stuff, you know."

"Well," said Phil, "it isn't classic, I know, but it seems to be the kind that reaches those men and does them good, so I go ahead,"

"I wonder at it, Phil, for your taste isn't of that sort."

Phil was silent a moment, and then he said:

"I'll tell you what has helped me to get over that. You know Professor Mason? Well, he plays for them. That man, who has won honors at the conservatories abroad, and whose appreciation of good music is as much finer than mine is as mine is finer than some of the men in the mission—he goes down there Sunday afternoon, after playing that magnificent organ at Grace Church in the morning, and sits down to that old pan of a piano, and plays those tinkling, cheap revival hymns, and puts his whole heart into it. I had some fine ideas about the sacredness of art, and was tempted not to go there and sing; but when I saw that man and heard him there I gave it up. If he can stand it for the sake of the good he is doing, I guess I can."

And so Phil sang on. No one who knew him ever suspected that he had lost his love of good music. On the other hand, there crept into his work in the glee club a certain richness that had not been there before. "I've learned something about putting my heart into the song," he explained, modestly, when a friend asked him about it.

There is a cheap and thin culture which educates one above the needs of other people; a deeper, truer culture brings a heart sympathy which puts one in touch with them without condescension. The girl who has been away to study music, and comes home with just enough education to despise the home choir in which she formerly sang, or the rickety little church organ which she formerly played, the hymn which her parents love and which she formely sang, has not had too much culture, but too little, and that of too shallow a sort. The noted organist and popular teacher taught his pupils many lessons, but the best of all his teaching was that which he imparted to Phil.—YOUTH'S COMPANION.

The noblest duty is the nearest one.

None ever regretted burying a slander.

The outcome of ingrowing piety is pain for every one.

Reports From the Field.

Tennessee

The closing of the Jonesboro Christian Industrial School on May the 8, 9, and 10th, was one of the greatestand grandest exercises ever conducted in the old historical town of Jonesboro.

The students all played their part well on the stage, they were uniformly dressed in white, the girl students;even their appearance brought unspeakable joy and praise to all the patrons of Jonesboro.

A large number of people were turned away each night, because they could not be seated, even the primary room annex to the chapel where the exercises were being held was filled, though they could see the performance only by crowding to one door, yet they seemed to be content with that privilege. Perfect order and quietness prevailed,both inside of the buildings and on the campus, with both old and young. Also the best white citizens of the town attended the closing exercise; they were well pleased and spoke in the highest terms of the school and teachers.

The good people of Jonesboro are beginning to realize that a real concrete work is being done in the school. Special stress has been placed on the study of the Bible, during the entire session. The study of the scriptures has brought a wonderful improvement to all the students.

Through this medium the teachers have been able to enlarge their vision and inspire their minds to look to higher and greater things. After a careful study of the work of the school this year and with the many disadvantages that a work like this has to undergo, with my personal knowledge, the work has made every inch of progress that could be expected.

Prof. H. D. Griffin and wife and teachers have put forth every effort to stamp the true principle in the hearts of the pupils, that will develop them into perfect manhood and womanhood. Their work has been great this year, and their earnest labor and toil have brought blessings to all the students and fathers and mothers whom they have come in contact with.

Lawyer Price spoke for one hour and fifteen minutes with force and power. In his address he told of the great men who mastered an education by having an opportunity only to study books at spare hours during the day and night and that they became leaders of the nation. In his address, he also answered the great question, What is education? And why are we educated? Lawyer Price further said that every man and woman's great endeavor should be to represent a real man and woman, not to try to be some one else, or imitate any one in fashion or in person. Lawyer Price is a member of the Christian Church and is interested in the education of our people. The close of this wonderful address brought great applause from the entire audience.

After this came the presentation of the class by Prof. H. D. Griffin. Those who graduated from the grammar department were Virgil P. Martin and Henrietta Gibson. They delivered their orations stoutly and courageously; after which Lawyer Price with chosen and fitting words awarded the diplomas.

W. P. Martin Cor. Sec. of Executive board.

Interesting Notes.

Not long ago Booker T. Washington gave an evening address to Tuskegee students on the subject, "Whitewash and Paint". During the address he said:—"I don't believe it is possible for a person to be a good Christian with one suspender off, going around the country trying to wear one suspender. There is something wrong. He cannot think straight There is something out of order all the time. A person does not indicate that he has the highest training, the highest civilization, who is satisfied to let a single button be off his clothes."

o———o

What kind of superintendent do you have for your Sunday-school? Is he or she a hustler? Do some or all of your teachers hold teacher training certificates from the International Sunday-school Association? If you have only three or four as far along as the Ninth Grade, write to The Standard Publishing Co., Cincinnati, Ohio, or the Christian Board of Publication, St. Louis,and get the book in the beginning teacher training course. In a few years you will have trained teachers of your own, if they don't move away; and if they do, some other Sunday-school will have the benefit of them. There is an awakening in Sunday-school work, and we trust the PLEA readers will be right in the forefront of all this great work.

o———o

When did you write your last article for the PLEA? The editor is getting anxious to hear from you again and we are sure the readers are always waiting to receive good things from you. If you have never written us be sure to write soon.

The following was written by H. D. Smith, one of the leading preachers of the brotherhood and was printed in the Missionary Tidings. Bro. Smith is not a relative of C. C. Smith:

REVIEW OF THE LIFE AND WORK OF JACOB KENOLY.

"C. C. Smith's story of Jacob Kenoly has moved me powerfully and done me good, and so I wish to recommend it to others—especially to our preachers.

"This man Kenoly was a great spirit—a beautiful and mighty soul. He is well worth knowing. He was a black man but he had the inner white—his heart was luminous. Such is the impression which Mr Smith's book plants deeply in the minds of its readers.

"This book revives one's faith in the Gospel as the power of God unto salvation. It helps one to be aware that God is not dead. It imparts anew the vision of the Christ who was dead, but is alive forever more. Christ lived in Paul. No reader of this story of Kenoly but will rise from his reading with the conviction that Christ lived again in him. And not the least of the vivid impressions which the book has made upon me is that the negro evangelist and teacher is spritually akin to the greatest of Apostles and the noblest of men. This impression went with me from page to page as I read of the deeds and words of Kenoly.

"What is to become of the little church left pastorless and the little school left without proper supervision by the death of this man of apostolic spirit and work? At Portland when the news of Kenoly's death was received, C. C. Smith was unable by reason of his emotion to make the announcement to that assembly. I wondered somewhat at the educated leader who has moved deeply with tongue and pen the brotherhood to which he belongs. What was the affinity which united his soul to that of Kenoly so that Kenoly's death should smite his practiced tongue into dumbness? I know now for I know Kenoly and I know about the school and church as I did not know then. The man does not live who might not well be proud to call the man of C. C. Smith's story brother. And I am quite sure that the man of the story is real. He could not well be invented. Besides a great part of the book is in the words of Kenoly, written to personal friends about the plain daily affairs of his life.

"But another, a white man now, a son of one of Kenoly's chief mentors and friends, goes to take up his work. The Christian Woman's Board of Missions will spend $5,000, as soon as it can be raised, for a suitable building at the station founded by Kenoly. This is to constitute a memorial to his heroic life. And this book of brother Smith's is vitally related to this memorial. The Christian Woman's Board of Missions has ordered that all profits arising from the sale of it be placed in this special fund, so that the work of the sainted toiler will rise, go on, provided, of course, friends are found suitably to support it with their means. And shall we stint money where life was poured out like water? Shall we of the thousand years of Christian culture be more careful of dollars in the service of our Lord than the negro born of slave parents was of days, nights, years, toil and blood?

"But what I wish above all to accomplish by this word is to get my brethren of the ministry to read the story of Jacob Kenoly—farmhand, carpenter, cook, friend, evangelist, teacher and martyr—the story of a man who counted all but loss for the sake of Christ."

No Christian can afford to be without this book in his home. Send fifty cents to the Missionary Training School, Indianapolis, Ind. and get a copy. Have your friends send in with you when you send.

o——o

How did you like Bro. Frost's letter in the last issue? Wasn't it fine? Mrs. Alphin's letters are worth the price of the PLEA, and then there were the letters from Bro. Johnson of Montrose, Ark., and Bro. Griffin, Jonesboro, Tenn. and then the first page, "Helpful to All." As yet there are at least ten of the brethren and sisters in the various states who do not know what great things are happening because they do not read the PLEA. Moral: Send us your dollar, half dollar or quarter, and we shall send you that much PLEA.

Additional Conference and Commencement Notes.

There was a quintette of Coleman brothers here from Mound, Louisiana. Three of them were students and one, Archie, had never been here before. It is not often you find so many sturdy young men in the same family.

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The words of the class song were composed by Gentry C. Robinson, of the graduating class. The class song was a very fitting close for the commencement program.

o——o

The cantata rendered by the Girls' glee club, Tuesday night was a success in every way. The teacher Miss Tyner, and the girls, too, deserve much credit for the zeal with which they entered in-

(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

Report of Women's Conference.

The Workers' Conference which convened at the Southern Christian Institute opened its first session Tuesday morning at ten o'clock, with the president, Mrs. Sarah Bostick and the secretary, Mrs. Sarah S. Blackburn in their places. The meeting was opened with song and prayer. Miss Rosa Brown gave the welcome address and recited in a pleasing manner, "Help Those Women." Responses were made by Mrs. Blackburn, Mrs. Jennings, Mrs. Franklin, B. C. Calvert, H. G. Smith, Eld. K. R. Brown. Helpful remarks were also made by Pres. Lehman. A solo by Miss Tyner was greatly enjoyed. The following committees were then appointed: Future Work, Mrs. Lehman, Mrs. Blackburn and Mrs. Jennings. Nomination: Mrs. Howard, Mrs. Franklin, Mrs. Lehman and Miss Hunt.

The afternoon session began at two o'clock, opening with a song, followed with prayer by Mrs. Lehman. An address by Mrs. K. R. Brown was very helpful to all. Selection by Mrs. Howard. God is at Work, was very good. The different states reported as follows: Mrs. Sarah Blackburn gave the Mississippi report which was followed by three Auxiliaries from Mississippi. Union Hill reported and sent $1.00. Edwards sent report and $.75, Mt. Beulah reported and had $3.05. Total for Mississippi $4.80. Mrs. Franklin reported for Alabama, and an offering of $2.50. Mrs. Alphin sent a good report from Texas also Mrs. Mattie Frost sent a letter and one dollar from Texas. Mrs. Hattie Griffin from Jonesboro, Tennessee was late on account of missing connection at Meridian. She brought her report and $.50. Mrs. Bostick the state organizer of Arkansas made a good report She reported $28.50 to date for the Jacob Kenoly fund which makes a total for Arkansas of $151.50 during the year. The Arkansas Auxiliaries which reported are: Kerr, $1.00, Argenta, $1.00, and Sherrill $.25.

Those who gave in the conference are: Mrs. Lehman, $3.00, Miss Anderson, $2. Those giving $1. are: Rose Coycault, Mrs. G. A. Franklin, Mrs. Sarah L. Bostick, Mrs. M. J. Brown, Miss Hunt, and Mrs. Burgess; those giving $.50 are: Mrs. Sarah Blackburn, Prof. Burgess, Eld. K. R. Brown, David Blackburn, Maggie Campbell; those giving $.25 are: Mrs. Carrie Jones, Mr. West, H. G. Smith, James Rundles, Richard Davis, Mrs. Martha Moore and Florence Blackburn. Others gave smaller amounts. The total amount given for the conference was $27.00. Mrs. Bostick gave the annual report from the fourteen states where there are auxiliaries in the Negro churches. There are 57 auxiliaries that are known, and five organizers namely: Mrs. H. D. Griffin, Mrs. Judia Flowers, Mrs. Yancy, Mrs. Wm. Alphin and Mrs. Bostick. There are 825 missionary members in these states and about 75 taking the Missionary Tidings. These raise about $550 a year.

We are yours for the work,

Mrs. Sarah L. Bostick, Pres.
Mrs. Sarah S. Blackburn, Sec.

Texas

On Sunday May 5th we were with the True Vine Church at Beaumont. Elder M. I. Brown the pastor met us and showed us every kindness possible to make our stay a pleasant one.

On Sunday at 3 P. M. the hour we had hoped to talk missions we found ourselves completely rained out. But an hour and half later found us in service in spite of the rain. We were glad indeed to be greeted by as many as came. For the streets were surely bad. We had hardly begun our service before the rain began. As we knew we could have no night service we made our stay long.

The pastor regretted so much that we were rained out, but none of us have control of the weather. We were glad that those who were there were attentive. And we believe that some good seeds were sown from the way they responded to subscriptions on the Jarvis Christian Institute. All the men in the house who had not subscribed gave their names and most of the sisters. Somehow we feel this was a good meeting and a beginning of larger things.

On Saturday afternoon we called the sisters but rain hindered us again. But the pastor and president were present and we counseled over the work. We believe that sister Lee with right encouragement will make Beaumont Auxiliary take on new life.

The following gave their names for school funds Monroe Whitehead $5.00; A. Cooper $2 50, Johnie Gilder $2.50; L. Kilcrease, $2.50; Andrew Simmons $2.50, Mrs. Lula Gearon $2.50; and Mrs. Mary J. Cooper $2.50; closing with such a splendid assurance

that Beaumont meant to stand by the school. We went to the door to find the water too high for us to get home without a carriage. Brother Whithead saw to this and we were soon home dry shod. They gave us a collection of $3.00 and $2.00 delegate.

Saturday evening we spoke to club women at the A. M. E. Church. So our short stay in Beaumont was a busy one.

Leaving for home Monday a. m. our train three hours late made us miss connection in Houston. And while we wait we pen these lines. Arriving home Tuesday a. m. we shall have just two days to get ready and rested for The Workers' Conference. But we find the Savior had little time for rest. Then we who are busy in His cause should find few moments to idle away.

If all would work with a will and all their might, many victories would be won. Continuing to pray that Baby Alphin and I may land safely home and next week be on the campus of the S. C. I. when we hope to meet teachers, pupils and other co workers, and be greatly strenghtened from having co-mingled with these faithful ones.

I am yours earnestly,

Waco. Mrs. Wm. Alphin.

HELPFUL TO ALL

(Continued from page 1.)

growth in attendance and in the scope of the work. The institution has recently installed its own electric lighting plant, and there is now almost completed a large four-story concrete block building to be used as a dormitory for the girls. This splendid institution is maintained by the Christian Woman's Board of Missions, with the headquarters at Indianapolis, Ind. This is the board for which Dr. Edmonds recently made his long trip to New Zealand and Australia, in the interests of their expanding work.

JACOB RIIS ON NEIGHBORLINESS

(Continued from last issue.)

"I'm selling soap just now,' she said; 'but it isn't always soap. 'Here', patting a chair, 'this is Larkin's soap; that chafing dish is green stamps. This set of dishes is mother's oats. We could not get the O; you know you have to find the letters; but I wrote and told them, and we got the dishes. I write to people and they buy the things and we get the prizes. We've furnished the house so. And some give us money. We have even got a building fund. We shall have to move some day.'

"The elevated train swept by the window with rattle and roar. You could have touched it, so close did it run.

" 'I won't let it worry me,' she said with her brave little smile.

"I listened to the crash of the vanishing train and looked at the mean surroundings, and I thought of the great school in the Massachusetts hills—her school—which I had passed only a day before on the railroad, lying there in the spring sunshine. Something better than sunlight and the green hills had come down here to bear witness to the faith which its founder preached all his days.

"I have told you the story of this little woman because she embodies to me in flesh and blood the neighborly ideal. Heartease has moved. The wall rose and shut it in and friends bought for her a house with a yard and grass by the doorstep over on the East Side, only a step from the river. Her faith has won out, as it ever will. It may not be your lifework to follow in her steps. It is given to few. But neighbor you can always be, and you can be better in this great, wildsome world. It would be easy, let us say it with thanksgiving, to marshal a host of heroic women who have helped to do the world's work, have helped shape its course toward that better, brighter day that beckons ever to the young. Think only of Florence Nightingale, of Dorothy Dix, of my own beloved friend on whose grave the grass is green today, Mrs Josephine Shaw Lowell. You may never do any of the things they did, but you can always be a neighbor." —From CHURCHMAN in FRONT RANK.

ADDITIONAL CONFERENCE AND COMMENCEMENT NOTES.

(Continued from page 5.)

to the program of the evening.

Elders Calvert and Smith, of Jackson, added much to the success of the Workers' Conference.

There was about fifty dollars raised during the week for educational work.

Bro. Lomax, of Port Gibson, came in for the Conference and brought plenty of enthusiasm with him. The money spent in coming to the annual Conference is a gain every time. If you have any doubt about it ask those who are in the habit of attending each year.

It is a cause for general regret that Mr. and Mrs. Wm. Alphin of Texas could not get to the Conference. They felt up to the last moment that the floods would let them through, but they were to be disappointed.

Alabama furnished four delegates: Misses Rose Coycault, Celeste Jones, Maggie Campbell and Mrs. Isom Franklin.

Miss Roxie Sneed of Mound Bayou, Miss., a familiar figure at every Conference was absent this year on account of high water. We know her prayers were with the work these women are doing.

Bible School Department.

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for June 9

Edited from Standard Bible Lessons.

Lesson X.

HEARING AND DOING.

Luke 6: 39-49.

GOLDEN TEXT.—"Be ye doers of the word, and not hearers only, deceiving your own selves."
—Jas. 1: 22.

INTRODUCTION.

Do you think of the part that you have in making your school a success? Be there every Sunday and on time. Be a personal worker. Always be on the lookout for new members. Let people know that you are a Christian by your every-day life and win some one to Christ if you can. Be ready with kind words and deeds for everybody.

EXPLANATORY.

41. WHY BEHOLDEST THOU the MOTE.—The word "mote" translates the karphos, a small splinter or chip; it means anything proverbially small.

43. THERE IS NO GOOD TREE THAT BRINGETH FORTH CORRUPT FRUIT.—A man's character depends upon the flow of his life. Tell me in what direction you are going and I will tell what your life will be. Life is the outcome of character. As we expect good fruit from a good tree, so we expect good from the good life. NOR AGAIN A CORRUPT TREE THAT BRINGETH FORTH GOOD FRUIT.—Here is a great principle. There are times when a man will do either good or evil, which are not in harmony with his character, but that which a man habitually does is in accordance with the life that is in him. He makes a choice as to the motives and purposes of his life. By his conduct he will disclose the choice he hae made.

44. EACH TREE IS KNOWN BY ITS OWN FRUIT.—We rightly judge of the heart by its manifestations. OF THORNS MEN DO NOT GATHER FIGS.—As a life is, so will be its products.

45 THE GOOD MAN..THE EVIL MAN.—Men may practice deception for a time, but at last the truth will out. Men may be misunderstood, yet at length they shall be known. We may judge of systems, too, by their fruits. Test the Bible by its effects: (1) Upon the laws of nations; (2) upon their liberty; (3) upon their morality; (4) upon their charity; (5) upon their literature; (6) upon international laws; (7) upon social life and domestic relations. This field is too little studied. The conclusion is irresistible. Judged by its fruits, the Bible is a good book.

46 WHY CALL YE ME, LORD, LORD?—Some may have called him "Lord, Lord," who were not sure that he was the Lord. Others would call him "Lord, Lord, " who were blind guides, living yet in their sin. Jesus means," If I am Lord (and I am), and you recognize my Lordship, then do what I command you." Many like to believe in the Lord and claim his promises who are not willing to pay the price. They will not comply with conditions on which the promises are fulfilled. Those who merely say, "Lord, Lord," are the ones who make a profession and do not the works and show not the life.

47 EVERY ONE THAT COMETH.—Jesus lays emphasis upon three things: Coming, hearing and doing. This is a wise man.

48. LIKE A MAN BUILDING A HOUSE.—The house being built upon a rock, it was safe notwithstanding the storms. Christ is the Rock. When we come to him, hear him and obey him we are on a solid foundation. When we neither come, hear nor obey we are on the sands and without promise.

49. WITHOUT A FOUNDATION.—Foundations are mostly built in childhood and youth. If ruggedness, strength, stability and quality are not put into early training there are several chances to one that they will never go in at all. AND THE RUIN OF THAT HOUSE WAS GREAT.—The ruin of a human soul is always great. It was intended to be in the image of God, and there was a time when it had great possibilities. Judge Ben Lindsey expresses the opinion that the delinquent boys and girls who come into his juvenile court would be as good as other boys and girls if they had a fair chance. Who can give them a fair chance except the friends of Jesus Christ? A ruined life is the most pitiable spectacle known to this world. I recently saw a crowd jeering and laughing at an old drunken wreck trying to rise from the gutter where he had fallen. It was a sight to make sane beings weep. Train your eye to see the Godlike possibilities in every growing soul. Train your heart to feel the sympathy that helps. Train your ear to hear the cry of distress, the appeal of need and the voice of suffering. Train your hand to Christ-like ministrations; and remember that He "went about doing good."

"You can always tell the prevailing temper of a man's life by his deeds, just as you tell from the leaning of trees which way the prevailing winds blow. If a man speaks kindly, or acts generously, from a selfish end, he will be sure to show that end in due time."

Lehman

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol XVII Edwards, Mississippi, Saturday, June 8, 1912 No. 23.

HELPFUL TO ALL

Is Our Effort Adequate?

AGAIN CUBA has revolted and again the United States troops have gone over and this time they will stay and Cuba will become a part of the United States of America. The same history will repeat itself in Mexico and Central America. Destiny clearly points to our becoming a world power in the Western Continent. We started out with the exaltation of liberty, and we can not well depart from our traditions.

Now with such prospects before us we can readily see we have a task before us. We believe it is Providence that is driving us out and bringing us into this world problem. Through it God will yet work great good for mankind. But much will depend on how we approach our great task. At present there are three distinct ideas contending for mastery. These are

(1) The Old Feudal Idea that seeks to suppress the serfs.

(2) The New England Idea that trusts all to intellectual development.

(3) The Christian idea that makes intellectual and industrial training contributary to soul development

The first has had quite a rennaisance in the South in the past ten years and has had for its champions ambitious, political leaders, of South Carolina and Mississippi. It is the philosophy of Feudal times that taught that keeping the people ignorant solves the problems of mankind. If it were possible for these leaders to gain sufficient power to put this idea into active practise, it would lead to a social cataclysm such as the world scarcely ever before knew. In a few centuries there would be created in our Southland a situation that could eclipse the struggles of Europe in the fifteenth and sixteenth centuries. They who advocate the application of the philosophy of Feudalism for the solution of our problems do not know what misery and woe they are preparing for their children's children. But the world is too much enlightened to follow this idea. There is not much in the propaganda but political ambition. Just as soon as the time comes when selfish gain will come to its advocates the movement will come to naught.

The second idea has dominated our entire school system of the country for nearly two generations. It controls every university of the land. Its theory is that intellectual development will solve our problems; and consequently the university idea is pushed into the mission schools of our Southland. Now this idea is fast proving its inadequacy in the very region where it has been longest tried. Two generations have been sufficient to show what moral pygmies we have developed. Our great financial and political scandals are an outcroping of it. If this idea is pressed sufficiently in our Southern field, the results will be disastrous.

The third idea has not yet become a dominant factor in the problem; but it has been sufficiently tried to prove its trustworthiness. The young men who must grapple with the larger problem as it presents itself in our expanded America must have faith and fortitude in an unusal degree. The present schools cannot hope to do more than prepare proper leaders for the work that is to be. No more sacred task ever fell to the lot of any man.

Foremost among the schools that represent this idea is the Southern Christian Institute. To do what fate has marked out for it and the other schools under the Christian Woman's Board of Missions should have an annual contribution of not less than $100,000. That we do not have this is very probably due to our own lack of faith. It is certain that many who should give to it are giving to schools representing the university idea. This condition of affairs can be changed by an earnest cooperation of all those who see the situation as it is. That it will cost something for them to do their duty goes without saying. There are men among their own race who have learned all the tricks of the politicians and they can make it very hard for those true to the high ideal to do their work. But we plead with them to remain true to what they know to be right. All human progress has to be purchased at the expense of sacrifice. Our work is a great one in the sight of God. A future civilization depends on us.

Difficulties are absolutely nothing to the man who knows that he is on the mission on which God has sent him. They are only opportunities for Him to show His power; problems to manifest His skill in their solution; thunder-clouds on which to paint the frescoes of His unrealized tenderness.

—F. B. MEYER.

THE GOSPEL PLEA

A RELIGIOUS NEWSPAPER

Issued every Saturday from the press of

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THE GOSPEL PLEA, EDWARDS, MISSISSIPPI.

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

Educational Rally Day Offerings Received from April 1st,

(the time of the last report in the Gospel Plea,) to May 23rd., 1912.

SOUTH CAROLINA.

Shiloh Mission,—S. Rivers, Pastor. Sent by J. L. Wood .....$1.05.

Keans Neck Church, Sent by Edwin F. Jackson,.....$2.75.

Saint James Ch., Wm. Davis, S. S. Supt. Sent by J. L. Wood,.....2.00

TEXAS.

Shady Grove Church Sent by W. G. Doddy, 2.50

MISSISSIPPI

Center Church. Sent by K. R. Brown,.....1.00

Christian Chapel Sent by K. R. Brown,.....5.00

West Jackson Church. Sent by B. C. Calvert,..6.85

S. C. I. ..Workers' Conference, Sent by Pres. J.B. Lehman,.....10.50

S. C. I. ..Women's Section, Workers' Conference, Sent by Pres., J. B. Lehman,.....22.00

S. C. I. —Junior Endeavor Society, Sent by Pres., J. B. Lehman,.....20.00

With the above there is a total, to date, in the Generel Educational Rally Day Fund of $549.05.

NOW ! ! ! If some of our good churches which have not yet taken this offering for this year, would now take it and send the same to—C. C. Smith 1365 Burdette Avenue, Cincinnati, Ohio,—we would soon send the Educational Rally Day offering higher than it has gone for years. Now that the warm days of summer have come all the churches which have not yet fallen into the good line by taking the Rally Day offering, should do so. If they would we would soon send the General Educational offering up to near the coveted mark of one thousand dollars.

Personals

—In the Issue of May 18 we said that Sister Martha Smith, of 755 Richmond St., Cincinnati, Ohio, gave Sec. C. C. Smith $1.00. It should have been ten dollars. We are glad to make this correction.

—We have received a splendid article on the subject, "Life" from Bro. O. Zollar of Louisville, Kentucky, which will appear as soon as possible, probably in this issue. We suppose Bro. Zollar is a student of the Louisville Christian Bible School. The columns of the PLEA are open to the brethren and sisters, young and old, to report actual work done, or to write upon any important theme.

—Order today the book, "Life and Work of Jacob Kenoly," Missionary Training School, Indianapolis, Indiana. Price, 50 cents.

—This office would be glad to secure the post-office address of the following brethren: Leonidas D. Buchanan, last address we have, Saratoga, Miss: Charles S. Shirley, last address we have, Bloomington, Illinois.

—A good sister has sent $500.00 to Bro. Smith for the Kenoly memorial in Liberia, Africa.

—If all of the wealthy negro brethren among the disciples of Christ would get in real earnest, Bro. Smith would soon have his five thousand dollar Kenoly memorial fund, and more. We are just beginning to find out how to do great things for Christ.

—People have to learn how to spend their money as well as to learn how to run an electric dynamo. People do not give to great causes, until they learn how.

—On page three we give an obituary of sister P M. Johnson, the state president of the Christian Woman's Board of Missions, of Texas. We are grateful to sister Alphin for this article.

Notes from Our Schools.

Southern Christian Institute

A number of the teachers attended the Annual Commencement of the Edwards High School, Friday night, May 24. Mr. J. N. Power, state superintendent of public instruction, delivered the class address.

Supt. Young has several acres of oats which will be ripe before long.

Our canning factory is being set up. This is an industry we have longed for for years. And now our eyes are about to behold the realization of our dreams.

Supt. Prout said the other day that when t he

(CONTINUED ON PAGE 7)

Entered into Life.

Mrs. P. M. Johnson entered into Life April 27th. Sister Johnson had been the faithful State president of the C. W. B. M. since our being in the State, with the exception of one year. She was a lover of the Christian Woman's Board of Missions.

Only once did she become discouraged and failed to meet the State meeting. But her letter was there telling why she was discouraged. After doing her best to have Auxiliaries make their reports and she could hear from only three,—she became discouraged. As soon as her letter was read many prayers were offered, that God might give her stength to overcome discouragement. The prayers were answered and the next meeting found her in the State meeting. The sisters knew what an exeellent worker she was and again made her State president. This office she held until death. She did not rust out but was busy in his service until death. The Lord permitted her to see the C. W. B. M. work grow and take on new life. And although weak and sick at our last State meeting she was there and bore up until the convention was over. In bed most of the time since last August, her husband, daughters, doctors and friends were doing all we could to have her tarry a few more days. In the midst of all this she was joyous and happy to see friends and talk of the work. Her church she loved. And her heart was grieved when the church suffered on account of persecution. She sympathized with the pastor and often said, "Mrs. Alphin. I believe Eld. Anderson and wife splendid Christians. How patiently they have born the burden. Sister Johnson was frank with friend or foe and if the church was wronged by any one she frankly said so.

Many were her battles for the C. W. B. M. and she ably defended the C. W. B. M. and the great work she was doing. While sick this winter she planned the work with the writer and wrote her plans to the Cor. Secretary, saying to her, "I am not able to write all the sisters, but you write them and do all you can to push the work." She was faithful in her home auxiliary and served as president most of the time since it has been organized. She loved the Y. P. S. C. E. and was a faithful member of it. At times she held office in almost every department of the home church. All these duties she strove to fill as best she could.

Her home going was mourned by a host of friends. Her funeral was one of the largest that was ever held in Waco. A host of friends came who could not gain admission. There was a carriage full of flowers from friends. The funeral oration was delivered by Eld. J. E. Anderson on Sunday. Eld. Alphin, for many years her pastor, was asked to assist but was in the field and the pastor did not know where to find him.

The writer was in the country and the telegram sent us was received Tuesday after the funeral.

In her the church has lost one of its best members faithful and true, not perfect but striving always to live close to the cross. In her the state has lost a good and true worker, one who labored faithfully for the school in Texas, anxious that the school might begin that we might have many consecrated leaders. She proved this by giving liberally for the school and pushing for large gifts.

In her the home has lost an excellent mother and wife. Her love of home and her husband and children made her home a happy one to enter.

Her beautiful sunlight disposition was a blessing not only to her home but other homes. Let's treasure the good in her life and be thankful of her Christian life. Let her life lead us into greater fields of usefulness.

May some of our weak auxiliary sisters draw lessons from her life and love the work of Missions. Many who are physically strong are spiritually weak.

The beauty of her life was, although physically weak, she was spiritually strong and continued to do His bidding until He summoned her into a higher life.

WACO, TEXAS. MRS. WM. ALPHIN.

Mississippi

Dear Editor of the GOSPEL PLEA,—

Please allow space in your paper for these few remarks, concerning the Y. M. C. A. The Y. M. C. A. held its regular meeting, May 26, at Shilo Pond. The meeting was one of the best meetings ever held. The subject was, "The Value of Attention." There was not a member asleep or inattentive during the meeting. Each one acted well his part. Mr. and Mrs. Burgess gave such inspiring talks. We were all filled with the spirit of doing more than ever before.

We believe that the Y. M. C. A. means more to the young men of the S. C. I. than ever before. Nearly all the boys of the Institute are members. We are still trusting in God that our work may be more helpful. I think that we have had only one or two meetings without our Principal. Whenever he isn't there, we all feel that our meeting is handicapped. During this term, we are going to make our meetings more inspiring.

Yours in Christ,

INSTITUTE RURAL STATION. FRANK COLEMAN.

Reports From the Field.

Kentucky.

Editor of the Gospel Plea:—

Please allow me space in your paper for a few words upon this all important subject: "Life".—John 14: 6.

Life has been defined as being a natural power of acting. It is the main that was given to man, in the beginning of existence.

God is the source of life, and without him there is no real life.

A young man once said, "There is something in a Christian life that makes Christians different from everybody else. I don't understand just what it is, but I want it."

One thing to make the future generation better, is to get hold of the boy now. Teach him to love home, self, friends, and country.

These few things mean much, and will stimulate him to higher ideal, of Christian brother hood and home. They will implant in him a strong desire to help others.

As the young man grows into manhood, his opportunities broaden. Give him to understand that there is something in him that will build a monument that the storms of life can never move, a monument that will endure, through this life, and that which is to come. A life that will meet the approval of God.

If we can keep our cisterns clean, the water in them will be clean like wise. The same law holds good with man, if he can keep away from evil environments and evil company, he can became a pure cistern, and his words the pure water that comes from it. A life that is sweet, is a life that is free from sin, malice, hatred, and duplicity.

Jesus once said, "Out of the abundance of the heart the mouth speaketh."

This law holds good in farming. If we can give our crops the proper attention, they will not be choked with weeds.

In like manner, if we can give the young boys and girls of our country the proper attention and care, then no doubt, we can save them.

Then we can have a civilization on which God's approval could rest.

Christianity would shine as its giver.

The mountains would be glad, and the hills would rejoice and praise God altogether.

Do you believe that this time is rapidly coming? Look at the many souls that are being brought to Christ.

Christianity is prevailing, and the word of God is cutting left and right.

President Roosevelt once said, "The law of the worthy life is fundamentally the law of strife. It is only through labor and painful efforts, by energy, and resolute courage, that we move on to better things."

Life is compared to a great store house; we should deposit such things in it, as would develop it to its fullest usefulness. If we keep life filled with such things as come out of the unclean cistern, it would not be of much service.

An unclean life can be made clean by transforming it into the likeness of Christ's life. Let him be the measure of a sweet life: then we can say as Paul said, "If any man is in Christ, he is a new creature."

Let us live in him and copy his deeds, and I am quite sure that our ship will land successfully in the haven of rest.

Mr. Leaky, an eminent historian once said, "That the three short years of the life of Jesus have done more to regenerate mankind than all the disquisitions of philosophers and moralists."

After summing up the good things of life still some think that life is very hard and is a mountain to climb. We make it a mountain, by our misconduct.

We go into the garden of roses and look at the thorns upon the bushes, instead of the beautiful, fragrant flowers. We take a wrong view of life. We may claim that the leading requisites to a true and successful life are duty and responsibility. If one lacks in these, his life may be wrecked out upon the bosom of the great deep.

It has been said that water is the rightful emblem of life, for all life is dependent upon it. The earth lacks only water to become gardens. The desert of Sahara itself, with irrigation, would blossom like the rose. And many a life now barren, needs the touch of the life giving river to be beautiful and fruitful.

The streams of a land are the highways by which civilization advances.

Along the river which Ezekial saw, all blessings, material and spiritual, have come to mankind. When Christ's hope enters a heart, all that is good awakens and lives. Ambitions, Kindness, patriotism are waiting the coming of the living water.

"The flowers in their perfume,
Ask sweetness of you,
A life that is tender,

A love that is true."

Yours for the the one faith,

Louisville. O. Zollar.

Texas

Dear Editor: I have been away from home since Tuesday, May 7. Sister Alphin, our state C. W. B M. worker was with us on the first Sunday. She had really a rain out, as she could not get to church till 4 p. m ; after we got there, it was really a rain in as we had to stay till 8, and then cross the flooded streets in a hack. And yet we answered well Sister Alphin's request.

I was called here by Bro. Powell, the second Lord's Day to assist in a revival. Because o' my appointment at Corinth every second Lord's Day. I could not reach here until Tuesday, May 14. We have six additions to date. Will continue over Sunday, May 26. Then we shall rush home to make ready for the August convention.

I am glad to announce the good meeting of the Board at Greenville, Saturday, May 18. All vacancies were filled, and now we get behind all the state work with our entire force, asking the hearty co-operation of all concerned.

I shall stop at Dallas, Wednesday, to find out the possibility of a special train to Beaumont.

I kindly ask each anxiliary to elect and report the number of delegates to our Cor. Sec., Bro. K.B. Polk, 735 High St., Paris, at the earliest possible moment.

We kindly ask the hearty co-operation of all to make the Beaumont Convention great.

BEAUMOMT, M. T. Brown.

Arkansas

Dear Editor of the GOSPEL PLEA,—

May the 17 I left the S. C. I. for my home with Mrs Bostick.

We spent two nights at Como, Mississippi, with her sister. On Sunday we had the privilege of going to the methodist church. We spent a few minutes in their Sunday-shool, after which was preaching Their singing was on a tune that visitors could not reach. We are taught to sing by note and they were singing by rote. As we travel through the world we are learning every day.

On Tuesday we left for Little Rock, Arkansas. On reaching the beautiful home of Mr. and Mrs. Bostick I spent one happy night with them. Wednesday evening I left for home. I arrived home safe and sound My uncle Thomas and Jannie met me at the train; all seemed very glad indeed to see me. I can not express how I did enjoy my trip; it was such an ihteresting one. Students may think when they leave school they will find things nearly as well as they did when in school but it is a vast mistake. We will meet many difficulties and many friends, some will help and some will hinder. But let us set our minds on higher things in life and we will succeed and the victory will be ours. I hope to write to the PLEA again.

Yours truly,

Birdie Bridges

WHEN SORROWS COME.

When sorrows come to me oftimes,
When trials appear along the way;
When troubles rise so thick and fast
To thwart the plans I've laid each day;
When deep distress and grief
Shall come to me, is there relief?
I often wonder, when I'm sad,
If there's one thing to make me glad
When sorrows come.

When my sad heart is torn with pain
And storm clouds, drear, hang o'er the way;
When burdens press too hard to bear,
Will some One hear me as I pray?
Will some One share my woes with me?
Will some One care at all to see
How sad I am and pained at heart—
Will some One care to share a part
When sorrows come?

When sorrows come, yea, there is One
Who hears, who sees me sick and sore,
Who comes to my sad heart and knocks
And asks admission at its door.
If I but let Him in, he'll give
Me strength and teach me how to live,
So that each day I may impart
My joys to ev'ry other heart—
When sorrows come.

—CHRISTIAN STANDARD.

SUNDAY SICKNESS.

Morbus Sabbaticus, or Sunday sickness, is a disease peculiar to church members.

1. The symptoms vary, but it never interferes with the appetite.

2. It never lasts more than twenty hours.

3. No physician is ever called.

4. It always proves fatal in the end—to the soul.

5. It is becoming fearfully prevalent, and is destroying thousands every year.

(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 July.

TOPIC: Mexico: The Country, the People, the Work of the Christian Woman's Board of Missions.

TOPIC: for special prayer: For more money and workers for Mexico.

Prayer and preparation will make a good meeting.

Hymn.

Bible lesson: Isaiah 45.

Prayer.

Hymn.

Business period.

Roll-call: Respond to roll-call by giving some item of interest concerning Mexico. These items may be gathered from newspaper and magazine reading.

Offering.

SPECIAL HELPS FOR THE MEETING.

All articles on Mexico in the June number of the MISSIONARY TIDINGS.

"Sketch Book of Mission Stations." Price, 25 cents; carriage, 10 cents.

Books: "Today, in the Land of Tomorrow," price 50 cents, postage 5 cents; "Mexico," price 20 cents.

Leaflets: "Mexican Christians," price 2 cents; "Incidents in Mexican Evangelistic Work," price 2 cents; Our Southern Neighbor, Mexico," price 1 cent; "Mexico as a Mission Field," price 1 cent. Order these helps from the Corresponding Secretary, Missionary Training School, Indianapolis, Indiana.

o——o

Dr. W. A. Alton reports three confessions April 11 at the San Luisito Church. This makes a total of thirty-seven additions at the various stations in the Monterrey District during one month. This is a good report.

o——o

The Christian Endeavor Society of the Monterrey congregation has sent $12 toward the Mission work in Buenos Aires, Argentina. The members are very happy in rendering this assistance, and the Board appreciates their effort.

o——o

The best news that comes to us from any of our mission fields is that which tells of men and women being won to Christ. We hear from Dr. Alton, of Monterrey, that there were five more confessions at Santa Catarina early in April. The missionaries were hoping to perfect an organization at that outstation soon. The special services at the Central Mexican Church at Monterrey resulted in six added to the church. Mr. Arredondo, who has been preaching at Linares, reports a new point opened near that outstation with a nucleus of five baptized believers. Twenty-one had made the good confession.

o——o

Miss Irene Westrup, of Monterrey, was recently married. Miss Westrup has been for a number of years one of the faithful teachers in the Mexican department of our Monterrey School. She will be greatly missed. We have had no account of the wedding.

o——o

S. G. Inman writes that one of our young Mexican ministers reports one baptism at Esperanzas, and that Juan Flores, the minister at Sabinas, is having baptisms nearly every Sunday, either at the station or at Rosita.

o——o

S. G. Inman, in writing about the terrible condition in the republic of Mexico and the suffering that must come to the people there through the continued hostilities, says: "But we know that there is One who is all-powerful, He who holds the nations in the hollow of His hand. In Him we trust that some way may be found to teach the needed lessons. For four hundred years forces have been at work here which have brought about this condition, and Christian America has sat quietly by, and with hardly a protest. What are two hundred missionaries before a problem like this? Suppose we had thrown ourselves into the development of the people as we have into the development of their mines? Why, the Guggenheim interests alone supports close to an even million of people in Mexico. Think of it, and all the missionary societies in Christendom employ seven hundred missionaries and other workers in Mexico!

"There is one thing that I feel very strongly, that we should be prepared to make a tremendous advance movement the minute peace is established. We know that after political upheavals the people are more easily influenced than at other times.

Mississippi

The thirteenth Quarterly Meeting of the C. W. B. M. will be held at St. Luke's Church of Christ, Martin, Miss. June 15..16, 1912.

House called to order by president.

Devotional service led by sisters Lizzie Fredmond and Fanny Clark. Talks by delegates. Sermon by Rev H. G. Smith. Collection, Adjournment.

1: 30 P. M. devotional service led by sisters Ophelia Baker and Lizzie Lomax. Short talks on the work by the brothers. Reports of Auxiliaries, Mission sisters and state organizer. Sermon by Rev. M. Smothers. Collection. Adjournment.

Sunday morning, Sunday school lesson taught by Bro. Robert Walker. Review by Eld. R. B. Brown. Devotional service by sister Julia Flowers and sister Wright. Paper, Miss Annie Brown. Sermon by Rev. Lomax. Collection. Adjournment.

1:30 P. M. devotional service led by sisters C. Jennings and Atlanta Baker. Papers by Mrs. Lula G. Smith and Mrs. Calvert. Sermon, Rev. K. R. Brown. Collection. Adjournment.

Sarah S. Blackburn, President.

S C. I. Summer Bulletin

Vol. III.....No.3

Edwards, Miss., May 27, 1912

The new college catalog which will soon be off the S. C. I. press will say the following: "The parent or guardian who sends a child here to work should give him or her a start of about fifteen dollars; three of this will go to pay the entrance fee and the balance will be to the credit of the student for clothing, books, and whatever else he may have need of from time to time. The student who does his industrial work faithfully and loses no time can easily add to this credit by extra grades so that he will never be in want."

To those who do not know how the financial affairs are carried on at the Institute, we would say that the secretary conducts a regular banking business for each student. If the student should put in fifteen dollars when he enters and would never spend any of it, the fifteen dollars would still be in the Institute Bank for him when he graduated, even if it took him five or six years.

It is a difficult thing to get many grown people into the banking habit; we find it even more dificult to get students into that habit. A student has five dollars in the S. C. I. Bank and he cannot rest well somehow, until he gets it and spends it. The president and Institute treasurer use great care, however, in urging students to spend their money wisely.

If you are counting on coming to school this fall, and have on hand a few dollars and you are afraid it may get away from you, get a postal money order and send it to President Lehman and he will deposit it for you; it will then be here when you come. If anything should happen that you cannot come after deciding to, a draft would be sent to you for the amount, if you should write for it.

Friends will do much good by cutting these Bulletins out from week to week and sending them in letters to young people who ought to go away to school this fall.

Yours truly,

T. M. Burgess, Principal.

SCHOOL NOTES

(Continued from page 2)

last cement block was laid in the walls of Smith Hall, we would have to kill the fatted calf.

Willie Moore, Joseph Lewis and Gust Sneed after a few days' visit at home, have returned to their summer's work at the Institute.

Monday morning, May 27, our genial secretary, Miss Evans, established the first express route from the office to Belding Hall. Richard Davis, the commander of the boys, is expressman. The plan is certain to be of great benefit to her in making lighter her burdens in the office.

Monday evening, May 27, the Boys' Summer Literary Society held its first meeting. Mrs. Prout has charge of their music. The program was good. The president, Richard Davis, closed the meeting exactly on time.—S. C. I., May 29, 1912.

SUNDAY SICKNESS.

(Continued from page 5)

The attack comes on suddenly every Sunday: no symptoms are felt on Saturday night; the patient sleeps well and wakes feeling well, eats a hearty breakfast, but about church-time the attack comes on and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels better, and is able to take a walk and read the Sunday papers; he eats a hearty supper, but about church time he has another attack and stays at home. He wakes up Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sunday.

Remedy: "Be not deceived God is not mocked." (Gal. 6:7.)—Dunham Church Life, Cleveland, O.

Bible School Department.

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for June 16

Edited from Standard Bible Lessons.

Lesson XI.

Christ's Witness to John the Baptist.

—Matt. 11: 2-19.

GOLDEN TEXT—"Among them that are born of women there is none greater than John: yet he that is but little in the kingdom of God is greater than he."—Luke 7: 28.

TIME.—A. D. 28. PLACE.—Capernaum. PERSONS.—Jesus, John the Baptist and the multitude. PERIOD IN THE LIFE OF CHRIST.—Second year.

INTRODUCTION.

You will note the first verse of this eleventh chapter of Matthew that Jesus began a tour alone preaching and teaching in their cities. Read the tenth chapter and you will find what the twelve were doing at the same time.

EXPLANATORY.

2, 3. NOW WHEN JOHN HEARD.—John had now been a year in prison, and Josephus states that Machaesus, east of the Dead Sea, one of the strong fortresses built by the elder Herod was the place of his imprionment. As to what prompted John to send to Jesus there are various opinions. Propably his imprisonsment and suffering had something to do with it—clouding his mind with despondency. He had been faithful in his declaration of the Lord's mission and had witnessed numbers pass over from himself to Jesus. It may have seemed to him that Jesus was neglecting to aid him in his troubles. If so, a doubt would be raised as to his being the true Messiah, who was to deliver the captive.

4. JESUS ANSWERED AND SAID UNTO THEM, GO AND TELL JOHN.—This answer seems to be made for John's satisfaction rather than that of his disciples. If there was any doubt, it was his. THE THINGS WHICH YE HEAR AND SEE.—They were to bring testimony as eye and ear witnesses to John. There is something severe in the whole of our Lord's demeanor and language, as if reproving his shaking of John's faith in God. Just so, at the time when the firmness of Elijah's faith was shaken (I Kings 19), the Lord rebukes him and instructs the prophet with signs and miracles.

5. THE BLIND RECEIVE THEIR SIGHT.—The reference to the Old Testament prophecies is unmistakable. See in particular, Isa. 35: 5; 61: 1-3. This is the principal, if not the only, place in the New Testament which Jesus employs the argument from miracles directly in support of his mission and it is to be noticed that he refers to them not to convince an opponent, but to strengthen the faltering faith of a friend.

6. AND BLESSED IS HE, WHOSOEVER SHALL FIND NO OCCASION OF STUMBLING IN ME—Shall not be caused to stumble in me, or because of me. The Lord here uttered a warning to John. The "he" evidently points out John. The imprisoned man has not sinned as yet; but there is danger, if he does not correct his mood.

7. CONCERNING JOHN.—When he was on the stage of action and Jesus in retirement, he bore testimony to Jesus; now, when John is under the clouds, Jesus bears testimony to him. A REED SHAKEN WITH THE WIND?—The reed of Palestine is a very tall cane, growing twelve feet high, with a fine bunch of blossoms at the top, and so slender and yielding that it will lie perfectly flat under a gust of wind, and immediately resume its upright position. Because John has sent his message the people are not to imagine that he is yielding to fear and persecution.

9, 10. BUT WHEREFORE WENT YE OUT? TO SEE A PROPHET?—This third question brings before them the real object of their pilgrimage to this unfortunate man, and distinguished him by the greatness of his office. He is made to rise gradually and sublimely into his proper and splendid personality. John was the "messenger," the "forerunner," and this was more than to be simply a prophet. He was the link between the old and the new, and himself the subject of prophecy. John's greatness consisted in his official relation to Jesus. Besides this, he was the "friend of the bridegroom." (Mal. 3: 1; 4: 5; John 3: 29)

11. AMONG THEM THAT ARE BORN OF WOMEN.—This is the climax in the asending of our Lord's eulogy. YET HE THAT IS BUT LITTLE IN THE KINGDOM—A man who is in the kingdom is incapable of making such a mistake as a poor John. Not even the humblest would raise the question, "Art thou the Christ?" But the superior greatness Jesus speaks of is not of personal character, nor eternal condition; but that of present privilege, prerogative and station. John was a servant, the Christain is a son; and to be a son is to be greater than simply to be a servant. John was near the kingdom and the herald of it; but he was not in it, for it took its origin from the Pentecost, after Christ had risen and ascended to his throne in heaven.

...E GOSPEL PLEA.

"PREACH THE WORD."

Vol XVII Edwards, Mississippi, Saturday, June 15, 1912 No. 24.

ELPFUL TO ALL

Do the Churches need Protection?

NO CHURCH can accomplish its work if it is under the influence of vicious and designing men. If there is no adequate protection these men will insinuate themselves upon the churches and they always do the cause great harm. There are two classes of these men. The one consists of what we might term tramp preachers; the other consists of shrewd political manipulators.

THE TRAMP PREACHERS.

In all the states the church has suffered from these wandering stars. A few examples will suffice to show their character. When Thomas B. Frost went over to Jarvis Christian Institute to begin clearing up the land he found in Hawkins a man who claimed he was sent there by the C. W. B. M. to take charge of Jarvis Christian Institute. Not long after Bro. Frost arrived some of the people took this man out and gave him a whipping with lashes because of some offence he committed. From Sister Alphin we learn this man is insinuating himself upon the churches elsewhere. Instances of this kind could be cited from all the states. The time has come when the official boards of the Churches should carefully guard the folks from these worthless men and if they continue to insinuate themselves upon the unsuspecting people they should be published and all the churches should heed the warning in the publication. We know of a white church in Mississippi that was killed by becoming entangled with one of these wandering stars who, it turned out, had some six living wives. The eldership should guard the folks from all such.

THE SHREWD POLITICAL MANIPULATORS.

As a rule this class consists of men who make pretentions of being educated. They are destitute of all spirituality and resorts to all the tricks of the boss. Whenever they get control the spiritual life of all the church enterprises dies. The spiritual work of the church is unselfish in its character and takes no account of selfish gains; but these politicians reverse this and all their aims are on selfish gains and they take no account of unselfish efforts for others. They are as much different from the true Christian soldier as darkness is from light. But they are not as easily gotten rid of as the tramp preacher. They are shrewd manipulators and can easily make unsuspecting people think they are honest in their endeavors. They are what Paul called, "Wolf in sheep's clothing," or "men who preach cunningly devised fables," "not sparing the flock" etc. These men could prosper much better if they were honest and would give disinterested service but they are ignorant of the better way and therefore they can not do the right. Unless the church can free itself from these, it will die spiritually. But they can not be gotten rid of by being denounced in the papers. Too much good wheat would be trodden under the effort. The time has clearly come when the churches should begin to study the qualifications of the church officials as explained by Paul. When the churches were scattered throughout heathen countries district organization was impossible and so the only officers were elders and deacons; but with the great advancement of the church we are now capable of organizing for district and state work and so we need state and district presidents and evangelists and in the selection of these the same rule applies that Paul laid down for the selection of elders and deacons. A state president whose wisdom is the craftiness of the modern politician will effectually destroy all spiritual progress of the church. It may be that we are powerless to overcome and if so, we just have to wait till the eternal laws of God take "the wise in their craftiness." But we should remember that we ourselves are largely responsible for the results. These men creep in because of wrong things among us. "And as they would not retain God in their knowledge, he gave them up to a reprobate mind to do those things which are unseemly." Whenever the Churches cease or fail to do the high spiritual work intended for them, they fall into the power of such men. The remedy therefore does not consist so much in condemming these men as in getting right with God. The one thing that the church needs more than any other is to get on its knees in earnest prayer. The work is great. A Civilization hangs in the balance. Every earnest man and woman should go to work to properly educate the Church members in the teaching of the word

(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

PRICE PER ANNUM.....$1.

Send all communications to

THE GOSPEL PLEA, EDWARDS, MISSISSIPPI.

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

Personals

—S. J. Chandler of the official Board of the Gay street Church, Nashville, Tennessee writes that Elder G. C. Robinson arrived safely Friday morning and preached Sunday morning and night. Five were added to the church and his work starts out in a most prosperous way. Our earnest prayer is that the church will hold up his hands and that he will give untiring service for the upbuilding of the cause in that city.

—Elder Henry Cotterell, one of our faithful missionaries in Jamaica has been compelled to go to a hospital in Philadelphia to undergo a critical operation. We have not heard of the outcome but our earnest prayer is that he may be spared for the work where he has shown himself so very efficient.

—Earnest Coycault, one of the chief clerks of the office of collector of customs in New Orleans writes that his daughter Rose arrived home from the workers' conference safe. Mr. Coycault can well be proud of the fine Christian character his daughter is showing.

—The program for the Mississippi Sunday-school convention is being published elsewhere. The Mississippi Sunday-school work has passed the stage when much time is given over to jangling and controversy and now they should begin to grapple earnestly with the problem of building up the Sunday-schools in the state. It is our earnest prayer that this convention may mark the beginning of new things.

—Prof. Luther Brooks has sent in $1. on his subscription for the PLEA. He is working a farm this summer near Calhoun. His health is greatly improved.

—Martha Dudley of near Edwards sent in $1. for her subscription to the PLEA. She is an earnest church worker.

—Mrs. William Alphin has sent in [illegible]ptions for G. W. Webb, Ft. Worth, Miss [illegible]all, Ft. Worth and Mrs. William Sharp, Eskridge, Kansas.

—R. B. Wells has moved from Moskogee to Reevesville, Okla.

—Secretary Smith sold a hundred copies of "Life and Work of Jacob Kenoly," at the Ohio state convention. Why not have some one at every convention this summer to take orders for this remarkable book?

S. C. I. Summer Bulletin

Vol. III..... No 4

The next issue of the GOSPEL PLEA will be the catalog number. Send for a number to distribute among your young friends, who are interested in securing an education.

After several years' experience we are convinced that school twelve months in the year, is better than the ordinary eight or nine months. This summer we are conducting four Academic credit courses.

Students who remain at the Institute the year around have many opportunities coming to them that others do not. The enrollment in the Academy and College this Summer is the largest during a summer term, in the history of the Institution.

Your friend,

T. M. Burgess, Principal.

Notes from Our Schools.

Southern Christian Institute

An S. C. I. boy climbed to the top of the fourth story of Smith Hall, and standing on the sheeting he said, "Haven't the rafters fallen in?" He had never seen a roof that slanted down instead of up.

Miss Carr, of Ames, Iowa, who has been her sister's nurse in the Young home for some time, returned home last week by way of Chicago. Miss Carr made many friends while here, who will be glad to have her visit the Institute again.

Industrial Hall that has stood sentinel upon the campus for more than a quarter of a century, is now under the hand of the destroyer. As we saw the boys take down board after board, the lines of The Chambered Nautilus came vividly to mind. How true it was that the girls were leaving their outgrown shell for one more noble than the last! Yes, some of the lumber in old Industrial, is being woven into the magnificent Smith Hall. The girls are now lo-

(Continued on page 7)

Present Sacrifice, Future Gain

BY MRS. M. E. BRAY.

Life is ever unfolding from within and revealing itself to the light; thoughts engendered in the heart at last reveal themselves in words in actions and in things accomplished.

As the foundation from the hidden spring: so issues one's life from the secret recesses of his heart; all that one is and does, is generated there, and all that one will be or do must come from the same source.

As the heart so is life. The within is ever becoming the without; nothing remains unrevealed. That which is hidden is for a time. It ripens and comes forth at last. We are the keepers of our hearts, the watchers of our minds.

As such we can be diligent or negligent. We can keep our hearts more and more carefully. We can more strenuously watch and purify our thoughts.

We can guard ourselves against thinking of unrighteous thoughts;such is the way of enlightenment and bliss. Walk through pathways of thought and action that are altogether excellent, then life will become beautiful and sacred. A brilliant thinker has said, "If I read God's history aright, Christianity and civilization have not come from the survival of the fittest but from the sacrifices of the best."

The story of the reformation, for example, can not be read by a devout mind without wonder. The men so involved,were men who lived lives of sacrifice, though they lived when the light of christianity was hidden under the bushel of heathendom.

Their work lasted only a short time; it was not and could not be marked with failure. They snatched forth morality and christianity from the impending dangers of oblivion and with their faint spark lighted the cities on the hills,from whence it shall send forth its rays forever.

John the Baptist was beheaded, his work lasted only a brief period of time, yet he did not fail. He was the harbinger of the King, making straight the paths for his royal feet.

When we look over history, we shall find that the paths of progress have been marked by the blackened stakes that tell of martyrs for truth and for righteousness.

What puny human intelligence dares to assert that the blood of Lexington was not sacred? Warren at Bunker Hill; Baker at Balls Bluff, in battle for right, for freedom, in behalf of this oppressed nation; in the ranks amid shot and shells, they foremost fighting fell.

We cherish every memorial of them. We admire their dauntless courage. In dying, they have won immortality. Jesus Christ,the founder of Christian religion who was crucified, made the greatest sacrifice history has ever known. He gave his life a ransom for all Can any one say that this great sacrifice was in vain? though there are countless numbers walking in the ways of perdition there is an innumerable host symbolizing the death and resurrection of the Savior, and the everlasting life which was made possible by his death. It is a good and future gain.

Los Angeles, California.

Africa

L. C. I. Denham Station,
April, 25, 1912.

Mrs. Ethie B. Lehman,
Southern Christian Institute,
Edwards, Miss.

My Dear Sister in Christ:—

You good letter of February 18 was received April 23. I was glad to have it though it was quite awhile on the way; yet it filled my heart with untold joy. I am always pleased when I can get words of courage and strength from you Christians, for it makes me anxious to do more, and feel that I can do something each day to make more hearts happy who are in a worse condition than mine.

I feel that all of you are so anxious about this work. I am proud to know this. I am using every effort to hold it in a certain condition until our dear workers can arrive. I do not believe I could have been made more happy than when I read where the Board was going to send out Mr. Ross. I feel as though I know him; I have heard my dear Jacob speak about him so often I am persuaded to believe that he is the right person to come out here.

I have reopened school for this term with about twenty in number, I am sure there will be more after the busy time is passed. I love my work, we meet early to practice vocal music each morning. I have about eight in the music class they are getting along very nicely. We want to prepare a program for the arrival of our dear Christian friends. I am asking God to bless them with a safe voyage. My dear sister, that is indeed a great sacrifice Mr. and Mrs. Ross are making in their old age, to give their only son to come to dark Africa to help the unfortunate ones. God will surely bless them, by that. I know they have the love of God entwined about their

(Continued on page 5)

Reports From the Field.

Mississippi Christian Sunday School Convention.

Port Gibson

July 26, 27, 28, 1912.

FRIDAY MORNING.

10:30—Devotional service, Bro. Wm. Bradfort Port Gibson. Remarks by the President, R. J. Walker.
Business: Enrollment of delegates;introduction of visitors; reading of the minutes of the last session; appointment of committees.
Introductory sermon, Rev. R. B. Brown, Hermanville.
Collection, Bro. Max M. Bingham, Fayette.

FRIDAY AFTERNOON.

2:00—Devotional Service, Banister Netter, Hermanville. Prayer, Rev. John Carter, Burdette.
Discussion, "The pastor's Relation to the Lord's Day School," Bro. G. F. West, Martin; followed by Bro. Z. H. Howard, Edwards, and others. Review of the lessons for the second quarter, J. C Singleton, Edwards.
Collection, Bro. D. T. Taylor, Martin.
Benediction, Rev. S. L. Watts, Red Lick.

FRIDAY NIGHT.

8:00—Devotional Service, Bro. Aaron Hayward, Little Zion; Scripture Reading, Rev. Lomax, Port Gibson; prayer, Bro. D. W. Riggs, Antioch.

8:15—Welcome Adress (on behalf of the church), Rev. K. R. Brown, Port Gibson; Response, Bro. C. A. Berry, Jackson. Welcome on the part of Sunday Schools, Miss Edmonia Mosley, Port Gibson; Response, Miss Bertha Ellis, Tillman.
Papers, Miss Rosa Brown, Port Gibson and Miss Olivia Dangerfield, Fayette.
Collection, Bro. Johnie Coleman, Lorman.
Benediction, Rev. M. Smothers, Martin.

SATURDAY MORNING.

9:30—Song, "Oh, for a heart to praise My Lord," Bro. R. J. Walker, Tillman; Scripture Reading, Rev. H. G. Smith, Jackson; Prayer, Rev. J. N. Turner, Mound Bayou.
Reports of Schools, state officers, and district workers.
Song, Bro. Andrew Johnson, Rose Hill.
Prayer, Bro. W. M. Guice, Jackson.

11:00—Temperance, Sermon, Rev. B. C. Calvert, Jackson.
Collection, Bro. Louis Griffin, Hermanville.
Benediction, Rev. G. T. Trevillion, Port Gibson.

SATURDAY AFTERNOON.

2:00—Devotional Service, Bro. A. C. Smith, Hermanville; Scripture Reading, Rev. H. Y. Smith, Jackson; Prayer, Bro. Sidney Yarbro, Union Hill.

2:15—Discussion, "Duty of Parents to the Lord's Day School, Bro. James Owens, Tillman, C. R. Collins, Fayette, and others.

3:00—Papers, Miss N. E. Hutchinson, Hermanville and Miss Rebecca West, Martin.
Election of state officers.
Collection, Bro. George Trevillion, Port Gibson.

SUNDAY MORNING.

9:30—Sunday School, conducted by Bro. E. D. Phelps, Port Gibson.
Collection, Bro. Henry Gray, Lorman.

10:30—Sermon, "Christian Education," Rev. W. A. Scott, Jackson.
Collection, Bro. O. B. Barnes, Tillman.
Exercises by different schools.
Song, "God Be with you till We Meet again."

Program Committee:
N. R. Trevillion,
R. J. Walker,
A. Jennings,
E. D. Phelps,
W. M. Macie,
R. B. Brown,
A. G. Sneed,
L. R. Garrison.

Texas

GOSPEL PLEA: I am detained still in the Paris revival; was to close last evening, but after adding 6 last night, one from the baptist church, one by relation, one back slider, and three by confession making in all 19 up to date, I have been persuaded to remain longer: but how much longer I am not sure, but until the interest abates. I hope to stop in Dallas Wednesday to look after the interest of the S tate Convention.

May each congregation awake, prepare, make

ready in every way for the August Convention. I ask an interest in your prayers for our meeting's success.

BEAUMONT. M. T. BROWN.

Brother Editor:—

Permit space to give a brief account of our State Board Meeting, Sat. before the third Lord's day at Greenville, May 18th. 1912.

Board called to order by Pres. T. W. Pratt.

Devotional exercises, Eld. M. T. Brown.

After some touching remarks by the president in regards to the life of our dearly beloved and untiring worker, sister P. M. Johnson, Pres. of the C. W. B. M., and regretting the unfortunate happenings in connection with our Cor. Sec., the following is a short account of business transacted.

(a) The confirming of the appointments of Mrs. Belle Austin, Paris, Pres. of the C. W. B. M. and K. B. Polk, Paris, Cor. Sec.

(b) The reading of communications from state evangelist, Eld. William Alphin.

(c) An order for the getting out of blanks for all departments of the church.

(d) Programs ordered and Beaumont Training for service class given a space.

(e) That steps be taken to obtain rates from all roads leading into Beaumont, Eld. M. T. Brown, special rate agent elected.

(f) The taxing of members of all the churches, fifty cents for state work, and fifth Sunday in June as a special rally day, to remove a $79.00 debt due the evangelist.

(g) The electing of Prof. C. M. Wallick, Dallas, Pres. of the Y. P. S. C. E.; former president and vice being out of the state.

(h) Sending of greetings to Bro. T. B. Frost, Hawkins, Texas, on behalf of the Board.

Eld. M. T. Brown gave some glowing accounts of his stuggles at Beaumont, and closed by assuring the Board, that they were taking every precaution in the interest of a successfnl State Meeting, and the caring for the same. So on to Beaumont, in Aug. with round reports from all departments, eclipsing the work of last year.

Yours for His service,

PROF. T. W. PRATT, PRES.
K. B. POLK, COR. SEC.

Mississippi

Report of Committee on Future Work.

Workers' Conference, May, 1912

First, we thank our Heavenly Father for the good work done during the past year. A great host of true friends have been raised up for the work which promises a cooperation in the future that will bring glory and honor to his Kingdom. The spirit of God is working in the hearts of the people.

Second, We urge all Christian people to pray earnestly for a realization of a cooperation of God's people in the great work of developing the work represented by the Southern Christian Institute. Through it we must strengthen all our schools and our evangelists who are in the field and especially those young men and women who are just starting in Christian work.

Third, We urge our pastors who love the progress of the work to give every aid to those sisters who are taking the lead in making a cooperation possible between all who love the work of the Kingdom. It is our firm belief that in after years it will be the verdict of history that the organization of auxiliares to the C. W. B.M. in the negro churches was the beginning of a work that accomplished one of the greatest missionary works in any field.

Fourth: We urge an observance of Educational Rally Day on the Sunday before Thanksgiving. It is one great opportunity, the Negro Churches have to aid in the work of building up the schools for the education of the children who will become the leaders in the great work of the future.

Committee:

B. C. Calvert,
H. G. Smith,
J. B. Lehman.

AFRICA

(Continued from page 3)

hearts. We have his picture somewhere here I am truly glad to know that mother Ross is still interested in Jacob's work and in us

I have just read a letter from a dear sister in Dakota saying that she had raised the $140. for another boy who came to this Institution before Peter. He was to go to the S. C. I. sometime. The lady has been supporting him and she seemed to be very anxious for him to be there. I am also anxious for him to be there myself, for he is a fine boy. He is fatherless and motherless and he has been so faithful to me since I lost Jacob. I have great sympathy for him. I heard him say the other day that he did not want to go home often! I asked him why. He said because the people always persuaded him to leave school for he was not going to get to the states; but he said he was going if he had to work his way there; if Mr. Kenoly could work his way to Africa, he was sure he could work his way to the States. The boy's name is Jerome Freeman, of the

(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

Helps for July Meeting

We have six organized congregations in Porto Rico and I must choose one of these for the subject of this little article.

The Dajaos chapel is located in the hills about three miles from the Kentucky Mission Home. When it was built, the members called it their "faro" or light-house, situated as it is on the top of a hill. During its four years' existence it has been a veritable light-house to all the community. There are now more than one hundred and forty members and two congregations—one at Barrio Nueva and the other at Lowe Dajaoss—have grown out of this church.

The members have great love and reverence for their church, and considering the lack of opportunity they have had in the past, are as faithful to what they know to be their duty as any Christians I have seen in the homeland.

Bible School and communion service are held every Lord's Day. Manual Torres, the faithful elder of the congregation, has charge of these when the missionary has to be in some other place. The rude, little chapel of native lumber has been a great blessing in the past, but is entirely inadequate to the present needs. No systematic study can be done in the Bible School as there is not seating room for all the members. We are planning and praying for a new building during this year.

Lorenza Velez, who teaches the Mission Day School here, is a great help in the Bible School and in all departments of the work.

Could you attend one of the services, you would be impressed by the attention and reverent attitude of those present. They sing most heartily if not with the greatest harmony, the old, familiar hymns and the joy seen in their faces is but the outward expression of the joy and peace which a knowledge of Christ has brought to their hearts.

They have learned that giving of their means is one of the duties and privileges of the Christian and often give even to sacrifice, for a few cents from people so poor must mean doing without something. One member—and he hasn't a chair in his house—has subscribed $50.00 to the new church building and hopes to give more. Do you not think he is laying up for himself treasures in heaven where moth and rust cannot corrupt and thieves do not break through and steal?

THE KING'S BUILDERS.

Texas

On Sunday, May 19th, we were with the South Side Mission Church in Ft. Worth. We are always glad to be with a Mission Church. We who have had a church home do not know the struggles of a Mission Church.

From Mission Churches we get some of our strongest workers. A Mission Church has struggles, which churches that are built do not have to undergo. We found this true at the Ft. Worth Mission. And some of these struggles had discouraged some but the faithful few were there doing their duty. These faithful ones had a splendid Bible School with 40 present. These young ones directed by the faithful ones, will make a strong church. Bro. Webb, the faithful superintendent, is a splendid man assisted by sister Young and Bro. Haley and Littles. He has a wide awake Bible School. I found these teachers coming back for a teachers' meeting and also in a Teachers' Training Class. Although a mission it can teach some of our older schools the lesson of growing, and being active along the best method of having a wide a-wake school.

Every school should have a training class and teachers' meeting. It was a joy to be in this school and say a few words of encouragement.

We had the service all day, and it was an attentive small audience. We have learned to speak with as much enthusiasm to the small audience as well as to the large. And some times our greatest good seems to have been done with the few. Some how we feel this was true in Ft. Worth for on Wed. afternoon, and night we had a new audience. One with enthusiasm and determination. In the afternoon we had a splendid audience of women and did some things we believe will count for the work. Now if the sisters at Ft. Worth and elsewhere will keep the missionary fire burning when I am gone—how much the work will grow. You say, "Sister Alphia, if you were with us all the time, we would work." Why say this? You have a greater than I with you all the time. Jesus, who gave his life freely for us

service be a duty and the love of Christ constrain us to do His will.

You all can help me so much by being faithful and growing into a larger service. I believe Ft. Worth women mean to do this. May the Lord help them and all others to be faithful.

Here we change offices, and we like the spirit of the sisters in accepting the change. As office holders, we must have those suitable for the work. A president can either let the work die or live. She must be a woman of executive ability, patience and consecration. We named Mrs. M. A. Anderson as president, Mrs. S. Littles as secretary and Mrs. G. W. Webb, treasurer.

The following subscribed for the Jarvis Christian Institute: G. W. Webb $10. C. C. Haley $5. and A. W. Johnson $5. I received two subscriptions for PLEA and three for The Life of Jacob. They gave us a collection of $4 40.

On Thursday we went to meet the new Sec. (white) in the interest of the Jarvis Christian Institute. I found sister Teny King a splendid woman and much interested in our school. She welcomed us to her home and we had a long council over the work. Just now have some spendid white sisters on the white state Board. Mrs. Lula Reed Owens is their state president and Mesdames Jarvis and Wilkerson are members of their Board. All of these have assured me every assistance in pushing the work. And each of these Christian women is interested in the salvation of our children.

Our co-operation with them will soon give us our school, and help us to grow into a followship, with the best women of Texas. And my sisters, we must learn to combine our efforts with the best of the white race, so as to be able to reach the masses of our race. Dr. Washington preaches a sane doctrine when he advises our people to live friendly with their brothers in white.

The problem is ours to help solve. Let's solve it by giving our boys and girls Christian schools, where the heart, head and hand may be trained.

Asking His guidance and working faithfully the blessing will be ours.

I am yours earnestly,

WACO. MRS. WM. APHIN.

AFRICA

(Continued from page 5)

Congo tribe The Scripture is being fulfilled which said, "God is able of these stones to raise up children unto Abraham." I must say that the native children are more determined than the American-Liberians. I hope this poor child will be able to enter the S. C. I. some day.

I am sorry indeed that I was not able to attend an Institution where I could have been able to better discharge my duty here. I have a great heart to do for God but I am not able to carry my desire to its limits. After our workers come and have thoroughly settled themselves and begin their work I will begin my regular course. I wish I had been permited to listen and receive instructions from you and many others for about five years, and then had I been cast, as it were on this lonely Island, I believe I would be able to do a great work for God.

Though I have no right to believe that our efforts are not blessed, I feel that He is pleased with them. I think I will not write any more though I have much more to say to you and all the dear friends, but this is my first letter and I am not going to weary your patience.

Hoping to hear from your sometime, not forgetting to ask your prayers,

I am your sister,

RUTH E. KENOLY.

DO THE CHURCHES NEED PROTECTION?

(Continued from page 1)

of God. There never was a time when the church with its Sunday-school and Auxiliary and Endeavor society was more needed than now. Oh, thou man of God, bestir thyself. The Lord hath need of thy services.

We hope every effort will be made to make the coming Sunday-school convention of Mississippi a meeting of spiritual power. The program is a good one. If no politics is injected into the election of officers this can be made the greatest state meeting the Sunday-school has ever had. There is every promise that the Sunday school work is coming to its own. It is the educational department of the church and we all know how much the membership needs religious education.

NOTES FROM OUR SCHOOLS.

(Continued from page 2)

cated in the School Building until they can move into their own new home.

A man from New Orleans or Chicago will be here, Monday, June 10, to help put the composition roof on Smith Hall.

It has rained every day in June thus far. Does this mean a rainy June?

The plum pickers brought in two barrels today. The girls canned a hundred forty two quarts yesterday.

S. C. I.,—June 6, 1912.

Bible School Department.

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess Editor.

Lesson for June 23

Edited from Standard Bible Lessons.

Lesson XII.

The Penitent Woman.

Luke 7:36-50.

GOLDEN TEXT.—"Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

—1 Timothy 1: 15.

TIME.—Summer A. D. 28. PLACE.—A town in Galilee which Jesus visited during this, his second tour of that province. PERSONS.—Jesus, a sinful woman and Simon.

INTRODUCTION.

—The scene described in to-day's lesson is so "wholly foreign to our manners and way of life, that it is necessary to remind the reader that an eastern house is open at the hours of meals, so that it is not uncommon (even now) for strangers to enter and to take part in the conversation with the guests at the table. The woman who is not named is described as a 'sinner;' although nothing more is said, it is evident from verse 39 that she was notoriously a person of abandoned character; no supposition short of this will satisfy the requirements of the narrative; and the best supported reading in verse 37 would make it even more certain."

EXPLANATORY.

36. ONE OF THE PHARISEES.—This sect originated about 150 years before Christ. The name means separatist. They were no doubt called this because of their zeal to keep the people of God separated from the corruption of the Gentiles. In Christ's time, however, they had separated themselves from the common people of their own nation.

INTO THE PHARISEE'S HOUSE.—Jesus was not a hermit. Like the sun's rays, he shed his light everywhere.

37. AND BEHOLD, A WOMAN WHO WAS..A SINNER.—One who had been, and still was, as a sinner: that is, of bad character, unchaste.—

WHEN SHE KNEW THAT HE WAS SITTING AT MEAT.—She had not, of course, received permission to enter, but the prominence of hospitality as the chief of Eastern virtues led to all houses being left open, so that during a meal any one who wished could enter and look on.—AN ALABASTER CRUSE OF OINTMENT.—Ointment was, and still is, used in the East, not only for religious consecration, but also as an article of toilet. The hair and face were both anointed. A shining skin was an element of beauty (Ruth 3: 3; Eccl. 9: 8; Amos 6: 6). "By alabaster, here, is probally intended a fine variety of gypsum, or sulphate of lime, which was easily worked into flasks, and often used for holding oils and perfumes.

38. WEEPING.—This is no studied act. The woman is evidently filled with almost uncontrollable emotion.—BEGAN TO WET HIS FEET WITH HER TEARS. —Evidently this was unintentional and led her to the impulse to dry his feet with her hair.—

KISSED HIS FEET.—The woman's kissing his feet was no impropriety.

39. WHEN THE PHARISEE ..SAW IT.—Imagine the look of surprise that came over the Pharisee's face as he witnessed this unaccustomed scene, and the complacent acceptance of the woman's kind service by Jesus.

40. AND JESUS ANSWERING SAID.—He answered the Pharisee's thought which was as yet unspoken. "Simon did not see through his guest, but Christ saw through him." I HAVE SOMEWHAT TO SAY UNTO THEE.—A striking way of introducing his important message. TEACHER.—Greek "teacher." Although doubting that he was a prophet, he recognized him as a teacher.

41. TWO DEBTORS.—The debtors are the prominent persons in the parable. The Lord speaks from their position and applies to their case the consideration of ordinary gratitude and justice. FIVE HUNDRED SHILLINGS.—The word in the Greek denotes a coin worth about seventeen cents. This would make about $85.

42. HE FORGAVE THEM BOTH.—Alike the large and small debt. So God forgives both the great and the small sins of the repentant, obedient believer, WHICH OF THEM LOVE HIM MOST?—This question is not hard to answer, when we think of what Christ has done for us in comparison with the little that others do, it should make us love him intently.

44. AND TURNING TO THE WOMAN.—Who was at his feet as he reclined at the table. THOU GAVEST ME NO WATER.—Took no special care to be courteous.

45. THOU GAVEST ME NO KISS.—A kiss on the cheek from the master of the house, with the invocation, "The Lord be with you," conveyed a formal welcome.— Geikie. HATH NOT CEASED TO KISS MY FEET.—The Greek says kiss much.

46. MY HEAD WITH OIL THOU DIDST NOT ANOINT. —To pour oil upon the head was a prevailing custom among the Jews. This mark of hospitality Simon omitted. SHE HATH ANOINTED MY FEET.—Her humility caused her to do a more lowly act.

...E GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVII. Edwards, Mississippi, Saturday, July 6, 1912 No. 27.

HELPFUL TO ALL

Does It Pay?

IF LEADING a sinful and lawless life would always bring great remuneration there would be a little more excuse for the men and women who go that way; but it is not so. The poorest paying business in the world is the outlawed business. Last week three persons in Edwards were convicted of selling blind tiger whiskey. Not one of them had a cent on hand or credit for a cent on fine or bond. We asked the police officer if he has ever known a case when they had any money on hand when caught and he said he never knew of a case. If these people had gone into some legitimate business they would have stood by them in their trouble. If they would itemize the account of their profits for a summer, they would find that after the jug house and express are paid their income would be less than the value of one bale of cotton. Certainly no person would go into the blind tiger business after due consideration of the financial side of it.

The truth is, they do not go into it by taking thought, but they go into it because they are bad at heart and drift into it. The old barbarian was essentially an outlaw, and when girls and boys do not have the proper education, they rapidly degenerate to the barbarian type and keeping blind tigers and dens of vice is a congenial environment for a person with such a mind. We are compelled to arrest every blind tiger keeper, but every time we see one arrested, we feel the community should feel ashamed that it has not provided a better school privilege for him or her.

Some time ago a man was heard to say that the Negroes are degenerating to the barbarian type. This is true in places, but they are not degenerating one whit faster than any other race would under the same circumstances. The criminal element of the white race is as a rule only one generation from pretty decent people. Their education was neglected and they went to the barbarian type. Christian civilization is possible only where care is taken in the education of the youth. Those men who acclaim the loudest against the tendency of the Negro to degenerate will, in the judgement of God, be held acountable for it. And we should remember that the degeneration of one person affects all the others. It is hard for me to raise my children in a community of people who have degenerated. My only hope is to get my children to help me to lift up those who have fallen. Their degeneration does not injure me in that way, but if I do nothing, my children go off into sin with them. I must lift them up or they will pull me down. My only hope is to roll up my sleeves and go to work to save them.

The state of Mississippi ought to go at the school question in earnest. The white children of the country have almost no school facilities. Good two-story high schools should be built and wagons should carry the children to and from school. Good school houses should be built in every community for the Negro children and competent teachers should be put in charge. The Christian people should take a lively interest in all this. We have allowed non-Christian people to do our thinking for us and if we follow them far enough they will lead us to disaster as certain as lawlessness leads to degeneration. If we do not reverse this policy, we may expect, at the next upheaval, to see our cherished Institutions perish. All the children of our land can easily be made producers of wealth, helpers in every good work, and civilization builders, if we give them a Christian training. If we follow false teachers in this we will pay a fearful price in the end. These false teachers will lead many astray. Be not deceived by them.

A THOUGHT FOR THE WEEK.

Seventy years ago a little red-headed boy was playing about the streets of Hannibal, Mo., having fun with other boys of his own age. Last month the house in which he lived was formally presented to the town, and will be preserved as a memorial. On the outer wall has been set a bronze tablet with this inscription: "Mark Twain's life teaches us that poverty is an incentive rather than a bar; and that any boy, however humble his birth and surroundings, may by honesty and industry accomplish great things." If we could now know which lively and mischievous boy of the neighborhood is to be the "Mark Twain" of the next generation, we might be a little more tolerant of his vagaries. Perhaps it is fortunate for him that we do not know.—Youth's Companion.

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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Personals

—Prof. A. J. Thomson, of our Louisville Bible School Work, after reading the Life of Jacob Kenoly, says: "I wish every member of the Christian Church could be induced to read this book, and every member of the race."—MISSIONARY TIDINGS.

—Henry Cotterell who came from the island of Jamaica in 1898 and graduated in 1901 died in a hospital in Philadelphia, Pennsylvania, on May 26, after an operation. Brother Cotterell was, during the past ten years one of our most efficient Missionaries in his island and his loss is a severe loss to the work there. He was a man above the average in every way. He leaves a devoted wife and some children to mourn his untimely taking off.

—Harry G. Smith and his wife, Lula, have received a call to service from the Christian Woman's Board of Missions which no doubt will take them with Brother E. W. Ross to Liberia, Africa. The plan now is to take machinery to the Liberian Christian Institute so as to enable them to build up a great institution. Our most earnest prayers go with them to their new field.

—George T. Murry of Topeka Kansas, sends in $2.00 on the PLEA.

—Mrs. Martha Stokes, 3315 Forest Ave., Chicago advances her subscription two years.

—We trust our readers will enjoy the original articles to be found each week on Third Page. The Christian needs food for thought, as well as food for the body.

Notes from Our Schools.

Southern Christian Institute

The rainy weather makes it pretty hard on farming operations these days.

Many of our friends who are struggling with their Wednesday evening prayer-meeti[illegible]e would be encouraged if they could b[illegible]e enthusiastic prayermeetings at the Institute [illegible]apel each Wednesday evening. These meetings are under the direction of the students themselves. The attendance is usually about sixty. Miss Nancy Jennings is the manager. She appoints the leader for each meeting. She also asks some one one from the Academy, usually a student from the Bible department, to speak during the latter part of the meeting. The leader reads the Bible lesson, calls on certain ones to lead in prayer, calls now and then for a melody or asks the chorister, Miss Florence Blackburn, to announce a song. Often some special music, a quartette or solo is offered. The meeting ends with an invitation to all who are not Christians to accept the Master. These prayer services are an inspiration to the lives of these young people.

Lois Lehman and Reba Burgess are taking music lessons of Miss Austin. They enjoy their work very much.

Our canning department has put up more than two thousand quarts of fruit.

June has been a very cool month. It is very much in contrast to June of last year. Cotton is making but very little progress.

Mr. and Mrs. Walter McCoy are now living in Marshall, Texas. Elizabeth Guy McCoy is a member of the class of 1903. Walter is working on a dining car in Texas. President Lehman on his recent trip to Texas ran across Walter at his post of duty.

S. C. I. June 28, 1912.

S. C. I. Summer Bulletin

Vol. III..... No. 5.

Edwards, Miss.. June 28, 1912.

Do you know any young people who are intending to come to the S. C. I. this fall? How many do you know who ought to come? Do you know of any school that will help them more to make men and women out of themselves?

Our streets are not paved with gold, nor are there roses all along the pathway. Garfield grew to be a great man by hard knocks. The student who lives the strenuous life is the one who will be heard from in after years. We believe that work is an expression of Christian tendenecy, while idleness is an expression of heathenism. A young man who loves to work, even though he may not be a Christian, is the material from which a Christian leader may be made.

The teachers and students at Mt. Beulah are anxious to welcome the large number of new students this fall.

Yours truly,

T. M. BURGESS, Principal.

Which Side am I?

By R. H. Davis.

THE WORLD is divided into factions and each has its adherents.

In the social. political and religious world, there is at present a great stir. There are also radical changes taking place. In the social and political parties the cry is might and not right. In the religious organizations schism is performing its work of ruin.

Of all these factions and organizations there are two great divisions. One is continually working for the betterment of human society and the world's redemption. The other is working exclusively for selfish ends.

As we study the political affairs of the present age we find that those engaged in it are only seekers of filthy lucre, hunters of unholy gains and lovers of themselves rather than of God.

In the social realm, men are only gratifying their carnal appetites at the expense of their less favored brethren. In many instances they are mere parasites in society. They are negative factors at work destroying that which their more thoughtful ancestors have labored earnestly to build up. They are continually lowering the moral standard of the world.

If you were to ask them their opinion of the world, they would unhesitatingly tell you that it is growing worse each day. They are pessimistic in theirs views because they themselves are doing nothing to make it better.

Of the two divisions mentioned, the church occupies the most prominent place in the first. The world is what it is today because of the church and all the various religious organizations in connection with it.

The church is a positive factor in the world's redemption and the betterment of human society. The apostle Paul tells us that other foundation can no man lay than that which is laid which is Jesus Christ. He is the founder of the church, He lived for it, He died for it and He rose from the dead for the justification of its followers, and He is and shall ever be the Supreme Head of the church.

Men may ignore its claims. they may give no heed to its teachings: but the fact remains that the progress of the world depends upon it.

No one can occupy a neutral position in the affairs of life. If he is not on the side of truth, he is on the side of error; if he is not a positive agent, he is a negative factor; if he is not helping, he is hindering. Reader, on which side are you? The question is not what you profess to be, it does not matter what church you belong to; it is not a matter of whether you are rich or poor; it is not a matter of race or nationality. The question is: Are you with or against the Christ of Galilee, the world's Redeemer, your Savior and mediator? Are you a loyal worker in the church? Are you giving of your time, means and energy to the cause for which he died? Can you say, "Surely my captian may depend on me, though but an armour bearer I may be." Are your laboring earnestly day by day for the moral and spiritual growth of mankind? Is your own life what it ought to be? If you are doing your duty then surely you are with him; if yon are shirking you are against him.

The church is suffering, not so much for lack of numerical and financial support: but for lack of earnest Christian workers, men and women who will stand valiantly on the side of truth and do their duty regardless of obstacles.

Are you a member of the church? If you are not, open now the door of your heart and welcome the King of glory. Unite yourself with the people the God. If you are a member of the church, get busy and do something. There is a great demand for the individual who can and will do something. There is no room for him who is only existing. There is no place for him who is always building castles in the air.

The Sunday-school in your church needs your service; the prayer meeting and endeavor society need your fellowship and co-operation. What about your Sunday school? Is it a live or dead one? Are you doing what you can to make it the very best? If you can answer these question honestly, and say I am doing my duty to the best of my ability, you are a positive agent, you are on the side of truth. On the other hand if your conscience condemns you, God is greater than your conscience.

You may not be able to give very much to the cause, but the widow's mite will be accepted when given cheerfully. "God loveth a cheerful giver." You may not be able to do much because your qualification is not what it ought to be. But however humble the service may be if your intention is good you will accomplish much. You may not be an eloquent preacher, but you can be a door keeper. The Psalmist David says: "I'd rather be a door keeper in the house of my God, than dwell in the tents of wickedness for a season."

If you are working with God, living for the good of others and not for self; striving each day to do something to make this world a better one in which to live, you are on the safe side. You are laying your foundation on the solid rock and the building which you are erecting will stand through time and eternity.

Reports From the Field.

Arkansas Christian Sunday School Convention Russelville

July 26-28, 1912.

FRIDAY NIGHT.

8:00—Sermon on Missions, Elder George W. Ivy, Sherrell.

SATURDAY MORNING.

9:30—Business session. Devotional services, Prof. A. M. Bright, Kerr.

"The Object of a Convention." Sunday-school Evangelist, M. M. Bostick, Argenta.

"The Origin and Growth of the Sunday-school," Mrs. S. L. Bostick, Argenta.

"The Need of a Sunday-school," Ellen Edwards, Russelville.

"Is the Sunday-school an Auxiliary to the Church? If so, How?" Emma Franklin, Russelville.

"Why I love the Sunday-school," State Evangelist, R. T. Matlock.

Contribution and Adjournment for dinner.

SATURDAY AFTERNOON.

2:00—Devotional services, D. M. Mitchell, Pummerville.

"Our Religious conditions at Russelville," Virta Franklin, Russelville.

"How to improve the conditions," Prof. A. M. Bright, Kerr.

A paper on "Harmonious Sunday-school Work," P. Worls, Kerr.

"The best Plan to support the Evangelical Sunday-school Work," G. D. Jones, Little Rock.

Paper, "The Right Way," Cora Bryant, Russelville.

Solo, Mr. Herbert Franklin.

Paper on "Politeness," Bertha Edwards, Russelville.

"Should I be a Sunday-school Student?," Mary Bradley, Noble Lake. Response by J. H. Woodard, Russelville.

Evangelist's report.

Treasurer's report.

Election of Officers.

Place for next convention.

Collection and Adjournment.

SATURDAY NIGHT.

8:00—Preaching W. T. York, Russelville.

SUNDAY MORNING.

9:30—Sunday-school taught by Prof. A. M. Bright.

11:30—Preaching, Evangelist Matlock.

SUNDAY AFTERNOON.

3:30—Preaching, M. M. Bostick.

SUNDAY NIGHT.

8:00—Preaching, George W. Ivy.

Adjournment.

Tennessee

Elder H. D. Griffin, of Jonesboro, Tennessee, is doing the preaching in our revival; his sermons are all masterpieces from every angle.

Elder Griffin, is a champion of the plea of the Christian Church for the union of all Christians, regardless of cost of sacrifice on the part of the individual.

Now I wish to say a few words that will interest all of the readers of the GOSPEL PLEA, as regards the creed, the name, the book, and principles of the Christian Church.

1st. No creed but Christ; no book but the Bible; no name but Christian;

2nd. We call ourselves Christian, or disciples of Christ.

3rd. We believe in God the Father.

4th. We believe that Jesus is the Christ, the Son of the living God, and our Savior. We regard the Divinity of Christ as the fundamental truth in the Christian system.

5th. We believe in the Holy Spirit, both as to its agency in conversion and as an indweller in the heart of the Christian.

6th. We accept both the Old and New Testament Scriptures as the inspired word of God.

7th. We believe in the future punishment of the wicked, and the future reward of the righteous.

8th. We believe that Diety is a prayer-hearing and prayer-answering God.

9th. We observe the institution of the Lord's Supper on every Lord's Day. To this table it is our practice neither to invite nor debar. We say it is the Lord's Supper for all the Lord's children.

10th. We plead for union of all God's people on the Bible, and the Bible alone.

11th. The Bible is our only creed.

12th. We maintain that all the ordinances of the Gospel should be observed, as they were in the days of the Apostles.

I hope the readers can see through the above

the principles the Christian Church stands) not stand for too much nor too little. We stand for the Bible and it alone.

No other institution in the world stands for what the disciples of Christ stands, therefore we ought to feel highly honored to be members of so great and noble an institution as the Church of Christ which he purchased with his own blood.

KNOXVILLE. W. P. MARTIN.

A Son for Africa

Emory Warren Ross was born in Kendallville Indiana, July 28, 1887. His first gift was a pair of knitted boots sent from Liverpool, England, by Mrs. A. C. Good on her return trip to her mission, in Africa, with the wish that the child's feet might turn towards the "Dark Continent."

When Emory was seven years old he was baptized by his pastor, J. O. Rose, and became a member of the church in Kendallville. In 1897 he went south with his parents and spent five of the most impressionable years at the Southern Christian Institute under the direct teaching of that truly great man of God, J. B. Lehman. Emory had his hour of daily Bible study along with the Jamaica boys who have since become such potent factors in the building up of the Kingdom of God in their island home. Private teachers taught him from books. His music teacher taught him to play "Under Southern Skies." Prof. J. S. Compton,the nature enthusiast and Brother C. C. Smith,on his annual visits,opened to the boy the great book of nature. Sun, moon, stars, birds, fish, insects, trees and flowers all ministered to the growing and immortal life as he strolled the woodlands with these men who so loved "God's out of doors."

It was the witchery and charm of the gorgeous sun risings and settings and the mellow moonlights and starlights of this, his Southern home, that caused the boy to always play "Under Southern Skies," in season and out of season. It was a standing joke among his college friends that Emory would always contribute to any program if asked, with "Under Southern Skies."

He learned his first lesson in carpentry, broom-making, cotton growing, gardening and printing at the Southern Christian Institute. The black boys were all devoted to the one white boy on the place. He had no truer friend among them than Jacob Kenoly, who marvelled at the boy's skill and dexterity. Jacob was a great tall, square shouldered man, and he looked with wonder at the twelve-year-old boy who could keep right up with him in shingling, weather-boarding, painting and setting type.

Emory was of an investigating turn of mind and some what of an inventor. Once he constructed a telephone of wire and tin cans to run from his shop under the trees to the printing office where the boys worked. The instrument was a good conductor. It came near being the death of Henry Cotterell and Jacob Kenoly during an electrial storm; they were both knocked down and nearly covered with debris.

In 1902 Emory entered Eureka College and for six years he sat at the feet of strong, masterful men as teachers and pastor. He became a Student Volunteer. Eureka College has men of undaunted faith and world-wide vision and every year there are scores going out from her dear old college halls into the vocations of life, stepping to the marching music of high resolve and earnest purpose.

During Emory's college years there was a memorable event in Eureka's college history. It was the going out to Africa of that happy, joyous spirited girl, Ella Ewing. Only three short months was she permitted to serve with those faithful ones out at Bolengi, then she went away to join that company who serve Him day and night, but the imprint and the impress of Ella Ewing's life is upon Eureka College evermore.

Ella Ewing "forgot herself into immortality." Her dying messages sent back to her college mates are bearing fruit and will throughout the coming years. Henry Drummond said, "I become a part of every man I meet, and every man becomes a part of me."

Emory Ross has reason to be thankful to the great men and women who have touched his life. In the fall of 1908 he again went south, this time as Secretary and Treasurer of the Southern Christian Institute. He served this work for two years. While there he wrote home, "I have just bought my African library. My books, my graphaphone, my gun my camera were all purchased with a view to Africa; some day I'll take snap shots of that country and send them to you." In 1910 he was called to the head of the Commercial Department of Eureka College. When the news came of the death of Jacob Kenoly a thought swift as lighting's flash came to him, "There's my work." But he said nothing to anyone about it until the letter came from the Christian Woman's Board of Missions asking him if he would consider going to Africa. Splendid positions were offered him just at this time, one in a bank, another in a large publishing house in Chicago, but neither of these appealed to him as did Liberia. He resigned his position in Eureka College to go to the Missionary Training School for a short term of instruction under Prof.. C. T. Paul and Dr. H. C. Hurd. While here he was closely associated with

(Continued on page 7.)

Christian Woman's Board of Missio

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 July

TOPIC.—Liberia, Africa; The Country, the People, the Work of the Christian Woman's Board of Missions.

TOPIC for special prayer: For the students at the Liberia Chritian Institute; for guidance in developing the work in Liberia.

—

Prayer and Preparation will make a good meeting.

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Hymn.
Bible lesson. Psalm 25.
Prayer.
Hymn.
Business period.
Roll-call: Where it can be arranged respond to roll-call by giving some brief item from the book, "The Life and Work of Jacob Kenoly."
Offering.

SPECIAL HELPS FOR THE MEETING.

Leaflet: Jacob Kenoly and his work in Africa. Price 2 cents.

Booklets: Africa. Price 20 cents. "Sketch Book of Mission Stations," price 25 cents, carriage 10 cents.

Order from the Corresponding Secetary, Missionary Training School, Indianapolis, Indiana.

Taken from Sketch Book of Mission Stations.

Jacob Kenoly reached Liberia in July, 1905. He established a school at Scheffelin. Since October, 1907, this work has been supported by the Christian Woman's Board of Missions. He was drowned in the ocean June 10, 1911 while trying to catch fish to supply food for the boys for whom he was caring.

Let the following last message from Jacob Kenoly be the call of God to hastily send help to this needy place in the dark continent:

"We believe a Christian life must be a life of sacrifice, and we, if the Kingdom of Christ advances, must prepare to make greater sacrifices every year.

"These people have cried to their gods, whose ears are deaf to their cries, and whose eyes are blind to their tears, and who have shown no sympathy whatever; but they hear of a God who is full of love and sympathy, and they stand in this African land by the millions with hands outstretched to those who could be instrumental in bringing to them a nobler and sweeter life. What can we say to the cannibals, the thousands of naked forms whose lives are tormented by the cruel native customs, to the thousands of infants thrown into the African streams, to the thousands who plead for the true God?

"While I live in Africa let me make every possible sacrifice to heal their broken hearts and bring light around their way, and if I must die in Africa, let me die in active service for this cause.

"JACOB KENOLY."

Liberia, Africa.

It takes no great effort of imagination to see in Africa a grotesque cross, with Arabia at the extreme right and the West Coast at the left, and just where the West Coast dips to the east, at the lower left-hand corner of the crossbar, is Liberia. Liberia, that land that was to be the mecca of our freed men, that was to solve our race problem, the country that was virtually established by our own and then seemingly straightway forgotten.

Liberia is an interesting country, founded by American philanthropists and settled by emancipated slaves from the United States. At present forty or fifty thousand civilizated negroes, descendants mainly of the American colonists, occupy a territory of forty-three thousand square miles in which there are a million and a half uncivilized natives. The limit of man's improvability has never been ascertained. We can easily conceive that England and America might now be considered almost barbarous compared with the highest moral, intellectual and social excellence of which a nation of our own race is capable.

Liberia began well by modeling her government after that great exemplar of nations, the constitution of the United States. Her territory is divided into four counties somewhat corresponding to our States, each of which is represented in the general goverment at Monrovia, the capitol, by senators and representatives. She has a system of courts, a president and his cabinet and various governmental departments, quite like our own country. The central authority extends nominally over the entire forty-

[illegible]nd square miles, but actually the government [illegible]tory is much smaller, being confined to the three hundred miles coast line and extending into the back country varying distances.

A very important enterprise in the way of development of the forests, mines and agriculture of the country has been carried on for a few years past under a syndicate of which Sir Henry Johnson, formerly governor of British East Africa, was chairman. He is a man of great energy snd capacity and has been engaged in that sort of work in different parts of Africa.

A public school system is being slowly perfected in the coast territory of Liberia, the sanitary conditions of the principal centers of population are being improved, but much remains to be done for the Liberian in the way of industrial schools, with all that they mean, and of drainage, water supply and the more effective destruction of mosquitoes. The country is rich in its fertile soil, which only needs intelligent, scientific tillage to produce great wealth. Always has that territory now occupied by Liberia been known to geographers and sailors as the Grain Coast, the appellation being only a just compliment to its fertility.

But the chief asset of Liberia, as of any country, is in its people. No one who has seen the two splendid boys who have come over to our Southern Christian Institute from Liberia but would feel that it is worth while to win all such for the Kingdom of God. They are the sons of Congo men of the Bantu race. James Rundles' father was captured on the Congo, brought to the coast and put on board a slaver, which was later captured at sea by a United States cruiser and the liberated captives returned and landed in Liberia. It seems a part of God's great plan that these boys should come to our own Southren Christian Institute and there receive training of head, hand and heart to equip them for work in their own native land. To this end have they dedicated their lives. They will go back true and strong and useful in every fiber of their being. They will be potent factors in transplanting the Southern Christian Institute, with its deep-laid principles of truth, honesty, purity industry and economy to our little lone station in Liberia.

Some people think this is visionary. God's children in the olden time, when they were discouraged had a proverb, "The days are prolonged and every vision faileth" but God appeared and said to His prophet, "Tell them I will make this proverb to cease and they shall n more use it as a proverb in Israel; but say unto them, the days are at hand and the effect of every vision."

EMORY W. ROSS.

A SON FOR AFRICA

(Continued from page 5.)

Miss Lebel Withers, between whom there sprang a love that is beautiful to see. Miss Withers said, "My heart will follow that boy to Liberia with a mother's longing." How marvelous is this web of life! How significant it seems that General W. T. Withers should have given one hundred and sixty acres of land to found an industrial school for negroes which school should so affect and influence the life of a white boy that he should come to fill the place of a son in the heart of the daughter of this same General Withers. If the Lord wills, Emory will sail for Liberia some time in the early fall to take up the work that Jacob Kenoly laid down.

I have been asked to write from the mother's viewpoint. Mothers, some day when a son or a daughter looks into your face with a light in their eye that was never "on sea or land," and says, "Africa is cry, a cry in my heart," then you will know travail of soul. But the one specifie prayer our Savior taught was "Pray ye the Lord of the harvest that he thrust forth laborers unto his harvest." Christ would have us so deepen the prayer life of the Church that men and women will be thrust forth of the spirit of God as was Jeremiah who felt his divine passion as a consuming fire in his bones. When we thus pray do we ask for some one's children to go but not our own? "'Tis the way of the cross leads home." There are blood prints all the way. It takes life to save life. Jesus himself was the first missionary. The morning stars sang together and all the sons of God shouted for joy when they saw his field.

Africa is the part of the great world field at which we are looking just now, Africa the continent which gave a hiding place to our Savior in his childhood, Africa with its one hundred and sixty-five millions and so few have even heard of Jesus! Men risk their lives for Africa's gold and diamonds to deck the crowns of earthly kings and potentates.

Why should not they risk their lives to gather gems for the crown of our great King? Every soul is a possible trophy to be won for our Lord. I suppose the Hebrew mother who brewed and baked the barley loaf for her little lad did not dream that it was food that would be fed to a hungry multitude at a meal presided over by Christ himself. The mothers in our day who have read, talked and prayed for missions to and with their children have not dreamed where unto this should come. These children have been given this bread of life and they have looked out upon this perishing multitude and have heard the voice of Jesus saying, "Give ye them to eat." Thrice blessed is the mother of such a child, and while it will be as if half her heart fluttered here and half over the sea, yet may she exclaim as did that mother of old, "My soul doth magnify the Lord."

EUREKA, ILLINOIS. ELIZABETH W. ROSS.

Bible School Department.

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for July 14

Edited from Standard Bible Lessons.

Lesson II.

The Seed in the Four Kinds of Soil.

—Mark 4: 1-20.

GOLDEN TEXT.—"Receive with meekness the implanted word, which is able to save your souls." —Jas. 1: 21.

TIME.—Autumn A. D. 28. PLACE.—Lake of Galilee. PERSONS.—Jesus, his disciples and a multitude of people.

INTRODUCTION.

Carefully read the text of this lesson over, and then read Luke's record of the same parable. Then read Matthew's account of it which is found in Matt. 13: 3-9, 37-43. After you become real familiar with the parable of the sower, read the events which preceded and led up to Jesus' introduction of his parabolic method of teaching.

EXPLANATORY.

1. AND AGAIN HE BEGAN TO TEACH BY THE SEASIDE. —The open-air, free-for-all instruction given by our Lord on the shores of the little Sea of Galilee was in striking contrast to the stiff conventionalism of the Pharisees and scribes. HE ENTERED INTO A BOAT.— His position in the boat protected him from the throng, and enabled him to see more of his hearers than if in their midst. "We can better understand this parable of the sower if we form in our minds a picture, not only of Jesus in his boat pulpit, as the focus of a vast amphitheater like audience, but of the physical surroundings beyond, so familiar to them all." "There was the undulating grainfield descending to the water's edge. There was the trodden pathway running through the midst of it, with no fence or hedge to prevent the seed from falling here or there on either side of it or upon it, itself hard with the constant tramp of horses and mules and human feet. There was the 'good,' rich soil which distinguished the whole of that plain in its neighborhood from the bare hills elsewhere descending into the lake, and which, where there is no interruption, produces one vast mass of the hillside protruding here and there through the grainfields, and elsewhere through the grassy slopes. There were the large bushes of thorn, the 'Nabk,' that kind of which tradition says the crown of thorns was woven, springing up like the fruit-trees of the more inland part, in the very midst of the waving wheat."—

2. AND HE TAUGHT IN PARABLES—A true parable is sometimes more than a mere felicitous illustration. It is an outward symbol of an inward reality. It is not the creation of a new similarity, but the relation of a similarity that has always existed: not the putting into nature or into life that which was not formerly in them, the bringing-out from them that which they have always contained, and which is indeed their deepest and their truest significance.

3. —HEARKEN: BEHOLD, THE SOWER WENT FORTH TO SOW.—Mark alone introduces the parable with the word "hearken." It is strikingly appropriate when taken in connection with the warning in verse 9. It was as if Jesus had said impressively at the beginning, "Listen" and then had ended by saying, "See that you do not for-get."

10. AND WHEN HE WAS ALONE.—The wording here and in Matt. 13: 10 indicates that some time elapsed between the giving of the parable and its explanation. THEY THAT WERE ABOUT HIM.—He was alone in the sense that the multitude were no longer present. Those "with the twelve" were doubtless other disciples. ASKED FOR HIM THE PARABLE.—This indicates that they had been thinking about the parables.

11. UNTO YOU IS GIVEN THE MYSTERY.—Christ's kingdom would be a mystery to his enemies, but would be made clear to his disciples. A mystery, in the New Testament, is a truth that must be made known, if it is to be known, and one that actually is made known, by divine revelation, to those who have spiritual power to receive it.

12. THAT SEEING THEY MAY SEE, AND NOT PERCEIVE.—The parables would confuse those who had no purpose except to destroy the influence of Jesus. LEST HAPLY THEY SHOULD TURN AGAIN.—In this same connection Matt. 13: 14, 15, gives our Lord's meaning to be that the enemies of Jesus would pervert his teachings in order not to understand and for fear of being convinced.

13. KNOW YE NOT THIS PARABLE?—Jesus seemed to make this parable a key to the others. That is if they learn to interpret this, they can interpret the rest.

14. THE SOWERS SOWETH THE WORD.—Note the fact that the sower, the seed and the soil are independent. Jesus was sowing the seeds of truth in the minds of his discisples when he uttered these words.

15. BY THE WAYSIDE.—The wayside soil is just the same as the rest, except that it has been hardened by the feet of many travelers.

GOSPEL PLEA.

"PREACH THE WORD."

Edwards, Mississippi, Saturday, July 20, 1912. No. 29.

HELPFUL TO ALL

A Visit to Jarvis Christian Institute

IT WAS my privilege to make a trip to Jarvis Christian Institute on June 27th. and I was astonished at the progress they were able to show in this short time. Last December Thomas B. Frost was employed to go over and make preparation to begin the work of the school. The entire 456 acres given by Major Jarvis was in forest, though it had twice been cut over by saw mill men. They had built some six or eight temporary houses in which to live while they did the work. When Brother Frost arrived there he found all the houses but two gone. One of these he fixed up as a living house and the other as a barn for his horses and mules. The whole site was grown up with sprouts so it was a real wilderness. In January he came home and loaded all his effects into a car and took his family over. This was the beginning. It was therefore, of great interest to me to see what he was able to accomplish. He has fenced a field of about thirty acres north of the rail road and another one of thirty acres south of the railroad. All south of the railroad is in corn and garden truck. The corn was the best we saw in that part of Texas and the truck patch was full of a large variety of good things. Brother Frost has made arrangements with the county to put a public road though it to connect Hawkins with Big Sandy and he has made full plans for the campus. He had done an immense amount of work and all of it was wise. He has won the enthusiastic support of all the best people about them, both white and colored. The way is now open for the building up of a great school. We look upon the land as expectionally well adopted for the seat of a school, such as the Jarvis Christian Institute is to be. The site chosen for a campus is in forest and when all the trees that must come out are cut, it will be a campus pretty to behold.

I took a surveyor's compass along and we laid off a main street from the railroad crossing to where the future agricultural buildings will be built. Then one block east of that we laid off a street for the school buildings. Plans are now before the board for the beginning of the erection of the buildings. We hope to be able to make definite announcements elsewhere in this issue of the plans for the coming year. We want to appeal to the brethren in Texas to pray and work most earnestly for the work that is going through its infancy near Hawkins, Texas. It is a benevolent work for the elevation of the Texas Negro boys and girls and not a cynosure for furnishing positions for anyone. Those who go there will be expected to make great sacrifice for the work's sake, and those who are hunting place only will have nothing to gain in it. If all pray and work for it; and if these who are in charge show the proper modesty and devotion, the J. C. I. should grow most rapidly. In fact we do not see why it should not become a great instution expending its thousands annually. There are many good Christian white people in Texas who will delight to give this institution the means to enable it to do a good work. The Negroes themselves in Texas are abundantly able and will give thousands of dollars to it. But all these things can not be at once. The institution is to be built up with student labor and at present temporary arrangements must be made to take care of boys and girls who will aid in building up the school. An institution like this can not afford to expend its money in costly contracts. The institution has a great supply of sand out of which cement bricks can be made for the College building. But this, remember, is a few years in the future. For the present let all pray that God's blessings may be upon the work, and that those who have charge of the work may be wise and harmonious. All those who subscribed to the school last fall through Mrs. William Alphin should pay up this fall. The work is now on, and your aid is an absolute necessity. The people living in the neighborhood stand ready to aid in hauling lumber and getting the grounds ready for the opening of school. Surely all the people over the state will now rejoice at the opportunity of beginning this great work.

"Should each person make it his business to live his own life worthily, what a happy time would come!"

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

Personals

—Not long ago the Assistant Editor received a splendid letter from Bro. Powell, Paris, Tex. It is remarkable how clearly all our leaders see the absolute necessity of the members of our churches reading at least one religious paper. The GOSPEL PLEA makes a bid for readers everywhere. We are trying to merit the patronage of the brethren by the kind of paper we put out.

—Bro. M. Yopp, State Evangelist of Georgia sends in fifty cents each for Sam. Miley and Mrs. Mariah Davis both of Springfield, Ga. We are glad to welcome Mr. Miley and Mrs. Davis into the GOSPEL PLEA family.

—Who is more faithful in her correspondence to the PLEA than Sister Alphin, of Texas?

—Bro. M. T. Brown of Beaumont, Tex., has the following to say about the Texas State Convention: "The Agent of the T & N O at Dallas has granted a special car from Dallas to Beaumont. Round trip, $11. 80. Can carry 90; must have at least 30. 1½ fare from all points in the State. All who can should catch the special at Dallas or at their nearest point,—otherwise 1½ fare. For the good of our school, Bro. Ewell invites Bro. Lehman, Bro. Smith, or some one else to come the third Sunday in August."

—Bro. E. W. Ross who is soon to go to the Liberian Christian Institute in Africa has been given permission to solicit $1,000 for a sea-going launch. The gasolene launch would make a short trip between Denham Station and Monrovia. We hope soon to hear that he has the money in hand.

—Have you your list of ten reasons why children of Christian parents should attend our own schools? If we had them in our own schools do you suppose it would do any good toward supplying the need of ministers for the many pastorless churches?

—Wonderful how much [illegible] for the "Personals." Try it,

—Rain has been interferin[illegible] services at Beaumont. He repo[illegible] 7th.

S. C. I. Summer Bulletin

Vol. III..... No. 8.

Edwards, Miss., July 10, 1912.

This week we give below some more questions and answers:

6. In what way do you take students to work their way?

Worthy young people are permitted to work a year, and during the year they work, a home is furnished them free, and then the following October they enter day school and work only on Mondays till five o'clock. Then they attend Day School till Commencement in May, without any money cost for board, room, lights, or laundry.

7. Do the Industrial students attend school during the year they work?

Yes; they attend Night School. The school work done by these students is usually very creditable.

8. Will you please make out a Budget of expenses for a wide-awake work boy?

In the first place it will cost him three dollars for entrance fee; three dollars for books, tablets, letter writing paper, U. S. postage stamps, pencils, penholders and pens; fifteen dollars (or less) for a suit of clothes some time during the year; six dollars for shoes; one dollar and a quarter, for church and Sunday school contributions. Four dollars for other incidentals.

9. Is this the exact amount the young man will have to spend?

No; I am just making an estimate of what he would probably need.

10. Does he have to bring all this money along with him?

No; he should bring about eighteen dollars with him. The fifteen dollars he would deposit with the Institute treasurer for his future needs. If he is a hustler, he could earn extra money every day in his work, and then the rest, if he needed more, could be sent to him by his father and mother.

Yours very truly,

T. M. BURGESS, Principal.

Notice!

Our Texas brethren should note the announcement of the special railroad rates to their convention at Beaumont, found in the "Personals" on this page. All together now for a great convention at Beaumont.

te Bible School.

K. B. Polk.

ermanent establishment of the church, that the Bible School, when properly conducted, enlivens the church, and in fact we judge the condition of the church by the school. The husbandman on entering his orchard, happening to find the branches of one of his favorite trees in a sickly condition, concludes at once that some enemy to the production of that special fruit, has invaded its confines, and when we find a meeting place without a Bible School we naturally conclude that the church proper, is not in a prosperous condition.

In discusing an Up-to-date-Bible School, we shall mention some of the things that have prevented a desirable progress.

(1) The Heavy Superintendent. He is a good man, but very dull. A man of considerable ability in some things. Not necessarily an old man, though sometimes cronologically exempt from active service. He means well. He wants to do as well as he knows how, for the welfare of the school. He has the respect and affection of the minister and good people of the church. He is a respectable man, and a respectable superintendent. But he puts the children to sleep. The Bible School slumbers under his ponderous administration. He leads them in the same old rut, the same rut that he has always traveled. The rut has not worn wider, but deeper, so he gets into it up to his eyes and ears. He is too far in, to see what is going on outside, and too deep to ever hear. He sings the same old song, prays the same old praver, that he did ten years ago, when elected to the position.

(2) Sloven Superintendent. This dear brother on Saturday forgot to wind his watch, and for some cause the house clock was also neglected, so on the Lord's day he awakens to find himself about to enter upon his day's work without knowing what o'clock it is. So he is a little late coming to school that morning. With his breakfast half eaten, his toilet partially arranged, family prayers omitted because of a lack of time, he hurries on, but after reflecting that he had been on time for two mornings, and that nothing can be done until he gets there, he slackens his pace On entering, he tries to make amends for his tardiness, by laying all blame on his poor watch. Our friend is a good natured soul. He is willing for things to go right, if some one will do them right. He says that he is going to make the best of it and is not going to be worried about what he calls the minor things of life.

His religion is a kind of a slipshod. In all his affairs he is down at the heels. His children rise when they please, get their meals "when it is convenient," put on their clothes without much regard as to neatness; and the only thing in which they are all regular, is their late attendance on the means of grace.

In connection with a faulty head we might make mention of some of his armor-bearers.

(1) The Heedless Teacher. As it is this lady's or gentleman's custom to dismiss his buisness from his mind on Saturday night, so it is his custom to forget that there is such an institution as the Sunday School, after Sunday night, and especially, such a special field of labor as his or her Class, nor do they think of it either until the following Sunday morning. At this time they are awakened to the actual duties of the day. The toilet for the morning is hastily attended to, the breakfast is half eaten, and off the teacher rushes wholly unprepared for the morning's work. Of course the lesson is found because of knowing where last Sunday's was. So with triumphant air of knowledge, the teacher makes believe that the lesson has been studied. In this way it is to cheat and especially to fool boys and girls, so it is not long before the class finds out that the teacher is not prepared; so after the questions in the large print have been asked, some bright boy or girl will find some questions for research in the small print Dear teacher sees defeat coming, but at this critical moment the Superintendent comes to the rescue by tapping the bell. A whole morning lost and no seed sown, that may in the future bring forth fruit to the glory and honor of His name.

(2) Shallow Teacher. This teacher takes his place in his class in a state of great mental poverty. He is troubled as to how he shall spin his little stock of knowledge so as to make of it a sufficient show to persuade his scholars that he is a profound scholar. The longer he keeps up the appearance, however, the greater the effort. Sometimes it almost crushes him in the performance of his duties, and makes him very nervous and anxious.

(3) The argumentative Teacher. In early life this teacher was the leading member of some debating society in the rural neighborhood. He exercised his gifts largely in discussing subjects that were mostly abstract and incomprehensible; these of course made a powerful inpression as to his literary ability. As he advances in years, he becomes a virtual debating society within himself, always offering some subject for argument, answering it himself, in fact making himself a perfect nuisance to those who are not of the argumentative turn of mind that he is.

(4) The Dull Teacher. Ten years ago this per-

(Continued on page 7.)

Reports From the Field.

Tennessee

Editor of Gospel Plea:—

Permit me to say a few words to the Readers of the Plea through its columns.

Since graduating at the Southern Christian Institute at Edwards, Miss., last May, I have come to Nashville, Tenn., where I accepted the call as pastor of the Gay Street Christian Church.

I must express my appreciation of the hospitality tendered me while being among the citizens of Nashville to the present. The members of Gay Street Christian Church are heartily cooperating in all of its forward movements. I have not met a better working congregation any place, and the work is moving on nicely.

Many times since I've been ushered into fellowship with the masses, have I very forci bly felt the necessity of trained minds in the midst. So many features are noticeable to those who have acquired Christian education that are entirely hidden from those who have not. This has been spoken of time after time, and is continually being flashed through the country. While many take notice and make steps in that direction others, the majority, are absolutely ignoring it. The real Christian does not become frantic when he faces this truth, but firmer resolutions are formed. We ourselves are accountable for many of our uneducated brothers not being educated, in that we assume personality and ignore that the educated and christianized are counseled to "Go teach all nations" no matter whether the teacher is of a different race nor whether the pupils are of many races.

I had the privilege of attending commencement at Fisk University only a few days ago which was fine indeed. The President, a northern white man, in his preliminary speech, repeated a statement made by one of the prominent colored citizens of Nashville, which involved that the educated Negroes of the South should get these white teachers, "members of the northern slums," from among us, and that their presence is not needed, for the colored man is able to educate his people. This is a statement confirmed by many who are doing but little, and possibly nothing in the way of educating our people,and in some cases by those who can see only far enough to make trouble along that line. The Christian men and women can not afford to stand at the back of such talk. Christianity does not admit such narrowness, and where such is found it would be well to search for it. There is no space for debate; it would be like arguing an axiom to try it. [illegible] away from facts. The hope of our p[illegible] Christian education no matter who the teacher is "For a' that." The time is fast approaching when the colored man who is opposed to the Christian white people lending their assistance to a struggling people, will be looked upon as being a parasite to progress. We must choose between two alternatives, whether it is best to accept the aid from Chrstian people of a dominating race,or see our prospects of a christianized and educated people swing in the balance a quarter of a century longer. Now which horn of the dilemma shall we take? Most assuredly some will take the latter but we have reasons to believe that all true Christians of our people will take the former.

We know we are a different race "and a' that," and feel proud of our race and people, but we must not feel sure that we can do too much without aid. I am indeed glad the Christian white people are willing to share our struggles with us.

The spider that fell down at each attempt to ascend the wall but turned and bit the gentle hand that went to assist it over with its burden, might have been able to get over alone, as it thought, had it had any nourishment at its disposal, but as none could be found the poor little independent spider had to welcome death for want of food.

We may be able to educate our people in course of time if we have the food in sight, but where is it? Christianity is the food; it is not in sight if we let selfishness predominate. Then let us be wise and when the gentle hand condescend to assist us, accept the aid and scale the wall with ease.

We look at the tributaries of the pretty, clear stream bring in muddy water and many of us faint from excitement, thinking the clear will always be muddy, but "Look! The ocean!"

Nashville, Gentry C. Robinson.

Mississippi

Dear readers: I am coming to you once more with a message from the Union Light Christian Church at Perison.

Brethren we are not dead. We are alive in the faith and works of he Master.

Brother H.Y.Smith who was pastor of the church at Perison, has not only given up the work at Perison, but has disconnected himself with the church of Christ. But I am glad to say that the faithful few at that point are seemingly made more strong and

...er. We are going to get a church ...e a great field to work in at that ...ost encouraging feature of the whole ... place is that the people will come out ... truth proclaimed. The writer is now in charge of the work at Perison; we preached to about 300 hundred people on the fourth Lord's Day.

We had a time, I tell you. We will be with them on the second Sunday night, and doctor W. A. Scott and I will preach at that point on the fourth Lord's Day and night. We hope elder K. R. Brown can soon give some attention to this people. God help us to glorify the name of Jesus at this point that men and women may come crying, "What shall I do to be saved?"

JACKSON H. G. SMITH.

Arkansas

Dear Editor: Please report this letter if space can be found. The third Lord's Day of last month found husband and me engaged in a Children's Day at Russellville which was good considering their time and chance. Miss Verda and Emma Franklin deserve much credit for this bright day. The program was well rendered; all the children played well their part. They had a very large crowd. Bro. Woodard, their Supt., is very faithful to the work. May they continue to prosper in every department of Christian duty. They raised $5 85 to send to foreign lands for Foreign Missions. They used the same literature that we do.

Those that gave the most in their envelopes were: Miss Birtha Edwards, $1.00. Miss Ellen Edwards, .50. Miss Leatha Pless, .50. Little Janie Woodard, .25. Miss Birtha Franklin rendered a good paper on the "Necessity of Christian Work." After this, remarks by visitors.

Returning home, found a good letter from Mrs. Rella Cathey of Thyratira, Miss. with the sum of $2.05 enclosed for our little Church here this was promise by Sister Cathey at the time we rebuilt here. It came in good time any way. We only owe $6.30. Those that sent money to this church:

Mrs. Rella Cathey	.25.
" Willie Cook	.25.
" Rena Cathey	.10.
" Elmira Carter	.15.
" Sarah Cathey	.10.
Bro. L. Cathey	.25.
" Geo. Cathey	.25.
" C. F. Miller	.25.
" Ben Cathey	.10.
" Grant Locke	.05.
" J. D. Davis	.05.
Some one	.25.
Total	$2.05.

The Church sends many thanks to you for your Christian offering.

On the fifth Lord's Day the writer was invited to the first Baptist Church in Argenta to give the closing remarks on the day and its object. This I did which was my delight, to get to speak about the need of missions in other places. All seemed to have enjoyed it much.

Mrs. Taylor their faithful worker and teacher rendered a splendid program. They raised a small sum amounting to $3.17.

We are now preparing for the Sunday School convention, July the 27-28. We hope to make this one of the best ever held. As Sunday School members we must go forward in all good works. Come with good reports.

ARGENTA SARAH L. BOSTICK, State Treasurer.

Africa

Dear Editor: Please permit me to say a few words in your beloved paper. I have been for a while thinking that I would write but did not no account of expecting some one to come out; I feel that it is slowness on my part. I am still trying to use every effort to help hold up the little Christian work, and now we are still in hope of workers to come, but since the loss of the dear leader and other brethren, we are still laboring. I am just from Sunday-school and now on my way to Monrovia. Love to all the Christian friends. Excuse this short letter.

Yours in Christ,

SCHIEFFLIN, LIBERIA E. W. HAWKINS, Deacon.
May 26, 1912.

DO NOT STAY AWAY.

Have you been doing wrong, and do you feel that you are not in a frame of heart to attend the prayer-meeting? Does Satan whisper: "You can't do any good at the prayer-meeting, feeling as you do. Would n't you better stay away"? Say at once: "Get thee behind me, Satan. I will go to the prayer-meeting; there I will meet Jesus. He will forgive me and put in me a better heart."

What would you gain by staying away? Nothing, but lose much. Oh, yield not to such a temptation! How fearful might be the consequences.

—SELECTED.

Christian Woman's Board of M

All C. W. B. M. dues; that is, the ten cents a month paid by each memb
Special Collections of the auxiliaries should be sent to Mrs. M. E. H
Missionary Training School, Indianapolis, Indiana. Send
in the money at the close of each quarter.

Adaline E. Hunt, Editor

Questions and Answers
on the work of
The Christian Woman's Board of Missions

(1.) Q. How, where and when was the Christian Woman's Board of Missions organized?

A. About seventy-five women met in connection with the General Convention in Cincinnati, Ohio, and organized this Association October 22, 1874.

(2.) Q. For what purpose was it organized?

A. Article II. of the Constitution states: "The object of this Association shall be to maintain preachers and teachers for religious instruction, to encourage and cultivate a missionary spirit and missionary effort in the churches, to disseminate missionary intelligence and to secure systematic contributions for such purpose; also, to establish and maintain schools and institutions for the education of both males and female."

(3.) Q. Does the Christian Woman's Board of Missions do only foreign missionary work?

A. No, it cultivates both home and foreign fields.

(4.) Q. What work has it in the United States?

A. It is cultivating missionary zeal and promoting personal effort of Christian womanhood in the local congregations, supporting evangelistic work in many States, supporting Bible chair work, educational and industrial work among the Negroes and mountain people, and supporting mission work among the Chinese, Japanese and Mexican in the United States.

(5.) Q. Where are the Headquarters of the Christian Woman's Board of Missions?

A. Missionary Training School, Indianapolis, Ind.

(6.) Q. In what fields do we now have Auxiliaries and Missionary work?

A. Jamaica, India, Mexico, Porto Rico, South America, Africa, New Zealand, Western Canada and United States.

(7.) Q. What is the financial basis of our work?

A. The General Fund, which is made up of the monthly offerings of Auxiliary and Circle members, annual and life membership fees, and all gifts not oherwise designated.

(8.) Q For what is the General Fund used?

A. For the regular support of all the work in all fields not otherwise provided for by special gifts such as salaries of missionaries and helpers; expenses of administration; maintenance of schools, orphanages, hospitals, dispensaries, evangelistic work in all stations; also leper work in India. The General Fund is often called the "Burden Bearer."

(9.) Q. What is C. W. B. M. Day?

A. C. W. B. M. Day is our one day in the year before the Churches. It is a day for telling the people what we are doing and what we hope to do. It is a day for winning more workers. It is the day for asking for an offering from the whole Church.

(10.) Q. What is meant by State Development?

A. Organizing new Auxiliaries, Mission Circles and young People's Societies; fostering the ones already in existence, promoting the work by the distribution of literature, correspondence, visits from State and General workers and missionaries. It is developing and maintaining a missionary constituency, directing the gathering of funds, and the making and strengthening of the home base of supplies.

(11.) Q. When and where should all money be sent?

A. At the close of each quarter the Treasurer should send all money except for State Development to the Corresponding Secretary of the Christian Woman's Board of Missions, Missionary Train-School, Indianapolis, Indiana. At the same time send the State Development money to the State Corresponding Secretary.

Worth Repeating.

A home missionary's parish may be ten miles wide and forty miles long. On Sundays he may have to drive thirty miles and preach three times, besides holding meetings on week nights. In some parts of the country he must travel afoot, because the roads are impassable.

Such sacrifice is inspiring; the heroic spirit is not yet dead. As warm hearts serve Christ today on the home field as ever toiled in any age.

—The King's Builders.

DATE BIBLE SCHOOL.

(Continued from page 5)

charge of a Sunday-school class, having ... a reasonable store of Scriptural and general knowledge, which he had gained in the ordinary walks of educational experience. Since that time, his perceptive and progressive faculities have been asleep. He has gained nothing; has made no progress, is no better as a teacher than he was the day he first sat with the class.

At the head of the UP TO-DATE BIBLE SCHOOL we find what is known as the successful Supt. He is a good superintendent and therefore a successful one. He was not elected because he was the best looking man in the school, but because of his fitness for the position. And when elected, did not consume a half an hour in offering poor regrets in not being able "to perform in a proper and satisfactory manner, the laborious and responsible duties of the high station and important position in which, by their unanimous and most complimentary action they had placed him." Nor did he suggest, (all the while meaning to accept), that Mr. A., Mr. B. or one of the candidates who did not get a single vote, could fill the office better than he could. He went at it like an honest man and a Christian.

Regularity and punctuality have enabled him to persevere in his great work. He does keep a good umbella and overshoes so he is not compelled to stay in on rainy days. You can set your watch by his opening and dismissal. He does not forget that the teachers old or young will come, if he is late. When he arrives it is understood that he is there for a definite purpose, and not to let things straggle along the best they can. With courteous firmness, he goes about the business of the school. He, as pleasant as possible, corrects what is wrong, according to the best of his ability. By some magic power in his personality, he is able to smooth all differences that may come up.

He is strictly business and neat in the care of the same. It is a pleasure to look over his records since his election, in fact you will find them a well kept and correct history of his work. He is a man who does not make many speeches, but when he does, it is something that will be of benefit to the children; the truth of the matter is, it acts as a fertilizer for the young church plants.

He is a man who can fill any position, ring the bell, dust the benches, act as libarian, lead the songs; all this is done out of a pure Christian desire to see the work go on, and the interest of a full stronghold for the young. The Supt. that has been pictured to you, reflects the very advancement of the organization of which he is the head. The supporters of such a man can be fully seen in his very works for a worker will not have drones in his hive. Therefore in him we have all that it takes to make an UP-TO-DATE BIBLE SCHOOL.

PARIS, TEX.

Notes from Our Schools.

Southern Christian Institute

This morning the school note writer walked into Smith Hall. What I saw there might be of interest to our readers. On the ground floor in one of the large rooms, the boys were putting in ashes and smoothing everything off ready for the cement floor. In the cement block shed the boys were mixing the cement, sand, and gravel. On the second floor President Lehman and one of the boys were cutting off the studding getting ready for the door into the elevator. On the third floor Foreman Howard was cutting out studding to make doors into the various rooms and Supt. Prout was moving some heavy timbers getting ready for the plaster board when it arrives. I did not go to the fourth floor, but I think some of the boys were gathering up pieces of flooring that were scattered about. On the roof our tinsmith was putting the finishing touches on the flashing. The boys were also drawing up gravel and putting it on the roof. It is probable that not a better roof can be found in the state. How happy the young women will soon be in their new home.

The social held in the Chapel last Saturday night was greatly enjoyed.

Mr. Farr recharged our dipping vat yesterday. Tick eradication is on in real earnest in this section of the South.

This section of the country is having a scourge of rats. The people say they never were more numerous.

The girls in the canning factory put up nearly two hundred fifty cans of string beans last Saturday.

S. C. I.,— July 10, 1912.

Something to Happen!

A great subscription-getting plan will be announced next week. Meanwhile we desire to have one of the leading workers in each church to send us the names, street numbers or rural routes, of ten or twenty earnest church workers who do not now take THE GOSPEL PLEA, and we shall send the PLEA free to them for four consecutive weeks. Write the Names and Addresses as plainly as possible. The persons who send in the lists of names enter into a cooperation with us that will be mutually beneficial. Make out your list and send it today.

Address, THE GOSPEL PLEA, Edwards, Mississippi.

Bible School Department.

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for July 28

Edited from Standard Bible Lessons.

Lesson IV.

The Wheat and the Tares.

—Matt. 13: 24-30, 36 43.

GOLDEN TEXT.—"Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."—Matt. 13; 30.

TIME.—Autumn A. D. 28. PLACE.—Lake of Galilee. PERSONS.—Jesus, his disciples and the multitude. PERIOD IN THE MINISTRY OF CHRIST.—Second year.

INTRODUCTION

Read the scripture carefully and form your own ideas as to what Jesus meant in his teaching. Make up your mind as to what Jesus meant by the seed, what he meant by the field, what he meant by a the sleep of the men, whom he meant by the enemy, and what he meant by the tares.

A careful study of the lesson will lead you to some good conclusions.

EXPLANATORY.

24. ANOTHER PARABLE SET HE BEFORE THEM.—This parable of the tares has been the subject of much controversy, but its central thought is apparent—that though the evil and the good are mingled in this world, they will be separated in the world to come. This will be the keynote of our interpretation. THE KINGDOM OF HEAVEN IS LIKENED UNTO A MAN.—Not merely to the man, which represents the son of man (v. 37), nor merely to the sowing; but also to the progress of the kingdom, and the obstacles which it encounters. GOOD SEED IN HIS FIELD.—In the parable of the sower the seed was the Word. But in this parable the Word is regarded as having been received into a good and honest heart, and so has converted into a new creature, "child of the kingdom," according to that saying of James: "Of his own he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures" (1: 18). HIS FIELD.—It is worthy of note that this field of "the world" (v. 38) is said to be his—Christ's own.

25 BUT WHILE MEN SLEPT.—There is no intention to describe negligence by the word "slept." It simply means that, having retired from his labor, the emeny took advantage of his absence. HIS ENMENY CAME.—The enemy that sowed them is the devil (39). Here, as elsewhere, the personality of the devil—his activity in malicious ways—is recognized by our Lord in unmistakable terms. Remember, the above language is not the parable, but the interpretation of it. Nor is it any concession to popular prejudice or current notions. It is uttered only to his apostles, whom he is educating for his ambassadors. CAME AND SOWED.—The devil has promptly followed the Son of God from that day to this. Has not Satan followed closely on the heel of all God's sowers from Adam down? Has he not sought to frustrate all their work? For one child of God planted in the world, has he not promptly planted two of his own? TARES.—The tare abounds all over the east, and is a great nusiance to the farmer. It resembles our "cheat," but the head does not droop like cheat, nor does it branch like our oats. The grain also is smaller, and is arranged along the upper part of the stalk, which stands perfectly erect. "The tares are the children of the wicked one" (v. 28). Not heresies, but men and women—wicked people. AMONG THE WHEAT.—This represents the children of the kingdom. Here, as throughout the scriptures, the broad lines are plainly drawn between the two classes of men. However they may resemble one another in appearance, they are utterly distinct in fact. One belongs to the kingdom of light; the other, to the kingdom of darkness.

26. WHEN THE BLADE SPRANG UP AND BROUGHT FORTH FRUIT.—Weeks pass, the sun shines, the rain falls, the seeds spring up and cover all the ground with beautiful green. The owner visits his field from time to time, and thinks it promises well. All the blades look alike, and there is not the remote suspicion of wrong. At last the field heads out, and the harvest is almost here before he perceives the treachery. How true this is of Satan's plots concerning God's children.

28. AN ENEMY HATH DONE THIS.—This is the orignal of it. Imperfection, ignorance, weakness—these are not sufficient to account for the disaster. There has been a malign seed-sower. When we are doing our best, at times we find ourselves thwarted. A thousand times in life we have looked and labored for good, and evil has come of it. What explanation—what answer—have we better than this one—"an enemy hath done it."

30. LET BOTH GROW TOGETHER UNTIL THE HARVEST.—We need them and they need us. What would the wicked world do if the righteous were removed?

EXPLAIN UNTO US.—Has there ever been a time when a simple and earnest explanation of God's word was not attractive?

GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVII. Edwards, Mississippi, Saturday, July 27, 1912. No. 30.

ELPFUL TO ALL

The Start.

MUCH DEPENDS on the start of an individual or nation and we who have any control over startings for the others should take the greatest of care. To illustrate the significance to us will cite two nations, the Jews and the Irish. The Jews had a good start and the Irish had a bad one. The Jews suffered greatly in the hour when they became a nation but they had for a leader Moses who held before them the idea of apurpose in it all. God was leading them out to make them a nation that was to do things for the world's uplift. All their suffering, therefore, became a stimulant to good deeds. The result was the Jews became a great race of people. They were prone to backsliding, arrogent, biggoted and selfish, but when the fourteen centuries in which the Jews held the paramount place is well understood, they will be given a far more prominent place than the Greeks and Romans will have. The influence of the Jews, as it went out to other nations, was the most beneficial. It was great in every sense and had the Jews in the time of Christ been willing to acknowledge their true record the Jews of to day would not be wanderers in the earth.

The Irish, on the other hand, were led by fault-finding complainers in the hour of their birth as a nation. They suffered as did the Jews, but they were not led by a man who had a vision of work to be done. It was just a muttering at wrongs. The result is the Irish in Ireland are a race of bitter complainers blindly striking at what they call wrong. Many of those who have come to America have become great, but this was due to the fact that they came out from under the strange spell that held in bounds the Irish nation. Had the Irish had Moses in the hour of their early trials, the story could have been a different one.

These truths will apply well to the Negroes of our land. They suffered in slavery but this suffering was not of the character of mental anguish. It was a suffering of a people who had not developed far enough to realize that there are great world problems They simply suffered from unremitting toil. When freedom came they began to realize a little of the problems of a free life. Now that the second generation is beginning to enter the work growing out of our world problems we can safely say they are started. If they are now led by selfish men who have a message of complaint only, they will suffer all through their carcer as a nation. If on the other hand, they are led by men who have vision of usefulness to mankind and inspire the rank and file with the idea they are to do some good to mankind, they will feel its thrill all through their career.

The Negro has no ground of complaint against the Christian white people, North or South, present or past; but on the other hand in all the history of the world there never was so much good and benevolent work done by one people for another as was done by the Christian people for the Negro. five years ago in the battle of Mukden the Russians lost about sixty thousand men. The Japanese recognized the valor and goodness of these people and now they have reared a fine monument on the field in memory of them. This will pretty nearly make the Russian nation a new nation. The time is now come when the Negro must build a monument to commemorate the immense aid he received from the Christian white people of America. But this monument must not be of granite or marble, but must be in a hearty cooperation in the great world work which they are doing for the world's uplift. In an article by Bro G. C. Robinson of Nashville, Tennessee we see something of the adverse influence that is manifest there. From other sources we have learned something of this influence about Nashville. It manifests itself all over the land. It has its origin largely in the reflex influence of white politicians who play on the race problem for personal gain. But we feel confident that this evil leadership will not become the prevailing one, but that men who have the keen insight to comprehend the true situation, the gratitude to appreciate the wonderful things that were done for them, and the faith to see how this people can became an aid to the whole world, will become the true leaders; and then we can feel assured that the start will be right and if the start is right the ending will be right.

"You have not fulfilled every duty unless you have fulfilled that of being cheerful and pleasant."

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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S. C. I. Sun

Vol. III

Personals

—Chas. Harris, one of last year's students at the Southern Christian Institute is now in Memphis and writes that he is a machinest's helper at a good salary. He is grateful for the training that enabled him to get this position.

—On the C. W. B. M. page this week you will find a poem of more than ordinary worth. Reader, how much have you done to set the Lord's table before the countless millions who have never heard of Jesus and his love?

—Bro. C. H. Dickerson, of Nicholasville, Ky., preached an excellent baccalaureate sermon for the graduating class at Mt. Sterling. This news is a little old, but we are always glad to keep up with the brethren who are doing things.

—Bro. W. W. Payton has changed his address from Carlisle, to Kerr, Arkansas, Route 1, Box 71, for a couple of months.

—The Union met at Everetts, N. C., on June 29 and 30. The next meeting will be at Huntert's Bridge, near Bath, N. C., in September.

—Order one of the books, "The Life and Work of Jacob Kenoly," for 50 cts. of The Missionary Training School, Indianapolis, Ind. You will be strengthened for your life's work, and at the same time you will help to build a memorial to that faithful missionary of the cross in far away Liberia.

—On another page will be fonnd an article clipped from THE CHRISTIAN EVANGELIST on "Education for Everybody" The readers of the Plea, and especially preachers, should impress upon their young people that there is really only one thing that may be received without cost today and that is an education.

—Do you owe for the PLEA? If so meet us with the goods. The Assistant Editor has a peculiar idea that a good thing ought to be paid for in good hard cash.

Edwards, Miss. July

Below, our readers will find s and answers:

11. What advantage has the Southern Christian Institute over some schools with an enrollment of 1500 or 2000?

In the small school with only two or three hundred enrolled, the students come into close contact with their teachers, the classes are not so large, and the students receive much more of personal help.

12. How many girls can find a home in Smith Hall this fall?

One hundred.

13. How many of these can work for their schooling?

One dozen.

14. May parents be certain that their daughters will be well looked after?

Yes; Miss Adaline E. Hunt has had charge of this department of our work for about ten years, and is continually looking after the welfare of the young women.

15. When does the Day School open?

The first day of October.

Have you seen our latest catalog?

If you have not, be sure to write for one.

When you see growth taking place you may then commence to be hopeful. The S. C. I. is growing every day. The writer has been here almost seven years, and the Institute has never taken a backward step. The S. C. I. is saying continually, "Give the young men and young women a chance and they will strive to develop and train their lives. The children of the rich and poor may meet in the class rooms here and be certain of equal opportunity."

Yours truly,

T. M. BURGESS, Principal.

Notes from Our Schools.

Southern Christian Institute

There are four young people who have finished the Normal Course and have had two years in Pedagagy. These young people are: Florence Blackburn, Deetsy Blackburn, Naney Jennings, and Frank Coleman. They will be the teachers in the "Practice School" during the coming year. They are already planning their work. The one who made the highest grade in the two years' work in Pedagogy will be the Principal of the School. The four will be under a superintendent.

(Continued on page 7)

Divines."

W. W. PEYTON.

...r being once asked concerning a matter, replied, I am not a judge of small matters, and great ones do not come before me."

But ladies, gentlemen, friends of the GOSPEL PLEA: The subject upon which I now attempt to write, may be considered a great one; and one of world-wide importance. Men have many occupations and callings of life both, honorable and profitable; but he who fills the pulpit, takes the greatest obligation upon himself, that one can assume. God has no way of saving a lost or perishing world of mankind, other than by the preaching of His word. Never in the history of the world, was there a time when the gospel needed to be preached, and its precepts practiced more than it is to-day. "God has chosen by the foolishness of preaching to save those who would obey the gospel," and not those who simply hear it.

You say "we have enough preachers," yes and let me add, that we have by far too many, that ill deserve to bear the name. Men have entered the ministry from various view points; and many of them have led such notorious lives, that many who would to-day be in the church, living consistent Christian lives, are out of the church helping swell the number that do not respect man nor regard the God that gave them their being. Such preachers prove a curse, rather than a blessing, not only to the profession, but to the world in which they live. We have honest men in the ministry; they are often embarrassed by reason of being denied, by merchants and other business men of the country, of some much needed favor for the simple reason that they are preachers.

The expression is often made, "I have no confidence in preachers," or "I will trust any one else, rather than a preacher." We may infer from such expressions, that one is beaten in advance when he does business with a preacher. Such expressions are made not only by men of no profession of faith in Christ, but also by church members. How does this speak for the ministry? Let each preacher think on this matter—think seriously and prayerfully, for there will be another wonder in heaven if any of them get there who are leading such lives as are condemned by their own conscience.

There is as much difference between the false preacher and the true preacher, as there is between reputation and character, or as there is between darkness and light. Do not understand me to say, or even suppose, that a minister will please every one when he preaches the gospel, in the potent apostolic way; but they will certainly be on the safe side if they advocate, the doctrine of Christ, and live to the principles of the same. Paul in his preaching says: "Owe thou no man any thing." Yes but "Paul labored with his hands, and I can't do that." Again he said to Timothy to "Study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth." But "I have not time to study." How many wives have you? Do you provide for your family? Are you doubled tongued? Do you try to live peacebly with all men? Well, do you love the brethren? I will not ask you do you love wine for you will dodge the question, by sighting me to Paul to Timothy. Some of the qualities that an ideal preacher ought to possess to are: honesty, to labor, to study, to have only one wife, to provide for his family both temporally and spiritually, to say to-day what he can say at any time, to make peace, to love mankind and especially the brethren, and above all to be temperate. Do not preach one thing and practice another, for you can not convert the world that way.

KERR, ARK.

A Generous Offer!

THE GOSPEL PLEA is entering upon a subscription-getting campaign of considerable magnitude. We are going to help you, and then we want you to help us. The Plan: Send us the names of ten or twenty of the leading workers in your church. Write the names plainly, giving the street number or the rural route and we shall send them the PLEA free for four consecutive weeks. At the end of the four weeks there will appear a notice somewhat like this: The sample subscriptions at Argenta, Ark., and Jonesboro, Tenn., expire with this issue. Those at Argenta who would like to continue on our subscription list, hand fifty cents or one dollar to Mrs. Sarah L. Bostick; Those at Jonesboro, hand theirs to Prof. H. D. Griffin. They will send in to us the subscriptions and the total amount of money and the first day of each month we shall send them our check for assisting us in extending our subscription list.

Who will be the first to send in the names? Address, THE GOSPEL PLEA, EDWARDS, MISS.

Money dishonestly acquired is never worth its cost, while a good conscience never costs as much as it is worth.

Socrates being asked the way to honest fame, said, "Study to be what you wish to seem."

—SELECTED.

Reports From the Field.

Texas

Dear Editor:—

Please allow space in your valuable paper for this report. I accepted the call from Greenville church during the month of April and entered upon my pastoral mission during the month of May, 1912. Since that time I have been engaged constantly; I find here as elsewhere some queer things and the effect of mal-administration. All things considered it is a fine field of labor. We have begun our revival already, beginning the first Lord's day night.

I visited Dallas and Fort Worth from June 26 until July 4th. I spent several days in Dallas and preached on the fifth Lord's day for the Preston Street Congregation which is pastored by Reverend H. M. Johnson of Taylor. It is one of the finest church buildings in the state.

I was royally entertained during my stay in Dallas by Brother T. H. Routh. I had the privilege of visiting all the important places in the city during my four days' stay. I visited the Normal Institutes that are being held all over the state and I also had the privilege of seeing what the Negroes are doing in Texas. Their opportunities are greater and they are in a wider field of development. The Southern Negroes have outstripped the Northern and Western Negroes, ten to one on an average in education and property. No one can tell about the Negroes in Texas by passing through on the train. Now as I have before said the South is the best place for the development of our race. I visited the Negro banks, drug stores, department stores, law offices, dry goods and furniture stores. I was thunder struck almost when I arrived in Ft. Worth on 9th St. and visited the office of Bro. Littles, an Insurance writer, and in a building that cost thousands of dollars. To see men and women of our own race filling most every walk of life; type-writers, lawyers, doctors and other honorable positions that passed under my observation. I saw more enterprising efforts among our people in Dallas and Ft. Worth in eight days than I saw in the whole of Kansas during my sometime over a year temporary residence there. I met Bro. Wm. Alphin and Bro. J. E. Anderson of Waco; they were engaged in a tent meeting. There the writer delivered three discourses during his stay from Monday until Thursday.

The Jarvis Institute Campus has been surveyed already which will be one among the best of our schools for colored disciples. Any preacher consecrated to the work can come to Texas and find work and a plenty of it in most every walk of [illegible] generally pay well for the right man. I ask the prayers of the brother-hood everywhere for my success.

All eyes are turned towards Beaumont. Preparations are being made for the trip. Delegates are being elected from every department of the church. The program is now under consideration. We hope to be able to charter a train for the convention. We have standing convention rates, so I am informed.

Yours in the work,

GREENVILLE. J. W. MURRAY.

Tennessee

Dear Readers:—

I am glad to say I am at home all safe from a seven weeks' trip, three weeks spent in my old home state Mississippi, and two weeks in Johnson City attending our Normal. Now I am at my work at home.

Our C. W. B. M. work is yet pressing forward. We reported this quarter $2.00, $1.50 for foreign missions, and 50 cents for home mission. Our members are few but we are doing what we can. We have before us now $25.00 we want to raise to report in our state convention in August; this is to help pay on our school here, now we must have it, and on last Lord's day we had a rally. Sunday morning we had a mission sermon preached by Reverend Ponder, a Baptist preacher; it was just fine, and afternoon a sermon by one of our school boys, Huston Johnson, subject "Woman's Duty" which was remarkable, also another sermon at eight P. M. by Reverend Ponder which was grand, and before each sermon talks were made by the president. This rally went out just fine; it aroused our town, and the leading women paid $1.00, some 50 cents on down. We raised $10.00 in our rally, now you see we need $15.00 more which we expect to get with the help of the Lord and our friends. Pray for our success, and give also.

Now I hope each C. W. B. M. in this state will push forward to make this same said report for we must first help ourselves then look for other help. I know we can do this and we must, so talk up, pray up and pay up.

Yours in Christ,

JONESBORO, HATTIE J. GRIFFIN.

The habit of looking on the best side of every event is worth more than a thousand pounds a year.

—SELECTED.

Everybody

[illegible] reached Bethany College he [illegible] and I intend to go through colle[illegible] every cent of it." Of course he did, and the world is vastly richer because of his determination.

The traditional dilemma of the birds that can sing and will not, and those that will sing and cannot, is duplicated in every college. Part of the students come to college, part are sent. It is only by the generous elasticity of language that many of the latter are called students.

But there is a college education and even a university course for everyone who can take it and will. Lack of money is only enough of a hindrance to whet the appetite for learning.

Where the tuition is not free, it costs the student only a fraction of what the school expends on instruction. A room is available at a like reduction and board is supplied at what the food and labor cost. Not only does a dollar thus count for as much as two to four elsewhere, but extra facilities for selfhelp are open to the ambitious student.

Going to college looks like a venture only because living at home has been entirely free or humble employment has barely met necessary expenses. Looked at from the other side, it is seen to be a half-way station between home and the world, in expense as in many other respects.

Millions of dollars are annually provided for education by taxation and the gifts of philanthropists, a permant equipment costing other hundreds of millions is consecrated to the cause and a magnificent body of highly trained men and women work for half or quarter pay to the one end that education be placed within everybody's reach.

There it is, will you take it?

It is your last chance to get something for nothing in this old world.

In the daily stress and rain you will be tested and assailed as if you had received all the preparation you might have had.

"Doth not wisdom cry,
And understanding put forth her voice?"

—Christian Evangelist.

Mississippi

Dear Readers:-

It gives me great pleasure to have the opportunity to tell you something about one of our splendid associations at the Southern Christian Institute, the Y. W. C. A. This meeting is held in Chapel Hall every Sunday except the second Sunday, which is C. W. B. M. day.

We are having some very interesting meetings which are very helpful to the girls. We have a leader every Sunday except one and that is the fourth Sunday on which Mrs. Lehman takes charge of the meeting. She tells some interesting mission stories. On the last fourth Sunday she told us the story of Doctor Susie Rijnhart and her husband in Tibet, which was very helpful.

Every Sunday after church we have our Y. W. C. A. cabinet. The purpose of the Y. W. C. A. cabinet is to plan things that will be of benefit to the association. Miss Hunt reads to us from a book, "God and Me". This book gives us some good ideas on the topics. Last Sunday our topic was, "Finding the Good in Others." That was a splendid topic, and every girl took a part. Miss Humphrey wrote the association a letter telling us a good story on the subject. She says that once a man lived in the town who always had something good to say about everyone, no matter how mean he was. So one day the meanest man in town died and this good man's friends said, "I bet you can't say anything good about him." Without hesitating a moment the man said, "I tell you he could whistle mighty good."

I wish that there could be a Young Woman's Christian Association everywhere; and I wish every girl in the world could belong to the Y. W. C. A. or some other good association. I am also glad to say that all the girls in school belong to the association. I hope when the fall term begins that the girls will continue to keep the good work going.

Sincerely,

Edwards — Aletha Thomas

HONESTY IN PRAYERS.

Our prayers should be frequently examined to see whether we are asking for what we really want, or only for the things we have an idea we ought to want. There is too much of this unreality and practical dishonesty current both in the closet and the public prayer room. People get into quite a glow of pleasurable devotional excitement as they pray; their imagination works finely, they have a good flow of language, and become some heated with their own rhetoric, and as the fine phrases rolling tripping off the tongue they ask for things which they would not only be much astonished to receive, but acually sorry, in their cooler moments, to get. What we sincerely desire, we shall be willing to pay the price for, and there is always a price attacked—that is, a condition. If we want to sit on the right hand of Jesus, we must be willing to drink of his cup. There is much more of poetry than of piety in some prayers. They sound well, but the Lord, who knows the hearts, does not find satisfaction in them. "Lip prayers are lost prayers." "Don't pray cream, and live skimmilk."

—Selected.

Christian Woman's Board of M

All C. W. B. M. dues; that is, the ten cents a month paid by each me... Special Collections of the auxiliaries should be sent to Mrs. M. E. Har... Missionary Training School, Indianapolis, Indiana. Send in the money at the close of each quarter.

Notes

The regular Mt. Beulah missionary meeting was held in the Chapel Sunday afternoon July 14. Mrs. Burgess had charge of the program which was well carried out. The topic discussed was on Mexico. We all learned a great deal about that country and its people who live so near us. Each member taking part showed that there had been much thought and preparation given. Nancy Jennings and Arby Jacobs each had suitable solos.

"As I Have Loved You."

[" It was the Communion Day in our Church, and the service proceeded as usual. My thoughts were all of my own unworthiness and Christ's love to me, until Mr. E. asked the question nobody ever notices, 'Has anyone been omitted in the distribution of the bread?' And it seemed to me I could see millions on millions of women rising silently in India, Africa, Siam, Persia, in all the countries where they need the Lord, but know Him not, to testify that they have been omitted in the distribution of the bread and cup! And they can take it from no hand but ours, and we do not pass it on. Can Jesus make heaven so sweet and calm that we can forgive ourselves this great neglect of the millions living now, for whom the body was broken and the blood shed, just as much as for us?"—H. R. E.]

The feast was spread, the solemn words were spoken;
Humbly my soul drew near to meet her Lord,
To plead His sacrificial body broken,
His blood for me outpoured.
Confessing all my manifold transgression,
Weeping, to cast myself before His throne,
Praying His Spirit to take full possession,
And seal me all His own.

On Him I laid each burden I was bearing,
The anxious mind, of strength so oft bereft,
The future dim, the children of my caring,
All on His heart I left.
"How could I live, my Lord," I cried, "without Thee!"
How for a single day this pathway trace
And feel no loving arm thrown round about me,
No all-sustaining grace?

"O show me how to thank Thee, praise Thee, love Thee,
For these rich gifts bestowed on sinful me,
The rainbow hope that spans the sky above me
The promised rest with Thee."

As if indeed He spoke the answer, fitted
Into my prayer, the pastor's voice came up;
"Let any rise if they have been omitted
When passed the bread and cup."

Sudden, before my inward, open vision,
Million of faces crowded up to view,
Sad eyes that said "For us is no provision;
Give us your Savior, too!"

Sorrowful women's faces, hungry, yearning,
Wild with despair, or dark with sin and dread,
Worn with long weeping for the unreturning.
Hopeless, uncomforted.
"Give us," they cry, "your cup of consolation
Never to our outstretching hand is passed,
We long for the Desire of every nation,
And oh, we die so fast!

"Does He not love us, too, this gracious Master?
'Tis from your hand alone we can receive
The bounty of His grace; oh, send it faster,
That we may take and live!"

"Master," I said, as from a dream awaking,
"Is this the service Thou dost show to me?
Dost Thou to me entrust Thy bread for breaking
To those who cry for Thee?

"Dear Heart of love, canst Thou forgive the blindness
That let Thy child sit selfish and at ease
By the full table of Thy loving kindness,
And take no thought for these?
"As Thou hast loved me, let me love; returning
To these dark souls the grace Thou givest me;
And oh, to me impart Thy deathless yearning
To draw the lost to Thee!

"Nor let me cease to spread Thy glad salvation,
Till Thou shalt call me to partake above,
Where the redeemed of every and nation
Sit at Thy feast of love!"

—G. Y. Holliday.

Indianapolis, August, 1880.

OUR SCHOOLS.

(Continued from page 2)

...r recent large oats crop the mer... ...rds did great service for this section by ...owing us more than the price for which they could get Texas oats, so as to aid home industry. The time should not be far off when this section will produce all its grain and forage and none need be imported.

The Mill is getting a new floor to the second story.

The new bakery has arrived and is being put in.

The following books are being added to the Library: Jean Mitchell's School, The Evolution of Dodd, The Future of the American Negro, The Life and Work of Jacob Kenoly, and Little Women. Each term the class in the Sunday school that receives the highest number of credits, has the privilege of selecting books to the amount of one dollar and a half, to be paid for out of the general treasury of the Sunday school. The first three books mentioned are for Miss Gardiner's class for two terms, and the last two are for Miss Boggs' class.

Sunday morning at the regular preaching service, President Lehman brought out some very interesting lessons from "The Prodical Son." The vocal duet by Lois Lehman and Reba Burgess was greatly enjoyed.

The following students give the Weekly Sunday school talks during August: Aug. 4, Deetsy Blackburn; Aug. 11, Timothy Barnett; Aug. 18, Gertrude Coin; Aug. 25, Ad. Banks,

Miss Cecile Fauble of Paris, Illinois, will be the new teacher to take the place of Miss Humphrey. All at the Institute were so sorry to learn that Miss Humphrey could not return. Miss Fauble comes very highly recommended.

Eld. K. R. Brown preached at Edwards, Sunday, and took dinner with the Institute people. We are always glad to have Bro. Brown drop in upon the campus.

Two wild cats made tracks across the campus last night.

S. C. I.—July 17, 1912.

Boy's Clean Security

"Mister, do you lend money here?" asked an earnest young voice at the office door.

The lawer turned away from his desk, confronted a clear-eyed, poorly dressed lad of twelve years, and studied him keenly for a minute. "Sometimes we do—on good security," he said gravely.

The little fellow explained that he had a chance "to buy out a boy that's cryin' papers." He had half the money required, but he needed to borrow the other fifteen cents.

"What security can you offer?" asked the lawyer.

The boy's hand sought his pocket and drew out a paper carefully folded in a bit of calico. It was a cheaply printed pledge against the use of intoxicating liquors and tobacco. As respectfully as if it had been a deed to a farm, the lawyer examined it and handed over the required sum.

A friend who had watched the transaction with silent amusement laughed as the young borrower departed.

"You think I know nothing about him?" smiled the lawyer. "I know that he came manfully, in what he supposed to be a buisness way, and tried to negotiate a loan instead of begging the money. I know that he has been under good influence or he would not have signed that pledge, and that he does not hold it lightly, or he would not have cared for it so carefully. I agree with him that one who keeps himself from such things has a character to offer as security."

—EXCHANGE.

Interesting Notes.

At the International Conference on the Negro at Tuskegee in April, P. P. Claxton, United States Commissioner of Education, spoke in part as follows: "No state can be strong if one third if its people are weak; no state can count itself rich of its people must be condemned to poverty. No state can be intelligent in the highest degree so long as one-third of its people must be ignorant, and no state can reach the highest degree of virtue so long as one-third of its people are exposed to vice, and are unable to resist the temptations which come through ignorance and poverty. No state can reach the highest degree of power and citizenship until all of its people are able to comprehend the possibilites of citizenship and its duties."

o———o

A lecturer, speaking of the drink habit disqualifying young men for the duties of life, forcefully argued his point to a climax when he said: "The railroads don't want him, the steamship lines don't want him, the banks don't want him, the merchants don't want him." Then, reading a newspaper advertisement of a saloonkeeper wanting a bartender who does not drink, he continued, "The saloon keeper does not want him." Turning to the audience, he said, "Now, girls, do you want him?"

WOMAN'S NATIONAL WEEKLY.

Bible School Department

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for August 4
Edited from Standard Bible Lessons.

Lesson V.

The Worth of the Kingdom.

Matt. 13: 44—53.

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

TIME.—Autumn A. D. 28. PLACE.—Lake of Galilee. PERSONS.—Jesus, his disciples and the multitude. PERIOD IN THE MINISTRY OF CHRIST.—Second year.

INTRODUCTION.

The first two parables of this lesson deal with the exceeding preciousness of the kingdom of God, and the last two have a strong bearing upon the fact of the final separation between the righteous and the unrighteous. All of the parables give paramount importance to the cause of our Lord.

EXPLANATORY

44. THE KINGDOM OF HEAVEN.—Our Lord is in his series of parables setting forth as to the true nature of the Messianic kingdom—such as its partial acceptance among men, its small beginnings and gradual spread, its allowing the wicked to live in the world mingled with its subjects until the end—which the mass of the Jews were not spiritual-minded enough to comprehend, nor humble enough to receive. So he presents these views in the form of parables, which would, with the help of his explanations, make them clear to his disciples, but would leave them mysteries (secret) to the unspiritual and unbelieving multitude.—Broadus. IS LIKE UNTO A TREASURE HIDDEN IN THE FIELD.—In Palestine, at the time Christ is speaking, there were no banks or safety-deposit vaults. Robbers and raiders were not uncommon, hence the practice of concealing money and other treasure in the ground out in the open country, was quite frequent. WHICH A MAN FOUND, AND HID.—In interpreting this parable, do not lose sight of the meaning which Jesus was trying to convey to his hearers. The meaning was this: If a man gets his eyes open to the true wealth of Christian discipleship, he will leave no stone unturned to possess himself of it. It has been said that this man's action was dishonest, but if he had been a thief he would have kept the treasure while he hid it, without buying the field. Even if, according to Jesus' own teaching elsewhere, this man was not wholly on the square, his honesty or dishonesty is not the point in the parable. Jesus' hearers did not misunderstand him, and the type of man he described was wholly familiar to them. AND IN HIS JOY.—The man in the parable unhesitatingly sold all he had in order to become the possessor of the discovered treasure. The meaning is that no sacrifice is too great to be justifiable, when it comes to the matter of securing the blessings of discipleship. Not only so, but the sacrifice should be made with joy.

45. AGAIN, THE KINGDON . . . IS LIKE A MERCHANT SEEKING GOOD PEARLS.—This little parable is like the other in that the man and the merchant both accounted that which they found as being of supreme value. There is a difference however. In the other parable the man came upon the treasure unexpectedly.

46. AND HAVING FOUND ONE PEARL OF GREAT PRICE.—Here the story is one who succeeds in getting what he strives to obtain. The Jewish or the Greek "seekers after God," possessing many pearls, but still dissatisfied, sought others yet more choice, and finding one, true to the simplicity in Christ, renounced all for that; the one his legalism, the other his philosophy.

47. AGAIN THE KINGDOM OF HEAVEN IS LIKE UNTO A NET.—The net here referred to is a seine, or drag net. One end is held on the shore, while the other is taken in a boat, swept out into the water and brought back enclosing a multitude of fishes. AND GATHERED OF EVERY KIND.—In the parable of the tares the field was the world, but the scope of the present parable covers only the church. "The kingdom is like the net, in that it gathers both good and bad into it, and in that there will eventually be a separation of the two classes."

48. WHICH WHEN IT WAS FILLED.—There is ample opportunity for the filling. The "fishers of men" certainly can not complain because of the lack of fish, the lack of bait, the lack of opportunity, the lack of knowledge, lack of incentive or the lack of anything else, unless it be the lack of interest and energy.

49. SO SHALL IT BE IN THE END OF THE WORLD.—This application which Jesus makes of his own parable, shows that he has no reference to what we call "church discipline." He is here illustrating the one point that there will be a final separation of the bad from the good, no matter where they are found.

52. EVERY SCRIBE WHO HATH BEEN MADE A DISCIPLE TO THE KINGDOM.—The literal significance is, every scribe who hath been disciplined. The Jewish scribe had been instructed in the Jewish law. A new order of scribes would be instructed in the plan of the kingdom of Christ, and would be able to render the kingdom a similar service.

GOSPEL PLEA.

"PREACH THE WORD."

Edwards, Mississippi, Saturday, August 3, 1912. No. 31.

HELPFUL TO ALL

Jarvis Christian Institute for the Coming Year.

TWO WEEKS ago we told you something of our visit to the Jarvis Christian Institute. The Christian Woman's Board of Missions has approved all our suggestions and we are now ready to state these plans. These are as follows:



THE BEGINNING OF JARVIS CHRISTIAN INSTITUTE.

(1) Work on a girl's dormitory and dining hall is to begin at once. This will be the home also of Brother and Sister Frost, and for the present, it will have one large room up stairs which can be used as a school room for the first session.

(2) Charles Albert Berry, a graduate of the S. C. I. is employed to go over and assist Bro. Frost to erect the building and then to open up school. The present cabin in which Bro. Frost lives will serve as a boys' dormitory for this winter. Prof. Berry will stay with them and make this, though a homely cabin, a palace of learning for the boys who will be so fortunate as to enter now.

(3) The Texas brethren who pledged to the work last fall will be asked to pay these pledges this fall Thus the button is touched and the machinery is running. Brethren, pray for the Jarvis Christian Institute.

Let no one intimate that this is too humble a beginning. If we had a hundred thousand dollars at our disposal it would hardly be wise to begin on a large scale. The young men who are going there want to make it an industrial school indeed that can set in motion machinery that will build itself up with funds from generous donors to aid them. It must therefore necessarily start in a cabin and go on to a temporary school building and then to a college building. When you go over the Texas Pacific Railroad look out to the North to see the streets in the grove where an Industrial school is being built a mile and a half east of Hawkins and six miles west of Big Sandy.

The Evangelist on the Texas School Ground.

This has been a very busy spring and summer for the Evangelist. Elder J. E. Anderson, our pastor at Waco, Texas relieved me in a tent meeting at Ft. Worth long enough to serve as proxy in a meeting of the Board of Directors, on the ground for the Jarvis Industrial Christian Institute. A five hours' ride on the T. and P. R. R. from Ft. Worth put me at Hawkins, Texas. I had never visited the school site. As most of us, I was anxious to do so, but could not, seemingly, have the means and time from my work.

This land being such a magnificent gift in many respects for a school in Texas; and this gift full of significance and responsibility, I was exceedingly anxious to acquaint myself as fully as possible with the real situation and outlook. Therefore I endeavored to note well things, persons and conditions as I passed through the country near Hawkins and the school land.



WHERE THE FUTURE CAMPUS WILL BE.

Brother Frost met me at the depot. I had met

(Continued on page 4)

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

PRICE PER ANNUM.....$1.

Send all communications to

THE GOSPEL PLEA, EDWARDS, MISSISSIPPI.

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

Personals

—President J. B. Lehman will attend the state Convention at Beaumont in August if there is no preventing Providence.

—Mrs. William Alphin has been chosen by the Federation of Colored Women's Clubs of Texas to represent them at Hampton, Virginia. At this writing she is on her journey.

—Charles Albert Berry has been called to go to Jarvis Christian Institute to aid in erecting the first building and then to take charge of the literary work. He will be a valuable addition to the Texas workers.

—Brother Harry Smith, wife and little girl will sail with Bro. Emory W. Ross for Liberia some time in October. Bro. and Sister Smith are happy in the thought of serving the Master in Africa. On August the 1st they will come to the S. C. I. to gain additional equipment.

—Bro. Peter Ainslie, Baltimore, Md., says the following in a recent issue of THE CHRISTIAN STANDARD:"My dear Bro. Smith:- I must thank you for making me familiar with the life of Jacob Kenoly. You have told the story in a most charming fashion. No one can read it and forget it. I have gone through its pages with deep interest. I shall tell the story to my own people and to others.

"In this task you have done a work that will live through the years, and I think, too, you have rendered a twofold service .You have not only given another clear call to the needs of Foreign Missions, but you have so written this book that those who read it will think kinder of the negro, and, Bro. Smith, this is so much needed in these days of racial hatred.

"Here is a little expression of my appreciation for the work. I wish it were ten times more."

Brother Ainslie gives an address at the National convention at Louisville, in October on "The White Man's Debt to the Negro."

—Peniel and Greenvi
the short term subscriptio
ber, we send free four cons
whose names and addresses
give us a lift and see things

—Hampton, Va., July 23. 1
meeting of the National Associatio
en began here today, and is the largest in the history of the organization. Miss Elizabeth C. Carter, of New Bedford, Mass., is president and the delegates come from North, East, South and West to tell what their various clubs are doing for humanity and the members of their race.—JACKSON DAILY NEWS.

S. C. I. Summer Bulletin

Vol. III No. 10.

Edwards, Miss., July, 25, 1912.

A young man said to the writer a few days ago, "I would like to come to the S. C. I. to work, but my parents don't want me to leave now." How many parents read the "Bulletin" his week with the same feelings towards their boys? There are a very few homes fitted up to give the training to the boys such as they ought to have for life's work. Very few parents can teach their sons how to solve farm problems, according to scientific methods. The farmer today must be a student of the best methods. But the S. C. I. can do that. How many fathers can teach their sons how to build a four story building, how to put on a composition roof, to make cement blocks, to install electric lights, to run a dynamo, how to run a printing office? The Southern Christian Institute can do this, and more, and in a few years when your boys come home they will be the leading workmen in the communities where they live. The young man who can DO things, never has to look long for a job. Parents, in the face of what your boy may become in the world, are you going to say this fall that you cannot spare him? God is calling for willing and earnest young men to go out into every walk of life to do his bidding.

Another young man from Africa will soon be here; one from Jamaica will soon be starting across the sea; several from the various Southern states are sending in their applications; some Jacob Kenoly or Patrick Moss, or Harry Smith will read the Bulletin this week and decide to go to the S. C. I. this fall to prepare for the stern responsibilities of life.

Send for Application blanks to President J. B. Lehman, Edwards, Miss.,

Yours truly,

T. M. BURGESS, Principal.

...f Life

ARMSTRONG.

...makes the man, and without th... so far as the utter destruction ...ncerned. The strong gusts and currents of the world sweep him this way and that way without storm or sail to impel, or helm to guide him. If he be not speedily wrecked or run a ground, it is more his good fortune than good management. We have never heard a more touching confession of weakness apd misery than those words from one singularly blessed with the endowments of nature and of providence; and say my life is aimless. I am what I want to be. That person you know, is only drifting through life without any thought of what the future may be.

I believe that every individual who goes through life without an aim in view, if he is not absolutely wrecked he is ruined so that his life will be of no value. Our aim should be on those higher ideals of life which was given by our Lord and Savior Jesus Christ. He should be our hightest aim in life.

We need to do something each day of our lives that will count for good and help us to a higher life of service. Every word or deed which brings joy or gladness to other hearts lifts us nearer a perfect life, for a noble deed is a step towards God. To live for something worth-while, involves the necessity of living that kind of life that will be an example for others, that they might know the way of Christ and the way he would have them go. That should be our greatest object and highest aim of life.

A man comes to the best results in every department of life only as he thoughtfully plans and earnestly toils in giving directions. Purpose without work is dead. It is vain to hope for any possible results from mere plans. This is the grand aim of life, if some worthy purpose be kept constantly in view, and for its accomplishment every effort he made every day of our lives, we will unconsciously perhaps approach the good of our ambition.

To be successful I believe that every one should have a work in view, and pursue it steadily and to have no other object in view until that one is well accomplished or a part of it.

Life is not long enough for any one person to accomplish everything. Indeed but few can at best accomplish more then one thing well. Many accomplish nothing. Yet there is not a man who is endowed with the doing intellect but that he can at least accomplish one useful and worthy purpose. It was not without reason that some of our greatest men were trained from their youth to choose some definite object in life, to which they were required to direct their thoughts and all of their energy. It became therefore a sole and ruling purpose of their hearts and was almost certainly the means of their future advancement and happiness in this world.

Arkansas

Dear Brother Smith:- Enclosed please find $7. 95 for the Kenoly fund. Please give credit to the following who pledged in our state meeting:

Bro. G. D. Jones,	$1.00
Sister Martha Jones,	1.00
Sister Hattie Evans,	1.00
Sister Emma Lumsden,	.50
Sister Lottie Martin,	.50
Bro. Porter World,	.50
Bro. Tom Childs,	.50
Bro. Alexander Stewart,	.50
Sister Pennie Holden,	.50
Bro. Jas. Mickens,	.50
Bro. G. L. Moore,	.50
Bro. P. W. Williams,	.25
Bro. J. A. Bright,	.25
Sister Sarah Richardmon,	.25
Sister Philley Martin,	.25

I wish to thank all who had a part in this good offering. We ask the other dear brethren and sisters who took out pledges with us, to get them ready by August the 30th. Don't let the convention come and find your good pledges have failed. We are now looking forward to our state meeting the first week in September. Begin now for delegates' fees, good reports, a large gathering, talk of it and pray for it, and plan it out until all shall have reached all of the negro Churches in the state; until all have been notified.

I am faithfully yours in the work of the Master,

MRS. SARAH L. BOSTICK, Organizer.

Articles Wanted for Third Page

The GOSPEL PLEA would like to have some good live articles, not too long to be printed on the third page, on the following subjects:

1. The Country Church Problem.
2. The City Church Problem.
3. How shall we get our Needed Supply of Ministers?
4. Unique Sunday-school Plans.

Reports From the Field

The Evangelist on the Texas School Ground.

(Continued from page 1.)

Brother Frost before. We were truly glad to meet again, and thankful to meet engaged in such work as called us together. I could readily see he was deeply concerned about the real and essential things of life. He does not make the appearance one would ordinarily expect of one who had accepted and well undertaken such a great and noble task. He is not a surface man by any means. One has to dig to reach his real depth and attainments to truly succeed. Soon he loaded me on his little rattling spring wagon with seat and body, seemingly made with his own hand, and we were on our way to the school site. He had only words of encouragement, and expressions of joy and pleasure he was receiving out of the service he was permitted to give the work.



T. B. FROST AND FAMILY

He is full of hope and one can see his hope is well founded.

A drive of nearly two miles and we were at the line of the school land. We were not over the line very far, when we were in sight of a wire fence. I talked with Brother Frost but watched that fence. Soon we came to a gate and he attempted, but I forced my service to open the gate—I wanted to look down the line of that fence, and see how that gate would swing or drag. Looking both ways from the gate I saw a straight line and posts in line and wires tight. The gate not only swings clear but so made and hung as to always be clear as long as post and gate timber are sound.

Through the gate we were on a portion of the selected campus, and going towards the cabin in which Brother Frost and fa[illegible] we saw Sister Frost partly p[illegible] hole, called a window in the kitche[illegible] wards she was expecting Mrs. A[illegible] much disappointed in not seeing one of the Texas Sisters.

When in view of the front of the cabin I saw two great men—one of each race, President J. B. Lehman of the S. C. I. representing the National C. W. B. M. and Elder I. Crayton representing the colored brotherhood of Texas. President Lehman had come from the S. C. I., Edwards, Miss.,and Elder Crayon had come more than three hundred miles at his own expense to be present at this meeting.

We were truly glad to get there and truly thankful to see the land and the site for the school in Texas. I was born and raised on the farm and cleared, and helped to clear much land for cultivation, but I am sure I have never seen so much accomplished by one man and woman in so short a time and under similar conditions. When Brother and Sister Frost took charge of the farm, not one foot of land had been cleared. I am truthfully informed he could not see the house in which he now lives twenty or thirty yards from it. But now, on land that was completely covered with trees, logs and undergrowth the first of January this year, we saw some corn as good as we have seen any where in Texas, I saw a large garden or rather truck farm that excelled any thing I had seen called garden. Brother and Sister Frost have dug out twenty or thirty acres there, out of that dense forest, and it is a beautiful spot indeed.

Sister Frost had begun already to put up fruit and some things out of the garden for winter use and for the boys and girls who may be wise and rush into school this fall. The indication is she will get much out of the garden.

President Lehman brought the instrument with him; after dinner, the campus and streets through same were surveyed. Also the site for the first building was selected. The T. and P. R. R. passes in front of the campus.

Brother and Sister Frost had invited some of their neighbors out and they came. After the work was done President Lehman spoke to them about the proposed school and what its missions would be. We all heard him with perfect delight out under one of the many beautiful shade trees on the campus. The vistors undoubtedly got a new vision that was entirely welcome. Elder Crayton had gathered samples of leaves from many different kinds of trees on the farm, and in his short talk to us compared him-

urned to the ark with
een found.
rost seem to have made
net; white and black are
em as desirable citizens and
people in the community.

We had two meals with them, and with a litlet exception all on the table was raised at home, although they had been there only five or six months. I eat so much and from so many different cooks, I consider myself a judge of cooking (not at home, however) and you may take my word for it that Sister Frost knows how to cook and applies her knowledge when cooking.

The putting up of the first building was considered. A recommendation to be sent to the national Board was agreed upon, asking for one new building and a man teacher this fall; and the over hauling of the house, now used by Bro. Frost and family. This to be done and for the school to open this fall if possible This recommendation carried with it the provision that all pledges to the Texas School Fund be paid this summer and fall; and that the State Convention raise, including the pledges, three hundred dollars this year.

This will give us two good buildings for the beginning; two good men on the ground, and with the help of Bro. and sister Frost a sufficient teaching force to carry on the work.

It is undoubtedly true that we have the beginning of a great school in Texas. In this beginning we have a great privilege. In the use of this privilege we have much at stake. With the responsibility of our children and the next generation upon us, who of us is fit to live, or willing to die after we have willfully abused or ignored this privilege?

The work is now where we can see our gifts actually at work doing what we desire. We should really get in earnest about this work. Our brethren and sisters who are able should see the wisdom and duty of giving some substantial gifts to the Texas School. Can't we get thirty men and women to give ten dollars in the Beaumont Convention? The buildings must be put up; the farm must be cleared so we can get the benefit of the production; we must have a saw mill to wisely use the timber on the farm. We must have some teams of mules to do the work. If we truly and earnestly rally now and support this work we will soon have a great school, counting for much in the uplifting of all mankind and extending His Kingdom in the world. We have talked much, but what I saw on that school land means we must get some dollars together.

WACO, WILLIAM ALPHIN.

A Generous Offer!

THE GOSPEL PLEA is entering upon a subscription-getting campaign of considerable magnitude. We are going to help you, and then we want you to help us. The Plan: Send us the names of ten or twenty of the leading workers in your church. Write the names plainly, giving the street number or the rural route and we shall send them the PLEA free for four consecutive weeks. At the end of the four weeks there will appear a notice somewhat like this: The sample subscriptions at Argenta, Ark., and Jonesboro, Tenn., expire with this issue. Those at at Argenta who would like to continue on our subscription list, hand fifty cents or one dollar to Mrs. Sarah L. Bostick; Those at Jonesboro, hand theirs to Prof. H. D. Griffin. They will send in to us the subscriptions and the total amount of money and the first day of each month we shall send them our check for assisting us in extending our subscription list.

Who will be the first to send in the names? Address, THE GOSPEL PLEA, EDWARDS, MISS.

Arkansas

For all shall know me from the least to the greatest. In this regard it was not according to the old covenant: in the old covenant persons were members by reason of birth they were born into that relation and, hence when arriving at the age of understanding they had to be taught to know the Lord. But in the gospel covenanant persons become members by faith in Christ they are taught to know the Lord before they become members; and hence it is not necessary that they be taught again to know the Lord. The old was a fleshly covenant, its membership resting on a fleshly basis; the new is a spiritual kingdom whose membership rests on a spiritual basis. Membership in the old rested on the fatherhood of Abraham, in the new it rests on the fartherhood of God by adoption through Christ.

During the thirty years history of the apostles, as given in the Acts we read of men and women hearing, believing and being baptized; in no case anywhere do we read of the baptism of any but believers. It is said that the jailer was baptised he and all his straightway: we also read that he believed in God with all his house, all his house therefore believed with him and then were baptized.

We here observe that infant baptism was not taught nor practised by the Church of Christ. Jeremiah says speaking of the new covenant: behold the days come saith the Lord that I will make a new

(Continued on page 7)

Christian Woman's Board of

All C. W. B. M. dues; that is, the ten cents a month paid by ea
Special Collections of the auxiliaries should be sent to Mrs. J
Missionary Training School, Indianapolis, Indiana. Sen
in the money at the close of each quarter.

Adaline E. Hunt, Editor

Builders of Character

When the Christian Woman's Board of Missions gave to the children and young people the work of erecting buildings for its Mission Stations, it committed to them a great trust; and when it is understood that building can proceed no faster than their willing hands and loving hearts can furnish the means for it, and also that the children in Orphanages must largely derive their support from the same source, it is readily seen how important is their work, and how needful it is that they who have the directing of it should be possessed of information, consecration and system. They should have a knowledge of the mission fields and their needs, the workers employed in each and some idea of the progress of the work, that they may be able to interest and enthuse young minds, and make the object of their labors seem real and tangible. They should be consecrated, mind and soul and strength, to this great work, that they may lead those who are under their charge in loyal, unselfish service as children of the King, and it is just as necessary that the work of the young people should be systematically conducted as it is that of the Auxiliary should be, if the greatest good is to be accomplished.

The great, underlying motive in this work is not the raising of money, however grand may be the purpose for which it is used. This is only a result, while the motive should be the the sowing of good seed in the garden of child-soul. Or to use the figure that especially belongs to them, while they are working so diligently to raise the funds with which to build houses of brick and stone, we want to help them to, at the same time, build characters which shall be imperishable, to make of their hearts fit temples for the indwelling of the Christ-like spirit.

The Young People's Department has to deal not only with what is everywhere recognized as childhood, but also, with that slightly advanced stage of development, where, with the consciousness of increasing strength, often comes restlessness and, perhaps, impatience with many things which are thought to belong especially to child-life; but as the English language has no word in current use by which parents may speak of their sons and daughters except as children, even though their hair is silvered with age, so also, the mother organization, the Christian Woman's Board of Missions, delights to lay its loving hand upon the Intermediates who are working with us; as well as the Juniors and Band members, and say: "These are my children." They should be tenderly cared for, and furnished with needed helps in their work in order that the best results may be reached. The organ of the Young People's Department is a monthly paper called THE KING'S BUILDERS It contains the National Superintendent's letters always full of information and suggestions, letters from missionaries pictures of them and sketches of their lives, pictures of the buildings erected, stories, programs and other helps for meetings, poems suitable for recitations, an occasional map or a piece of music, notes from letters written by "BUILDERS" in various places, amounts raised by different societes and a list of helpful leaflets for Bands and Juniors. It is very essential that this paper should be widely circulated and read with care if we should see an enthusiastic support of the objects which it advocates, for no one can be interested in a work unless he is informed in regard to it. There should be a vigorous effort made to increase its circulation. A careful perusal of the MISSIONARY TIDINGS each month also will be found exceedingly helpful, as with its more ample space it is possible to give information more in detail.

Not the least of the advantage derived from this work with children is the training of a generation to liberal giving; the raising up of men and women with a more just appreciation of the value of money in its purchasing power, its power to speed to the ends of the earth the news of redemption bought by Christ, the most important message ever brought to human ears. The importance of a symmetrical mental and spiritual development cannot be overestimated, for a character with good foundation and firmly builded is above price. Youth is preeminently a time for activity, and this superabundant nerve force shouldbe judiciously directed along lines of honesty, integrity, unselfishness, thoughtfulness for others and that crowning grace of manhood and womanhood a trustful, humble following of the Lord Jesus Christ. Life is a time of choices, and the greater number of these are made early,

[illegible]tment has a grand op-
[illegible]r it builds for eternity.
[illegible]or a character that can
[illegible] any more than the wind
[illegible] impelling power should be
[illegible]rt, its desires should be winged
by [illegible] successes accepted with humility and thankfulness. Its work is no less than "fitly framing together" of a holy temple, of which Christ is the corner stone, and "in whom we also are builded together for a habitation of God through the Spirit."

MARY J. HUDSON.

Arkansas

(Continued from page 5)

covenant with the house of Judah, not according to the covenant that I made with their fathers in the day that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake although I was a husband unto them saith the Lord but this shall be the convenant that I will make with the house of Isreal, after those days saith the Lord, I will put my law in their inward parts and write it in their hearts and I will be their God and they shall be my people: and they shall teach no more every man his neighbor, and every man his brother saying know the Lord, for they shall all know me, from the least of them unto the greatest of them saith the Lord.

Jer. 31: 31-34.

The writer of the Epistle to the Hebrews quotes the above and identifies it as the Gospel covenant, and declares that it has taken the place of the old.

Jer. 8: 13.

One of the distinguishing features of the new is declared to be that those in the new covenant shall not teach every man his neighbor and every man his brother saying know the Lord.

To insist on the necessity of baptizing persons who have no sin and do not nor can not believe, is to attach an efficacy to this ordinance which is unknown to the teachings of Jesus and His apostles. It is to rob it of all its meaning; the expression of one's faith in the burial and the resurrection of Christ. It is clearly taught that baptism is the consummating act in the pardon of sin; infants have no sin for, "sin is the transgression of the law, where no law is, there is no infant sin and could be none and no obedience is required of them. Their innocence and purity is pronounced by Christ for he says of such is the kingdom of heaven." The church of Christ as divinely established, was congregational. There was no higher organization, no synod, assembly or ecclesiatical body placed over it given legislative authority. Individual Christians are made kings and priests unto God; they are called a holy priesthood, a royal priesthood."

Being sovereign they have an absolute right under Christ, to select their own servants or officers. Until Christians realize this vital fact many will be in servile religious bondage. There are however many reasons why there should be cooperation and union among various congregations.

Unto the saints of God and our Lord Jesus Christ, peace be unto you and love to the Brethren in the Christian Church. I send you all some of the holy word of God to be put in the GOSPEL PLEA to help the wisdom of some one that can not see afar; so this is all at present.

Your Brother in the Christian Church.

PINE BLUFF, E. L. HAYES.

Notes from Our Schools.

Southern Christian Institute

H. G. Smith, of Jackson, spent Lord's Day afternoon on the campus. He spoke to the members of the Young Men's Christian Association at 4:00 and at night he preached in the Institute Chapel, Bro. Smith and his family are happy in anticipation of going to Africa soon, to work in the Liberian Christian Institute. Their friends are pleased to see them thus consecrate their lives to a mission field.

E. W. Hunt, an S. C. I. boy who is a missionary in Jamaica, has changed from Cross Roads to Kalorama. He was called to the station formerly cared for by Bro. Cotterell who died in Philadelphia a short time ago. The Institution is always glad to receive good reports from those whe have walked the streets of this beautiful campus, who have sat in the seat of the learner and who are now out doing the bidding of the King of Kings.

Saturday, July 20, the first plaster board went up in Smith Hall. The girls are beginning to ask "When may we move our trunks over to our new rooms?"

The electric light wires are being put in Smith Hall. Supt. Prout's patent for boring holes in the joists is a marvel. With it two men can easily do the work of fifteen or twenty.

The other day the girls in the Canning Factory, put up nearly three hundred cans of corn. This was about twenty five bushels of sweet corn, before it was husked. It was a busy scene that met our eyes. One girl was husking the corn, another was taking off the silk, several were cutting the corn from the cob, others were putting the corn into the cans. Two were soldering. Then came the boiling for several hours. Then the tin cans were soldered good and tight. Mrs. Young is at the head of this department and her girls seem to enter right heartily into their work.

Bible School Departmen

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for August 10

Edited from Standard Bible Lessons.

Lesson VI.

A Troubled Sea and a Troubled Soul.

—Mark 4: 35: 20.

GOLDEN TEXT.—"God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth do change, and though the mountains be shaken into the heart of the Seas."—Psalm 46: 1, 2.

TIME.—Autumn A. D. 28. PLACE.—Lake of Galilee and the country of the Gerasenes. PERSON.—Jesus, his disciples and a man with an unclean spirit. PERIOD IN THE MINISTRY OF CHRIST.—Second year.

INTRODUCTION.

The "country of the Gerasenes," in which Mark and Luke locate the incidents of this lesson, is called by Matthew "the country of the Gerasenes." It bore the latter name from the city of Garada, which stood several miles east of the lake shore, and was the chief town of the district, while the name used by Mark and Luke was derived from the smaller town of Gerasa, nearer by.

Try to get the biggest truth you can from this lesson and use it in the class.

EXPLANATORY.

3. WHO HAD HIS DWELLING IN THE TOMBS.—These tombs were either natural caves or recesses hewn by art out of the rock.

4. HE HAD BEEN OFTEN BOUND WITH FETTERS.—All literature presents no more pitiable spectacle than this wretched man, so graphically sketched by the vivid pen of Mark.—Gilbert.

5. NIGHT AND DAY....HE WAS CRYING OUT.—Not only was the man a terror to others, but he was in a pitiable condition.

7. TORMENT ME NOT.—This is singular language—yet is not light always a torment to darkness? The presence of virtue makes vice uncomfortable, and the corrupt are tormented by the presence of the pure-minded. The conflict between good and evil in each soul that comes face to face with Jesus is something like that which tore the demoniac.

9. MY NAME IS LEGION.—The name was first applied to the whole Roman army, then to a corps of six thousand, then to an indefinitely large number.

11. A GREAT HERD OF SWINE.—About two thousand (v. 13). "Though the Jews did not eat pork, Roman soldiers did (it was, indeed, their staple article of food), and the swine may have been kept to supply the wants of the legio[illegible] the man was familiar."

15. CLOTHED AND IN HIS RIGHT MIND.—The real significance of this entire graphic description—the climax of the story—is here. A man was a dangerous maniac controlled by demons. Contact with Jesus cleared his eye, enthroned his reason, quieted his spirit and sent his tormentors where they belonged. That is precisely what Jesus does for every sin-controlled soul which seeks him for relief.

17. AND THEY BEGAN TO BESEECH HIM TO DEPART.—The citizens were mostly Romans, Greeks and strangers, who saw nothing but the presence of an extraordinary power which made them fearful, and which they regarded as a menace. They probably looked upon Jesus with superstitious fear.

35. AND ON THAT DAY.—Mark is quite definite in his statement here that what follows occurred on the same day as the giving of the parables. Matthew and Luke are not so definite. WHEN EVEN WAS COME.—The day had been full of arduous and earnest teaching. There is not a glimpse of Jesus anywhere which shows him to have spent an idle moment. LET US GO OVER UNTO THE OTHER SIDE.—Some think Jesus went over to the other side of the sea to seek repose. Others think he went over because Decapolis, a stronghold of heathenism, was over there. Isaac Errett reminds us that Matthew explains that he went because of the multitude that thronged him.

36. THEY TAKE HIM WITH THEM EVEN AS HE WAS.—That is, without rest, food or other preparation.

37. AND THERE ARISETH A GREAT STORM.—The close proximity of the heated tropical air of the sea of Galilee, which lies six hundred feet beneath the Mediterranean, to the cold winds which sweep the snowy ranges of Lebanon and Hermon, is well calculated to produce terrific storms.—Pendleton. The vast and naked plateaus of Jordan rise to a great height, spreading backward to the wilds of Hauran and upward to the snowy Hermon. The watercourses have cut out profound ravines and wild gorges converging to the head of this lake, and these act like gigantic funnels to draw down the winds from the mountains —Thomson.

38. AND HE HIMSELF WAS IN THE STERN, ASLEEP.—Jesus' physical weariness and exhaustion were apparent, and he puts to shame those followers of his who do not know what it means to grow really tired because of hard work for Christ.

GOSPEL PLEA.

"PREACH THE WORD."

Edwards, Mississippi, Saturday, August 10, 1912. No. 32.

HELPFUL TO ALL

The Coming Conventions.

In a few weeks more the fall conventions will convene in the various states. It is of the greatest importance that the spirit of God rule in the hearts of those who conduct these conventions. No matter how correct may be their theory of the teaching of of the scripture, if they are not led by the spirit of God their work must come to naught. Recently the Western Recorder made the charge that, while we started out to destroy sectarianism, we have become the "straightest sect of the Pharisees," and that, while we professed to unite Christendom, we have divided ourselves into factions that are worse divided than the rest of Christendom. Any one who has observed our tendency in late years must feel that there is some truth in their statement. While the principle for which we have contended is righteous, and what we have done will do the Christian world an immense amount of good, we must see that our efforts are not brought to naught by our own imperfections. It is one thing to contend earnestly and prayerfully for a great principle and another to contend for it in such a pugilistic spirit that the spirit of God is driven out. It is a mark of greatness to contend for a great principle against evil and designing men and yet hold yourself within the bounds of a Christian soldier.

Every difficulty we have to meet in our conventions is due to the undeveloped nature of the hearts of the men who compose them. We no longer profess astonishment at the things that were done by the Catholic Church in the dark ages. Considering the fact that the converts came from the society of brutal pagan Rome we wonder why they were not worse. We wonder why they did as well as they did.

In our great brotherhood we went out with our evangelitic teams and we held meetings with thousands of additions and we took them in whatever condition we found them. This was sure to become a problem soooner or later. Our Negro churches were brought into existance soon after the war by the efforts of consecrated individuals and then they were left to grow up as best they could. The ministers as a rule had no opportunity to prepare themselves for the great work they had before them. It is not strange therefore that our conventions are not what they ought to be. But sometimes the greatest disturbance came from those who professed to be educated, but were mere selfish politicians. Education without the spirit of God is worse than ignorance.

Let us pray, therefore, that the spirit of God may direct all the diliberations of our conventions the coming fall. Try to get a good representation of all the churches out and then endeavor to feed them on the simple truth of the Gospel and avoid boring them with contentions and personal recriminations. We have been at conventions where our heart bled in sympathy for the poor people who had to sit and endure a week of jangling which they called a convention.

We urge all the states to send notices of their coming conventions to the PLEA. It will reach many who desire to attend and many in other states will remember you in prayer when the time comes for the meeting. It will do you good to advertise your conventions.

France and its Harvest of Death

Vital statistics for France for the year 1911 made public at Paris a few weeks ago, are well calculated to cause every patriotic Frenchman to turn an apprehensive eye toward what many believe to be a manifest token of the setting sun of the republic.

These statistics offer evidence that an avenging destiny is abroad in the land. If you care to go to the trouble to count the cradles and graves of France for 1911 you will find the latter outnumber the former by 34,869.

The race is on. Life and death are engaged in their immemorial struggle. At the present time the latter is leading by a margin hitherto unknown in the country's history. But this does not tell the whole story.

These same statistics show juvenile crime has increased 24 per cent in the two decades. Thus it appears that vice and sin, like twin seas encircling an unprotected island, are year by year encroaching more and more on that last resort of a nation's greatness—its childhood. At this rate two more brief generations will conclude the story.

(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

PRICE PER ANNUM.....$1.

Send all communications to

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

S. C. I. Summer Bulletin

Vol. III No. 11.

Edwards, Miss., Aug. 1, 1912.

Friends, how many young men have you urged this summer to go to the Southern Christian Institute? If you haven't spoken to ONE, don't you believe it is your Christian duty to go out and speak to one today? This school with its splendid opportunities exists for one purpose, and that is to give Negro boys and girls a chance for greater usefulness in life.

Are these young men poor? That makes no difference. Hundreds of young men have literally pulled their education out of the soil, out of the printing office, out of the carpentry shop, out of the saw mill, out of the planing mill. Do you know two able bodied, worthy young men who could not do the same?

How is an education secured anyhow? somebody pays for it. Perhaps the young man works picking cotton to get money to pay his way in school. He does this work at home or for a neighbor. Another young man is at the S. C. I. working on the plantation under the direction of a competent agriculturalist, or he may be helping to construct that magnificent four story Girl's Home, to get money to pay his way in school. Which young man has the advantage? The young man at the Institution has the door of opportunity thrown wide open to him; he delves into literature, or mathematics in the Night School; he attends a Sunday school whose teachers and officers are trained in their respective fields; he attends church under the preaching and wise leadership of President Lehman; he has for his schoolmates and companions young men and young women from Africa, Jamaica, and nearly every Southern State, many of whom stand for the highest principles in social life.

Will you not cut this Bulletin out and hand it to an aspiring young man [illegible] one? We have a few places [illegible] to get those who will app[illegible]

Yours [illegible]

T[illegible]

Personal

—Sisters West and Sneed of Mound Bayou, Miss., have sent in a dollar each on their subscription.

—Bro. Murray of Topeka, Kansas, evidently believes that children of Christian parents should be educated in our own schools as is evidenced by the ten reasons why, received from him. Are you not going to send your ten reasons?

—Brethren, are you too busy to send in the list of fifteen or twenty members of your church to whom we may send sample copies of the Plea? We do not know of any more important Christian work than this. The people who read the PLEA, or other Christian papers, are the leaders in all departments of church work.

—In Bro. Ivy's letter this week he mentions the Arkansas State Sunday-school convention but he forgot to give the exact date. We trust that in all these conventions they may plan for larger things.

—Mary O. Bradley, Noble Lake, Arkansas, joins the GOSPEL PLEA family. Who will be the next?

—Mrs. Mitchell Hill of Jackson, died July 21. Bro. K. R. Brown conducted the funeral on the 22 nd. She was formerly Clarissa Trivillion. She and her husband were once students at the Southern Christian Institute. The PLEA extends consolation to the husband and other relatives in their bereavement.

—Bro. J. H. Fielder, 107 E. Brown St., Hillsboro, Tex., would like to know whether a pastor has been secured for the Rock Dale Christian Church, since the death of Bro. Martin, If not, he would like to come over and hold a meeting for them for a week or ten days.

—Miss Madge Marion Scott and S. W. Scott, Jr., of Kansas City, Kan., send in one dollar to apply on the cost of two cement blocks for Smith Hall at the Southern Christian Institute. They have earned the money and want their names along with little Isaac's. Our readers will remember that little Isaac's death was announced in this paper some time ago. The rest of the family will send their names before the Summer is gone. God bless Bro. Scott and his family.

—Bro. M. T. Brown, Beaumont, Tex., writes that the rates to the Texas State Convention are on for the 19th. He asked for the 18th but could not get it. Those as far away as El Paso can buy their

(Continued on page 7)

s to Make a Live -school.

UDE COIN.

chools in your community alive hey are dead why not go to work and ive? It can be easily done just by putting forth an effort and try to awaken the people around in your neighborhood to the idea that the Sunday-schools are the foundation upon which the churches are built.

Have you once thought where there is a dead Sunday-school, there you will find a dead church? And where you find a live Sunday school you will also find a live church? Why is this true? Because the Sunday-school is the first place where the children go to learn of God and to love His Holy Word. When a child is brought up in a good live Sunday-school, nothing can become of him in his life but to be a worker for the Master in helping to redeem this great world. The best leaders of today are those who were interested in the Sunday-school work when they were young.

It is a necessity for all of the Sunday-schools all over the world to be awake and to train the young people for a good purpose in life. The world is needing trained men and women every day to help spread the great truths.

In order to have a live Sunday-school you must have some fundamental principle to build upon. The teacher must be on time every Sunday and know the lesson. Do not just study the lesson for the following Sunday but study more than that; get some books on Sunday-school work and read. Know your lesson so that you can be able to explain it to your pupils. Know it so well that you can ask your pupils questions on it, besides the ones that are given in the text book; be able to teach them individually and collectively. Compare the lesson with their every day lives. Do not use big words when you are talking to them, but use common words that they can understand. Have them to do extra work outside of their regular Sunday-school work. When you assign anything for them to do, do not forget about it, but see to their doing just what you say for them to do, and when they see that you are really working and trying to do all you can for them, they will join in and help you and your work will become easier.

A Sunday-school can not do its work fully unless it is arranged in the right way. One of the best ways that you can arrange it is to have your pupils graded according to what they know and are capable of doing. In appointing teachers for the different grades, be sure and try to get each teacher to his or her right place. That is, do not have a teacher trying to teach the intermediate class when she is just the right teacher for the beginners. A teacher that has a class that she is not capable of teaching is just wasting her time and also the children's time. No teacher can do his or her best work when he is not interested in what he is doing. A teacher should always be her pupils' best friend. She should not do things that are not fit for her scholars to know or do. She must be a perfect pattern for her pupils to follow.

When a Sunday-school gets all of these good qualities in it, it can not help but be a good live Sunday-school; so let us go to work and make our Sunday-schools what they should be.

Articles Wanted for Third Page

The GOSPEL PLEA would like to have some good live articles, not too long to be printed on the third page, on the following subjects:

1. The Country Church Problem.
2. The City Church Problem.
3. How shall we get our Needed Supply of Ministers?
4. Unique Sunday-school Plans.
5. The Mid-week Prayer-meeting.
6. My Father's Business.

James A. Sawyer writes in the Christian Standard

The use of tobacco in its various forms is an almost universal habit and an open defiance of the laws of temperance. Tobacco is two to eight per cent nicotine, a most deadly poison. A pound of tobacco contains poison sufficient to kill three hundred men if taken in a way to secure its full results. Yet almost every one uses it, from the street arab to the elder who waits on the Lord's table. How can the Christian offer an excuse for his filty habit in the face of I Cor. 3:17: "If any defile the temple of God, him shall God destroy for the temple of God is holy, which temple ye are."

Whiskey and manhood can not occupy the same space at the same time. Yet men drink because they think it manly to take a glass now and then to be sociable. "A man that hath friends must show himself friendly," but he doesn't have to make a fool of himself. If one must defile himself and ruin his life and character in order to have a few friends, such friends are not worth the having. "Enter not into the path of the wicked, and go not in the way of evil men." (Prov. 4:14).

(Continued on page 7)

Reports From the Field.

South Carolina

Dear Editor of the GOSPEL PLEA:—

I beg the pleasure of saying a few words. We held our Childrens' Day July 21st, and we had quite a nice time. We report as follows:

Opened by Elder Doctor, prayer offered by Elder Wright, after that speaking and music then collection; raised the sum of $5.00. $3.00 for Foreign Missions and $2.00 for Home Missions.

I am yours for this great work,

WALTERBORO H. T. RIVERS.

Arkansas

Dear Editor:—

After so long a time I write again. This year has been very queer for farming as well as for service. Our work religiously has been slow but still we have done the best we could. Our work at England is moving along slowly but surely. Bro. Gartrell and wife are standing by the work. They are strong and courageous. We have been renting the A. M. E. for our service since December. Bro. Gartrell and wife's benevolence to them from time to time has caused them to let us use the house free of charge which will be highly appreciated. We are still adding to our treasury every time we meet for the purpose of building a house for the Master which we hope to be able to build this fall. Our childrens' day is passed which was a success. We had a masterly address by James Henry Freeman, subject, "Difficulties and How to Overcome Them." A splendid paper was read by Silvia Freeman, subject, "What Benefit is the Sunday School to the Young People." A good paper by Lewis Rice, subject, "Memory." Last but not least the paper by Birdie Bridges, subject "Work." We are sending it far publication. Our Childrens' Day was on the 1st Sunday in July, collection was $4.02. We had plenty of refreshments by the sisters; we were favored with a sermon by our most worthy Sunday-school Evangelist on the 2nd Sunday Night which was grand; we all enjoyed his instructions and are glad to have him in our midst. If we had a few more like him Arkansas would wake up.

Now we are looking forward to the Sunday-school Convention. Which will convene at Russellville in July. We hope that every school will be represented. Oh! don't forget our State Convention is drawing nigh. Remember we have a worthy man depending on us for support. Brethren, let us stand by him and let us come to [illegible] come; come up to the help of [illegible] vest indeed is plenteous, the labo[illegible]

Birdie has been very much he[illegible] day school, church and also to the home, if she holds out we will always be proud of her and if we can we will send her back to the S. C. I.

Yours in His service,

KERR GEO. W. IVY.

Work.

Work is one important lesson that many of the Christian people must learn; some may think that hard work is a disgrace but some have said that no form of work is dishonorable. All wise work is a threefold in character, first is honesty, usefulness and cheerfulness. It is only in good service that a man finds his life and the only way he can save it. When we study the life of Christ we find that he had hard work to do and yet he did not give up. If Christ had given up when he met temptation and hard work do you suppose that we would have been able to be living in a land as we are? Stop and think of the progress of our own race—we people that are merely going through this world with our eyes shut and looking to see what we are leaving behind and missing. But to up lift the fallen we must co-operate together for we need better churches, Sunday Schools, preachers and teachers. Many teachers stand for examination and make failure yet they are eager for a position and will buy their license, but they are not worthy of their position. Such teachers are not helping our race but are pulling it down.

When Christ was but a lad he did not begin at the large things first, he got the very smallest and then completed them and then reached for higher ones, so it is with us. We must work until we get the very smallest things perfect and then reach for higher ones. Labor is the law of advancement. If we get knowledge we must toil for it; If we want pleasure we must toil. Toil is the law and no one should shun it, rich or poor. Think of our great men of to day. If they had not toiled hard do you suppose that they could have been able to reach the place where they are now standing. Some received it honestly and some did not. Some are using their wealth in things that will cause others to be happy and others are always trying to tear the good work down that others are struggling to uphold. We will not have to look far off to find that kind for we have them in our own communities. My friends, we have been living in

u to lift your eyes and start
id for you to do; many of
ng for easy places to work
er learned to do their best in
eason some do not advance any
mor bec e they lack self control. Self control is what our people need, we should always do more than what we are paid for but yet some of us are very narrow, we care not for others' feelings but that is the wrong spirit. God never opened the way of a half hearted man. If we pray to the Father, Show me thy will, and we do not with hold any energy from seeking to know and to do his will, we will receive the light.

It has been made plain to us that Christ wants us to go in a certain direction although obstacles may lock our way. It is useless to ask God to clear the way for us unless we expect to move on into those obstacles with the purpose of laying down our lives if need be in effort to reach the goal. Such a purpose God will honor by leading on ahead enough to enable us to take the next step as we come to it. God guides those men who count nothing so dear as his guidance. But it is not costly at that price. In Matt 5: 6 Christ said, "Let your light so shine before men that they may see your good works and glorify your father which is in heaven." Christ does not mean for us just merely to do a good work to be seen and praised by man; but it is his teaching and our duty to obey God's law; again he said a tree is known by its fruit. We are God's trees. Our Father will reward us according to the fruit we bear. The seeds that we sow will multiply. One little kind deed will bring forth many other deeds that will cause sunshine to grow into other hearts.

Some people have not realized their duty to the heathen. Christ said go teach all nations and when this question comes to our people of today the reply is we have heathen at our door that are needing all we can give them. Consider those that are in Africa who have no teachers, no preachers, no churches, no schools, and no one to tell them the love of Christ. Then think of India where they worship idols. They are not allowed to read the Bible and when you find such homes in the United States, it is simply because they are not accepting what is being done for them.

Just think of Jacob Kenoly; he was one of our own race. He gave his life for Africa. Jacob loved his work. He was just as faithful as you will ever find and when he was called to his home on high, there could not be another Jacob found among the colored race. Does this speak well for our race? We should work to raise up more Jacob Kenolys.

It is true that we all can not go but we can help those that are willing to go. Think of the missionaries that we have in the United States that are giving their lives for us. such as Mr. and Mrs. Lehman, Adaline Hunt, T. M. Burgess, Ella Prout and many others I could name in Mississippi; in the state of Arkansas such as Sarah L. Bostick, Sarah Rickson and R. T. Matlock. Now think that if we have such missionaries, what about those in the dark lands? We still have some of our people that will not give a kind word. My friends, Christ did not despise any of his people. Then why can not we try and be as near like Christ as we can? There is no other example for us to pattern after but Christ's. The man who suceeds in life is the man who is willing to work and work for something that is worth while.

There are many children who are not trained as they shonld be and therefore their lives are being lost. Mothers send, your sons and daughters to Sunday-school and other good services. Train them in early youth for some day you will leave them and they will have this problem to solve. They should make good use of their time because their lives are too precious to be lost.

KERR, BIRDIE BRIDGES.

A Generous Offer!

THE GOSPEL PLEA is entering upon a subscription-getting campaign of considerable magnitude. We are going to help you, and then we want you to help us. The Plan: Send us the names of ten or twenty of the leading workers in your church. Write the names plainly, giving the street number or the rural route and we shall send them the PLEA free for four consecutive weeks. At the end of the four weeks there will appear a notice somewhat like this: The sample subscriptions at Argenta, Ark., and Jonesboro, Tenn., expire with this issue. Those at Argenta who would like to continue on our subscription list, hand fifty cents or one dollar to Mrs. Sarah L. Bostick; Those at Jonesboro, hand theirs to Prof. H. D. Griffin. They will send in to us the subscriptions and the total amount of money and the first day of each month we shall send them our check for assisting us in extending our subscription list.

Who will be the first to send in the names? Address, THE GOSPEL PLEA, EDWARDS, MISS.

If we do not forgive those who injure us God cannot forgive us.

Nothing so spoils our dispositions as harboring angry thoughts against some other person.

—SELECTED.

Christian Woman's Board of

All C. W. B. M. dues; that is, the ten cents a month paid by e
Special Collections of the auxiliaries should be sent to Mrs.
Missionary Training School, Indianapolis, Indiana.
in the money at the close of each quarter.

Adaline E. Hunt, Editor

Texas

The Last Appeal for the Year.

How fast the years fly, when we are busy in His service. And yet with the many thousands, who are busy in the redemption of the world—we find thousands, who are yet idle. So I come to the workers, with the last appeal for the year.

I come asking you to do your best these last few days, that you may do all you can to render an acceptable report, not acceptable to man but to God. Remember many of you have promised to give your pledge at Beaumount. Don't be satisfied unless you give all you can. How much you have to encourage you to give. Bro. Frost has shown you a few things that may be done on our school grounds; there are acres of diamonds in the way of agricultural value upon these grounds, yet to be discovered.

Will you give the dollars and cents, so that your girls and boys may discover some of these mines. Let every Auxiliary raise its apportionment and more if you can; let every pledge be paid.

Let each Director pay his one hundred dollars, and bring the one hundred he promised to raise. Will you do business for the Lord? Do business better than you do for yourself. Ask His guidance and work with your might. Remember, sisters, each box should represent one dollar of your own money. One penny a day will give you more than that. Have you worked earnestly since you received your box? I hope you have not hidden your box.

Remember the parable of the talents. He who works always doubles his talents. Let not a box come in empty. Then ask for gifts on your school. Ask your merchant, grocer, banker and friends. You are not begging. Our school comes to help all of Texas.

Every boy or girl saved from vice, saves the states thousands of dollars. Will you make no excuse, but work, work, work.

"Work for the night is coming, when all men's work is done." Millions have not heard the gospel, and millions would obey if they could hear.

Will you do your part in helping to hasten the time, when all may enjoy the blessings of Christian civilization as you do? If so, you will give in this way—the blessing will be yours.

All who have pledged, please send them to me at once. Mrs. Wm. Alphin 919 South 9th St., Waco, Texas. If you are late send to me at Beaumont. Mrs. Wm. Alphin, 2178 Colliers Ferry Road, Beaumont, Texas. Care of Andrew Simmons.

All auxilaries, that send no delegate may send their report by mail to Beaumont. The date of our meeting is Tuesday before the 4th Sunday in August. Let all of us be on time. The C. W. B. M. period begins Tuesday night. Let all the sisters be on time with their reports. We sisters must raise $300 this year. We raised more than two hundred last year. Strive for the three hundred dollar mark this year with all your might.

I am yours anxiously awaiting reports.

WACO, MRS. WM. ALPHIN.

GIVE CHEER TODAY.

Send the words of love and good cheer today
To the hearts that are waiting, do not delay.
Tell them the good that their lives have brought;
The lesson of courage that they have taught
By living them true, be they simple or strong,
Whether patient and sweet, or combatting the wrong.

For if you wait till the impulse comes
To write the message or sing the song
To soothe the sorrow or cheer the heart,
Time and distance may sever so widely apart
That the heart may ache for the song unsung,
Or the words of comfort that never come.

A drink of cold water when thirsty or ill;
A kindly word spoken when joined with good will;
A little today when bowed down with sorrow,
Is better than gold if too late on the morrow.
For a loaf to the starving, if sought for in vain,
Seems far greater wealth than a whole field of grain.

—EMMA R. GARRETSON.

HARVEST OF DEATH.

d from page 1)

ite all. Juvenile court records
each hundred little dere-
could properly be said to
religious training. If this be the
sun, let it be understood that the nation is passing in the fond embrace of its widely-heralded skepticism and agnosticism. The shadow of the cross is still faintly discernible over the land; but from this showing it is nowise responsible for the ominous fate which seems about to overtake the nation.

Thirty years ago France exhausted its secular statesmanship to provide laws that would forever separate its children from the Christian religion. M. Jules Ferry, who drew the law finally adopted frankly said: "Our object is to organize society without any God."

No man will say this comprehensive object has been more than partially attained. On the other hand, no man will deny that the measure in which it has been attained is also the precise measure of the nation's failure and decay.

There are still many faithful Christians in France. Frenchmen generally possess many admirable traits. It would be a calamity for which the world is ill-prepared if the sun should actually set. But unless the country at large restores Christ to his rightful place in public and private life; unless the extended debauch of atheism is permitted to subside, and men in all walks of life turn again to the long-deserted altars of their fathers, those twin seas will wear the island away, and the whirlpools of destiny will bury it out of sight forever.

When one looks upon the material accomplishments of the nation, and beholds the joy, gaiety, learning, beauty, vivacity and versatility of its people it is difficult to believe death lurks at the corner of every busy street and hides at every turn of the sequestered highway. But this is a part of the irrepressible irony of fate. When death comes to a nation or people it is not in the form of an old toothless hag, limping on an ancient crutch. No. It comes in the sinuous form and seductive smile of beautiful, joyous, never aging youth. Serpent-like, it comes whispering in the common ear the oldest and most welcome lie in the world, "Thou shalt not surely die."

And men and nations are prone to believe. Not because there is reason in the lie, but because of its seductive and intoxicating spell. When the spell is complete, and Belshazzar gets up to drink with his lords, the cloak of youth and beauty is laid aside; the toothless hag steps forth, and with lean and trembling hand the irrevocable mandate of destiny is written on the wall.—CHRISTIAN EVANGELIST.

Notes from Our Schools.

Southern Christian Institute

Miss Anderson, one of our teachers who is now on her vocation at Ladoga, Ind., has written that she has been successful in raising the means to purchase a manual training outfit for the Institute. Supt. Prout is about as happy as he can be. The young men who have the opportunity should not neglect to enroll in this department. Further announcement concerning this course will be made later.

A number of the young men attended the C. W. B. M. meeting at the Edwards Christian Church Sunday morning. The Institute choir was depleted of young men, but the Girls' chorus rendered an anthem which greatly pleased the audience.

Miss Myrtie Evans, our genial postmistress and treasurer of the Institute, who has been visiting relatives in Madison, Wis., for some time will be home in a couple of weeks. Everybody on the campus will be glad to see her.

Mr. Howard and Richard Davis attended the State Sunday school convention at Port Gibson last week.

S. C. I. July 31, 1912.

JAMES A. SAWYER WRITES IN THE CHRISTIAN STANDARD.

(Continued from page 3)

We pride ourselves on being a free and independent nation, yet we license this monstrous red dragon, the liquor traffic, to go up and down the land devouring the flower of our young manhood, blight the lives of womanhood and make orphans of innocent children. As long as we tolerate this monster the death of his victims may be laid at our door, "For none of us liveth to himself, and no man dieth to himself." (Rom. 14:7).

PERSONALS

(Continued from page 2)

tickets after midnight Sunday and arrive in Beaumont, Tuesday morning. He urges all to be on the alert and buy their tickets on time. All things are being made ready at Beaumont.

—We call the attention of our readers to the article, "France and Its Harvest of Death" in this issue. What an awful price the French people are paying for going away from God. That price will have to be paid by every individual or nation that forgets God.

Bible School Departme

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for August 18

Edited from Standard Bible Lessons.

Lesson VII.

The Ruler's Daughter.

—Mark 5: 21-43.

GOLDEN TEXT.—"And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise."

—Mark 5: 41.

TIME.—Midsummer A. D. 28. PLACE.—Capernaum. PERSONS.—Jesus, Jairus, Peter, James and John. PERIOD IN THE MINISTRY OF CHRIST.—Second year.

INTRODUCTION.

After you have read the account of the resurrection of the ruler's daughter in the Scripture of this lesson, read Luke 7 and John 11, in order to fill your mind with Bible impressions concerning the most wonderful of Jesus' miracles—that of raising the dead.

Observe these facts in this lesson: That Jesus helped so many people that the needy flocked after him all the time. He did not permit his own weariness to interfere with his work of mercy. The ruler was just as humble, in his distress, as the commonest man. It was Jesus' personal touch and personal presence that did the work. Jesus put great stress upon faith.

EXPLANATORY.

21. AND WHEN JESUS HAD CROSSED OVER AGAIN. —Matthew records the incident to which this verse is the introduction, in 9: 18-26, and Luke in 8: 40-46. Luke gives it the same connection as Mark, but Matthew associated it with the Lord's discourse on fasting. It is possible that Matthew was more concerned with the incident itself than with the time of its occurrence.

22. ONE OF THE RULERS OF THE SYNAGOGUE.—One of the elders and presiding officers, who convened the assembly, preserved order, invited readers and speakers (Acts. 13: 15). By many Jairus is regarded as the chief of the elders—the president or head of the elders.

JAIRUS BY NAME.—This name means "light-giver." FALLETH AT HIS FEET.—Not a recognition of divinity, but superiority.

23. BESEECHETH HIM MUCH.—He had probably opposed Jesus, and felt that the Lord would therefore be reluctant to favor him. MY LITTLE DAUGHTER. —Luke says she was "an only daughter." "As we read, we remember that the widow [illegible] only son, and Lazarus seems to ha[illegible] only brother." LAY THY HANDS ON HER.—His faith is weak compared to the centurion who said, "Say the word, and my servant shall be healed." One trusted the presence of Christ, the other his will. Our weak faith longs for Christ's presence, and fails to trust his will, though absent.

35. WHILE HE YET SPAKE.—Jesus was talking to the woman whom he healed on the way to Jairus' house. THY DAUGHTER IS DEAD.—Death ended all hope. They believed that Jesus could heal, because they had seen him do that, but it was not in all their thoughts that he could raise the dead.

36. NOT HEEDING THE WORD.—These words are probably intended to mark the difference between the despairing, heartbroken look of the father and the calm, serene face of Christ. To the father the news was overpowering, but to Jesus they were idle words of no importance. FEAR NOT.—In our troubles Jesus wishes us to listen to him rather than to the words of our earthly counselors. They bring us fear, but he says, "Fear not."

37. TO FOLLOW HIM.—As he entered the house. SAVE PETER.—These three were honored here, on the Mount of Transfiguration and in Gethsemane. Why, we can not say; but Peter was the first to preach the gospel, James the first of the twelve to die for it, and John the last to bear witness to it. Jesus gives much to those of whom he expects much; and he expects much from those to whom he has given much.

38. A TUMULT.—Greeks, Romans and Jews were all accustomed to hire mourners to lament for them. These screamed, howled and sounded instuments to express the grief of the family. The world has outgrown this practice, for we now love each other enough to do our own mourning, yet we fall far short of loving each other as Jesus wishes and would have us to do.

41. TALITHA CUMI.—These words are Aramaic, the form of Hebrew then used by the Jews. Jesus no doubt used the Greek language as well.

42. AND WALKED.—The complete recovery which Jesus always wrought had taken place, and the maid was able at once to walk.

43. AND HE CHARGED THEM.—The popular excitement which interfered with his work, together with the inability of the disciples yet to relate things in their right bearing, probably accounted for this command.

GOSPEL PLEA.

"PREACH THE WORD."

Edwards, Mississippi, Saturday, August 17, 1912. No. 33.

FUL TO ALL

As to Politics.

In some of the states where the PLEA is read the Negroes participate actively in the general election and in all of them they participate actively in partizan politics. There are, therefore, some things that it is timely to mention. Those whose duty it is to instruct the people on great moral questions owe it to the cause they represent to hesitate not to declare the whole truth.

Men are in politics for one of two reasons, viz. (1) for personal gain and (2) because they want to accomplish some good things for mankind. The first of these motives claims the great majority of those who are in politics Those who are following the second motive are real martyrs for they usually suffer severely as martyrs for mankind.

But without a single exception, those who go into politics with the first motive come out ruined, discredited and discarded. The way of the transgressor is hard. The man who violates the law of his being pays dear for it. It would be better for him to suffer as a martyr. He would better choose the reproach of Christ than the pleasures of Egypt for a season. If all men could make as wise a choice as Moses made, the world would grow rapidly better.

This is a year of political upheaval, when old political alignments will be broken up. The great Clock of God strikes the hour of break-up in American politics about every twenty years. It came in 1812, 1832, 1852, 1872, and 1892 and now it is coming in 1912 Unless things take a radical change and the American people begin to think more about the great moral problems before them the year 1932 will see a revolution such as France saw in the French Revolution.

The Rupublican party has split and the seceding faction led by Theodore Roosevelt is organizing a new party which they desire to call the National Progressive party. Already state conventions are being called in all the states for the organization of this new party.

But any man who has had his sense of right and decency outraged by the two old political parties is foolish indeed if he goes into this new party with a hope of getting better things. Many of the protectors of vice are active in the organization of the Progressive party.

The Prohibition Party met at Atlantic City and promulgated a platform against which the worst thing can be said is that it is too good to be realized. They recognize God as the source of all power and then name the good causes they stand for. Their appeal is direct to the decent, Christian voters of America and they are willing to wait until God gives them victory against unrighteousness in our national life. The world is making progress all the time. If men will not aid it with their co-operation, God brings it about by great turmoils.

No! when he moves His Arm, it is to aid
Whole peoples, heedless if a few be crushed,
As some are ever, when the destiny
Of man takes one stride onward nearer home
Believe it, 'tis the mass of men he loves;
And when there is most sorrow and most w
When the high heart of man is trodden
The most, 'tis not because he hides his
From them in wrath, as purblind teachers prat

We need a moral renaissance in this country. Men need to engage in moral reform work befor they can reform themselves. Conditions are suc now that, unless they are changed, there is n spark of hope for the twenty first century. know towns and villages where race suicide of bo races is so manifist that there is no hope for next fifty years, unless there is outside emigra The one chief cause underlying all this is the in morals represented by the drinking saloo and the resort of ill fame. He who thinks t things can be reformed by remaining loyal to old order of politics believes that something will ha pen that has never happened in the history of th world. Reforms never come through old organiza tions that have grown sleek and fat on the vices they are supposed to reform

We have always said the Negro race was peculiarly fortunate in being partially debarred from participating in partizan politics and having free access to the good work carried on by the best men and women of our day. In the present political upheaval the Negro will be sure to be appealed to which will be sure to flatter him and in the end it will destroy him. The hope lies in those men and women who have tasted of the vision of higher things and will lead the masses on to the work of regenerating society. The Negroes' work for some years to come is to readjust his home life so he will become an intelligent producer of wealth and a promoter of righteousness among men.

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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NOTICE!

The serial number of this issue of the GOSPEL PLEA is

-53-

The number after your name on the first page of the PLEA is your subscription number. The difference between the number in this notice and your subscription number will tell you how many weeks you are paid up for. Thus if your subscription number is 60, you have seven weeks to go, before your subscription is due. If your subscription number is not as large as the serial number of this notice, you are behind and by subtracting you can tell how many weeks. A plus after your name means you are behind a great deal farther than you ought to be.

Personals

—Bro. S. W. Scott, of Kansas City, Kansas, says he is soon to have a vacation, and he will then try to get some subscriptions for the PLEA. He also sends in ten reasons why Christian parents should send their Children to our own Schools.

—We have been doing quite a bit of job work this summer.

—Mrs. Annie Bram, of Argenta, and Bro. Mansfield Bright, of Kerr, Ark., have sent in their subscriptions and are now enjoying the PLEA every week.

—The article from the pen of President Ashley S. Johnson, Kimberlain Heights, Tenn., clipped from the CHRISTIAN STANDARD, is so timely, that we have decided to give space to it in this issue of the PLEA. An education secured by the personal sacrifice of the one who... most. The young ministe... cation knows how he got...

—This week ends ... PLEA for four consecuti... sisters at Peniel and Green... enjoy having everyone of th... PLEA family. Hand your fi... to Eld J. W. Murray, Gree...

—This week we annonce the new plan by which subscribers may know just how they stand financially with the GOSPEL PLEA office. If you find a plus or an x after your name at the top of your PLEA, you will know that you are more than a year behind. Why not send in two dollars now if you are behind, and begin right with the new plan?

S. C. I. Summer Bulletin

Vol. III No. 12.

The Institute owns the Mt. Beulah and Shiloh plantations comprising almost thirteen hundred acres. We have enough room here to turn around easily. The campus is large, and is one of the most beautiful spots in all the southland. The place is conducive to moral and intellectual uplift.

Plans are on foot to make a home for more young men on the campus this fall.

To one who has never visited an Institution of this character, it would be worth a trip of many miles just to watch things happen here. Our new cement block Girls' Home, four stories high, is a wonder as the product of student toil. The boys who laid the blocks had never used trowels before. The wiring for electric lights for the building is all being done by students.

Write for catalog or further information to President J. B. Lehman.

Yours very truly,

T. M. BURGESS. Principal.

Notes from Our Schools.

Southern Christian Institute

Miss Mayme Wright of Jacksonville, Fla., stopped off a couple of days to see her sister, Mrs. Prout and family. Miss Wright has been at the Institute before. She will always find a welcome here. She was on her way to her vacation in Illinois.

A number of friends have visited our canning factory lately. They have also visited other places of interest at the school. Visitors are always welcome.

S. C. I., Aug. 7, 1912.

...nsibility.

...DLES

...e to every Christian's ...spirit of active service to ...day.

...ve openly confessed that God ...ist our Elder Brother, have taken upon us the burden of salvation through Jesus Christ. We are merely instruments in God's hand. At our doors lies the responsibility of developing the human race to an ideal standard.

Here we have the Church and Sunday-school combined, as the most vital and essential benefactor in solving this problem. Since we have entered the light and can see clearly the needs of today, who of us is willing to be Peter the great of Russia whom on entering the Russian throne saw that his nation was the least of the civilized world and the destiny of that nation was resting upon him to whom it was visible? He willingly gave up his throne to one of his officers and went out and labored as a common sailor to learn the trade that brought this nation to the front.

Who will be a Martin Luther and stand firmly for the right without wavering? Who will say as did Jacob Kenoly, "If I must die let me die for my people in Africa?" These heard the call and obeyed; what are we doing? Christ said, "take my yoke upon you and learn of me." We have willingly obeyed by baptism, now we must say, "as for me and my house I will serve the Lord."

We are responsible for the calamity that comes to our homes. church and community. If you are not a going Christian, doing Christian, or living Christian then you are a dead Christian and are nothing but a hindrance to the progress of salvation and the extension of God's Kingdom.

Are you a faithful Sunday-school worker? If not begin now, "for he that knoweth his master's will and doeth it not shall be beaten with many stripes." The crisis is on, the word of God is expanding, the truth is finding its way, man must be saved, the world redeemed, and the Kingdom of God fulfilled.

Must God's word fail? No; "before one jot or tittle of my word fall, heaven and earth shall pass away."

Do you have a live church? If not, what are you doing to awaken your people to the sense of their duty? "If you love me keep my commandments." If you love God, then you can not bear to neglect your people who are longing for the love of God and have no one to reveal it unto them..

Do you have a school in your district? Are there any friends near you that need a college training? If so, then there is a chance for you to do something towards the building up of God's Kingdom.

Don't wait for a call to India or Africa, for the harvest is ripe in your community and you are one of the reapers laboring together with God, and if you are not faithful and obedient, you will find that your work is slow and not prosperous.

Do you have the Young Men's Christian Association, or the Young Woman's Christian Association in your home church? Are you a member of the Endeavor Society? These are the strength of a nation. In these societies are the places where men and women are molded into true characters. When our churches, Sunday-schools, free schools, colleges, and all of our reform schools, have been headed by men and women that were brought up under the restrictions of these organizations, then will our republic be a live wire for it will be built up on true principles.

Do you attend the Wednesday evening prayer meeting? Remember that prayer is the Key, and faith unlocks the gate that leads to eternal life which is in Jesus Christ our Lord; and we are responsible for the sin that lies at our gate.

Articles Wanted for Third Page

The GOSPEL PLEA would like to have some good live articles, not too long to be printed on the third page, on the following subjects:

1. The Country Church Problem.
2. The City Church Problem.
3. How shall we get our Needed Supply of Ministers?
4. Unique Sunday-school Plans.
5. The Mid-week Prayer-meeting.
6. My Father's Business.

A Pastoral

The perfect day slips softly to its end,
The sunset paints the tender evening sky,
The shadows shroud the hills with gray, and lend
A softened touch of ancient mystery;
And ere the silent change of heaven's light
I feel the coming glory of the night.

Oh, for the sacred, sweet responsive gaze
Of eyes divine with strange and yearning tears
To feel with me the beauty of our days,
The glorious sadness of our mortal years,
The noble misery of the spirit's strife,
The joy and splendor of the body's life.

—SELECTED

Reports From the Field

A Tribute to Miss Lillie Wallick

By her father, Henry Wallick:

The GOSPEL PLEA:—Please allow me space to mention the death of my dear daughter, "Lillie," who died July 26, 1912, after several months' illness. She was born Feb. 15, 1885 and was a faithful Christian, joined the church at the age of twelve and spent fifteen years of her life in faithful Christian work, and in leading an upright Christian life. After reaching womanhood she taught school four years. After which she decided to extend her education, but after spending a term and a half in Prairie View State Normal School she had to give up on account of poor health. After reaching home she continued to grow weaker and weaker and in spite of all the doctor and the entire family could do death would claim her. She was calm, loving and faithful during her illness in spite of the pain and agony. She was patient and waited on the Lord until her change came. We mourn over the death of her but we pray that our loss is Heaven's gain. I ask the sympathy of the entire brother-hood throughout the state. The illness of my daughter caused me to fail to attend the foundation of the Jarvis Christian Institute.

* * * * *

By her friend, Fannie L. Hay Johnson:

Miss Lillie Wallick daughter of Bro. Henry and Margarett Wallick, died July 26th, 1912. Miss Wallick was born Feb. 15th, 1885. She united with the church at the age of twelve years; lived in church fifteen years. She leaves seven brothers and sisters, a mother and father to mourn her departure. Rev. M. Knight of Cason, Tex., conducted funeral service.

I met Miss Wallick seven years ago at which time she was secretary of the C. W. B. M. work in the church at Daigerfield, a teacher in the Bible school and a worker in the Y. P. S. C. E work. Miss Wallick had a bright future before her. She was a teacher of no mean ability. A loving and faithful daughter, and kind sister. She leaves many relatives and friends to mourn her departure. In sister Lillie's death the family has lost a good daughter and sister, the church an earnest worker, the race a noble woman.

DAINGERFIELD, TEXAS.

A Gen[illegible]

THE GOSPEL PLEA is e[illegible] tion-getting campaign of c[illegible] We are going to help you, an[illegible] help us. The Plan: Send us the [illegible] of the leading workers in your church. Write the names plainly, giving the street number or the rural route and we shall send them the PLEA free for four consecutive weeks. At the end of the four weeks there will appear a notice somewhat like this: The sample subscriptions at Argenta, Ark., and Jonesboro, Tenn., expire with this issue. Those at Argenta who would like to continue on our subscription list, hand fifty cents or one dollar to Mrs. Sarah L. Bostick; Those at Jonesboro, hand theirs to Prof. H. D. Griffin. They will send in to us the subscriptions and the total amount of money and the first day of each month we shall send them our check for assisting us in extending our subscription list.

Who will be the first to send in the names? Address, THE GOSPEL PLEA, EDWARDS, MISS.

Arkansas

Dear Editor of the GOSPEL PLEA:—

I write you to inform you of where I have been stopping for the last five weeks. I left Paris, Texas, for this place, in order to enter school in September but owing to my condition it is impossible for me to enter school any ways soon. After having come to this place I found that the work in which I have been engaged is not agreeable with me, therefore I will have to postpone my intention of returning to school just now.

I was advised by Mrs. Bostick to go back home in Texas, and do light work until I become to be strong again. I regret very much that this is the case; though I trust that the future will bring about better results.

I shall never forget the training I received at the S. C. I. I am doing my utmost to put it in practice. I have been in service every Lord's day since I have been here. I am indeed glad to know that we have such a beautiful church here in Argenta, Ark.

I truly hope my schoolmates at the S. C. I. much success in their school work,

I am yours in Christ,

ARGENTA, EUGENE POWELL.

...perience in Helping ...eachers Reach ... Goal.

...n saying that I have had ...ping the poor young preacher ...ny other man living, and I have ..., some of them I have corrected, ... am still correcting.

The first and fundamental mistake was this: I assumed that it was best to help the boy "through" without requiring anything but a certain amount of work; to be specific, three and one-half hours a day. I furnished all the books, room, fuel—I did require every man to make his own fire!—light, washing, instructions, "petting." The result was that, while I sent out some good men, we practically lost the first five years.

After awhile I woke up. The requirements of three and one-half hour a day was not sufficient test of a young man's purpose. The conditions must be made difficult enough to keep out the man who was wanting in purpose and character, who would ultimately drift away from the purpose to preach, and thus misappropriate the money and the time we had invested in him; and yet they must be kept easy enough for the boy who had the purpose in his heart to preach, it matters not what the personal sacrifice involved.

Our eyes began to open. We began to see, and we see yet, that, if the conditions are made too easy, many of the young men will take advantage of the anxiety of the brethren to increase the ranks of the ministry, and enter it as a profession; and, if the "profession" does not "pay," quit it for something else. Brethren, these are facts that must be faced:

The easiest, the absolutely certain, way to secularize the ministry is to take up a vast crowd of young men and pay their way through school.

I am not theorizing; I know what I am talking about. Experience is a great teacher.

To return to our history. The boys destroyed their books which we gave them; they were not satisfied with many things when we only required enough work for actual exercise! Then when we ceased to buy books for them, and charged $2—mark you, $2—matriculation fee! And we have increased the fees practically every year, until $55 and three and a half hours a day is the present requirement. Here is another startling fact:

The character and number of our students have increased until the dormitories run over.

Another thing: we never turn a boy away who has the purpose and not the fee. We have 270 acres of land, and the work is six feet deep over the whole tract, we have a job for the right man 365 day in the year, or we will make one!

The young man who wants to preach ought to have enough of the initiative, faith, courage, zeal, ambition, to help himself if he is given the chance. But nine times out of ten—remember, I know!—if you pay his way through school, you make a sycophant,an ingrate,a dependent out of him. Besides, the young man who has the real stuff in him is too much of a man to accept an education, even for the highest and holiest of all callings,if handed to him on a silver platter.

Year before last, one of our good friends decided that he would help us by wholesale, and paid the way of six men through school. The result was that five of them dropped out at the end of the first year, one of whom got married. The others have disappeared, save one, who came back the second year and is a good student and will make a good preacher. It was enough to discourage our good friend, but, ... it said to his credit, it did not.

I wrote him, begging him not to work on th... plan any more, but to support a professor, which he did.

Personally, I have helped many, out of mistaken sympathy, and it has turned out bad in many cases—most cases, in fact.

Here is another startling fact: If I had Rockefeller's nine hundred millions, I would not pay a ministerial student's way through school! But I would use it all to train preachers and support th... in every land.

Brethren, I have threshed this whole thing beginning in 1892, and experiences were enough have driven me into insanity and bankruptcy, infidelity, but for the grace of God. I thank G... that he has taught me what to do, that he has used m... to solve the problem of the increase of the ministry.

I lay down this proposition,and I defy any man to find an exception: A man who will not work will not study, and constitutionally is unfit for the ministry.

I lay down another: The work he does to help himself through college develops his manhood and ambition, builds up his body and makes him a man of ability, of affairs and prepares him to face present day hard conditions.

Here is my last proposition, and it is a surprising one: out of the thousands—counting annual enrollments—who come here, not one in ten knows how to do even one thing well. I wonder what kind of preachers they would make if somebody would pay their way through school. It is no wonder that some

(Continued on page 7)

Christian Woman's Board of M

All C. W. B. M. dues; that is, the ten cents a month paid by e
Special Collections of the auxiliaries should be sent to Mrs
Missionary Training School, Indianapolis, Indiana
in the money at the close of each quarter.

Adaline E. Hunt, Editor

Program for September.

TOPIC: New Zealand: The Country, the People, the Work of the Christian Woman's Board of Missions.

TOPIC for special prayer: Thanksgiving for the world-wide fellowship of service in the Christian Woman's Board of Missions.

—

Prayers and Preparation will make a good meeting.

—

Hymn.
Bible lesson: Psalm 119: 120- 135.
Prayer.
Hymn.

Business period: There should be a special announcement of the fact that September is the close of our missionary year, that all regular and special offerings must be paid so the Treasurer can send them in time to reach Indianapolis before the close of the month if they count in this year's report.

Roll-call: Respond to roll call by giving a reason increased missionary giving.

Offering.

SPECIAL HELPS FOR THE MEETING.

A number of splendid articles on New Zealand may be found in the August Missionary Tidings. These will be found in the Program, Contributed and Circle Departments.

Leaflet: "What the Christian Woman's Board of Missions will do for New Zealand." By J. Binney, our New Zealand missionary. Price, 2 cents. Order from the Corresponding Secretary, Missionary Training School, Indianapolis, Indiana.

The New Zealand Christian Woman's Board of Missions.

In New Zealand is a town called Wanganui. In it there is a Church of Christ, the women of which were the first to hear of the great work being done by the Christian Woman's Board of Missions and formed an Auxiliary Society.

Shortly afterward there came to the South Island, Dunedin, Pastor W. J. Hastie and his wife, who had spent many years in Amer[illegible] personal knowledge of the work do[illegible] tian Woman's Board of Missions. They sought to establish a Missionary Society, but this was not accomplished then.

Brother Edmonds was sent out to New Zealand and spent twelve months there. He succeeded in organizing four Auxiliary Societies in and around Dunedin. In 1909 the first convention was held in Oamaru and the New Zealand Christian Woman's Board of Missions was established. From that time the cause has made rapid progress. It was decided to affiliate with the larger society in America. Although many miles are between us, we feel the sweet bond of Christian sympathy and fellowship as we work together for the same grand purpose, to spread the Gospel of the Kingdom of Christ on earth. Mrs. Hastie, who had come from the very heart of the work in America, was elected as our first President in New Zealand, and was able to guide and counsel its members during the two years of its existence.

Our hearts rejoice at the rapid strides made by the organization. In many churches there were no missionary societies. Splendid talent was dormant, which the Christian Woman's Board of Missions has brought to light. It is filling a much felt want in the church life, by arousing the women from their lethargy and giving them a special part in the work thereof.

Many had never led in prayer nor spoken at a meeting—for you must understand that the brethren of the church in New Zealand have kept strictly to the words of Paul, that the "women keep silence" and "be in subjection." Thank God, those days are fast passing away, and the women of the church in New Zealand are taking their place side by side with the brethren. They are becoming truly co-workers and fellow-laborers with them in spreading the gospel. Until the birth of the Christian Woman's Board of Missions there was no special work they could call their own. Now it is fairly started, the women are awakening to the fact that they know so little of the great needs of the world. But they are anxious and ready to learn. At our second convention, in 1910, the Secretary reported ten Societies with four hundred and eight members It was decided to begin missionary work in our own land, as the need was felt to be great. To this end the Executive Committee sought for a suitable man t[illegible]

[illegible]issionary and organizer for [illegible]Board of Missions. Not un[illegible]r its foundation, were we [illegible]g mau came to New Zea[illegible]rd, who was under en[illegible]of Christ as Home Mission[illegible]m a Gospel singer and helper [illegible]To him the Executive Commit[illegible]eir desire. and offered him engagement to work for the New Zealand Christian Woman's Board of Missions. He accepted our offer and commenced work by visiting almost all the churches in New Zealand and organizing many more Auxiliary Societies and strengthening already existing ones.

In the 1912 convention, held at Easter time, the Secretary had the pleasure of reporting seventeen Auxiliaries and six hundred and ninety-nine members. Since then two more have been formed, with a membership of about twenty-seven, bringing our total membership to date to seven hundred and twenty six.

At this convention Brother Binney, our missionary, was engaged for a further term, this year be stationed in a small coal mining town in the South Island. He had visited that church on his rounds, and had endeared himself to the people of the district by his gentle, quiet, yet manly way. They pleaded for him to be sent to them. As was shown by a report at the Conference, the need was great, as the future welfare of the church and the Auxiliary Society depended on our immediate action. We follow him with our earnest prayers that God will richly bless and use him in that district.

Beside this, we are helping in foreign fields. It is the earnest desire of the New Zealand Board to secure help for the North Island. Many places in the back blocks and new settlements are opening up and and the need is great for some-one to carry the Gospel to those places. Our aim for the next year is to secure a suitable man to work in some part (not yet decided) in the North Island.

Our late Conference was the best ever held. Twenty-eight delegates attended from the North and South Islands. It is simply splendid to see the eagerness of our own women to learn. Quite a number this year took active part in the debates on the various questions under discussion. The spirit and tone of the whole Conference was hope, forbearance and love. We have learned even to differ in opinion, and yet do it in love.

One could almost feel the sweet spirit of peace brooding over the meetings and constraining us to say, like Peter, "Lord, it is good for us to be here." And so we go on for another year, filled with more earnestness and zeal in our work and desire to fulfill our watchword for the year to "Go Tell."

I feel I cannot close this article without expressing our sincere thanks for all the love and kindness shown us from the members of the General Board in America, for the gifts of literature and helpul advice from time to time in letters to us. We feel it is an honor to be associated with them in this grand work, and although we may never see their faces on earth, we thank God for their example, and we are trying to follow in their footsteps. Some day, bye and bye, when we meet in the "Glory Land" we will thank them for showing us how to use our time and talents to a better advantage, and opening the way for us to take our part in fulfilling the Master's last commission to "go into all the world and preach the Gospel."

MARY LOWE, IN THE MISSIONARY TIDINGS.

TWENTY YEARS' EXPERIENCE IN HELPING WOULD-BE PREACHERS REACH THE GOAL.

(Continued from page 5)

one has divided the human race into men, women, children and—preachers. We teach men to use their heads, their hands ,their hearts, in the common things of life.

We draw our students from the same class, from the same source, from whence the other colleges draw. Our student body is widely complimented for its splendid physical make-up.

Here is my conclusion after working at th[illegible] thing for the love of it—not one cent or salary have I ever drawn from any one—for twenty years:

Stir up the churches until the young men and women will feel compelled to enter God's work. Any bright boy can help himself if given a chance. So with the girls. They are doing it in all the colleges and universities. Give them your sympathy. Help them when they really begin to help themselves. Go partners with them; pay their tuition to let them know that if they show their manhood, in the hour of need the church stands back of them; but do not overdo the thing. Help the college so they can make conditions easier. I know one little church from which seven or eight preachers have come, and each man fought it out for himself. Get more fire into the church and then there will be many volunteers of the right kind and help when it must come!

—CHRISTIAN STANDARD.

Bible School Departm...

For Ministers, Teachers, Scholars and other Christian...

Geneva F. Burgess, Editor.

Lesson for August 25

Edited from Standard Bible Lessons.

Lesson VIII.

The Visit to Nazareth.

—Mark 4: 16-30.

GOLDEN TEXT.—"He came unto his own and they that were his own received him not." —John 1:11. TIME.—April A. D. 28. PLACE.—Nazareth. PERSONS.—Jesus and the people of Nazareth. PERIOD IN THE MINISTRY OF CHRIST—Second year.

INTRODUCTION.

Reading up on Nazareth, in your lesson helps and Bible dictionary, will give realism to this story. Bear in mind the fact that Nazareth was held in contempt by the representive Jews of Palestine. By location it was exposed to heathen influences, and was generally the center of some turmoil or other.

EXPLANATORY.

16. AND HE CAME TO NAZARETH.—As to the precise length of time that Jesus taught in Galilee after his return through Samaria, previous to this visit to Nazareth, it is impossible to tell.

HE ENTERED, AS HIS CUSTOM WAS.—Jesus had done the things that ought to be done. He had held his life to duty, and had shaped his habits, and hence his character, aright. As a growing boy and man it had been his place to be at the synagogue service on each Sabbath; he had been there; "it was his custom." AND STOOD UP TO READ.—The holy books were always read standing. The ruler or elder presided over the service. The priest and Levite had no recognized position in the synagogue. Their functions were confined to the temple. Any competent person might be asked to read and expound a passage in the law or prophets.

17. THERE WAS DELIVERED UNTO HIM.—In the Sabbath service, after the opening prayer, there were two lessons read. The first was always from the law, which was so divided into sections as to be read through once in three years—though it was later so divided as to be read through each year. Following this came a closing lesson from the Prophets. It was this which Jesus offered to read. He ascended the pulpit, and there was handed him the scroll of the prophet Isaiah. Before him, seated on the floor of the plain synagogue, is a considerable congregation of villagers and tradesmen; at one side behind lattice-work, sit the women veiled; he unrolls the book and begins to read.

18. THE SPIRIT OF T... read from the sixy-first cha... phet's vision was of the delive... ...osen people from captivity, and a healing from all its ills.

GOOD TIDINGS TO THE POOR.—Until Jesus came the poor were altogether poor, but now the richest treasures of earth and heaven are brought especially to them; and to day it is literally true that many of the richest are poorest and many of the poorest richest; for the broken hearted captive there is at least a friend and hope; and what a life there is when the sympathy of God steals into the disconsolate heart, like summer light into a darkened room! The blind, in ignorance and passion and prejudice, shall be calmed and cleansed and see the joyful truth, and for all, the acceptable year—the Sabbath year of deliverance—was at hand.

19. THE ACCEPTABLE YEAR.—The allusion is to the Jewish year of Jubilee, for which see the law, in Lev. 25: 8-19.

20. HE CLOSED THE BOOK.—That is, he rolled up the scroll. He gave it to the officer to be placed where it belonged. Behind the speaker was an ark, a memory of the sacred ark of the covenant, in which the sacred books were kept. Jesus sat down. "They read the Holy Scriptures standing (an attitude of respect), and taught sitting (an attitude of authority)."

21, 22. TO DAY HATH THIS SCRIPTURE BEEN FULFILLED.—With such a text as this before him, we can imagine, though but faintly, how tenderly and and graciously Jesus would speak. Earth has no other teacher who can deliver the captive sinner, or comfort the broken-hearted. ALL BARE HIM WITNESS. —The congregation were moved by his words and plainly showed it; and in wonder they asked, "Is not this Joseph's son?" They could not believe that one with whom they felt so familiar held such power as he claimed, and even showed himself to possess. It has ever been hard to make men understand the nearness of God.

THREE WERE MANY LEPERS.—Among all the lepers of his day, Elisha only cleansed one, and he was a hated foreigner.

BUT HE PASSING THROUGH THE MIDST OF THEM.—There is no need to suppose an actual miracle; still less to imagine a secret and sudden escape into the narrow and torturous lanes of the town. Prehaps his silence, perhaps the calm nobleness of his bearing, perhaps the dauntless innocence of his gaze, overawed them.

Pres. Lehman

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVII. Edwards, Mississippi, Saturday, August 24, 1912. Serial No. 54.

HELPFUL TO ALL

It Pays to be Honest.

THE CUPIDITY of many undeveloped and inexperienced people is so great that they can not resist the temptation to take advantage of every little opportunity and thus they lose out at the very beginning of life. More experienced people have learned that, as a purely buisness proposition, it does not pay to take advantage. If a man hope ever to have property and do business, he must inspire his neighbors with the thought that he can be trusted. Men as a rule would rather trust their business to another than to look after it themselves, provided they have implicit confidence in the fairness and honesty of the other. When they get to the place where they feel they must look out for themselves, they will invariably grasp for more than is due them; and thus the avaricious man not only loses their trust in him, but he gains their avaricious antagonism and thus the thing he wanted to gain by taking advantage he loses. It does not pay to be dishonest. We have never seen a man who would forge an order for $5.00 who had much more than that at any time of life. A man who is smart enough to counterfit a five dollar bill could easily make himself chief engineer of a great industrial plant at a salary of two hundred dollars a month. Nothing but the basest stupidity could induce a man to attempt counterfitting when he could make a hundred times as much at developing himself for some honest avocation.

But there is a higher motive for being honest than simply being sucessful in business. The inate desire to do right brings a wealth of mental and spiritual satisfaction that can not be measured by dollars and cents. Parents often can not comprehend how great an influence they have over their children in moral matters. The children, more readily than they think, catch on to the little mean things they do. When you find a father and mother that hold honesty as sacred as religion, you find good principled girls and boys. The hope of the human family rests with such families. They are giving to the world the moral worth that will make the real progress of the future.

The old heathen ancestor was essentially tricky. He took advantage on every occasion that offered itself and the law of that society was infidility one to another. Christian civilization has for its object the breaking down of the old law of society and the creating in its stead the law of love in which one man aids all as opportunity affords. Christianity, as interpreted by Christ, is a state of the human heart where it gives spiritual and material help to all those who can be reached. The love of God dwells in such a heart and its development, as measured by the almighty, is rapid. A man who cheats in small things, is yet under the power of the instincts of his barbarian ancestors. On the other hand, a man who does right because he loves and reveres right is well on the way to being like God himself. He has crucified the flesh and made alive the spirit of God.

The law applies to carrying on church affairs as well as to secular affairs. At our coming conventions we should remember this. It is possible for us to be very unjust in our dealings one to another at the conventions. No matter how imperfect a man is he has a right to demand fairness and honesty at our hands. Because he does not do right is no reason why we should do wrong. It pays to be honest.

"Let every earnestness of a man who has presented his whole body, differentiate him from the man who is "fashioning his life according to this world." This will "prove" him to be a man of God, and others seeing his zeal and earnestness will be won to the service of God. Nothing will so brighten one's light that others may see it as earnestness. Earnestness causes friction, and friction both removes dust and corrosion and generates heat, and heat makes light."

0——0

"God has dealt to each man a measure of faith. So there is that at which and over which one can and has a right to grow enthusiastic. A man who can not master the muitiplication table would not be expected to warm up over mathematics. But with "gifts differing according to the grace that was given us," we are to use these earnestly. A Daniel in steadfastness, a Jeremiah in earnestness, a John in devotion, a Paul in zeal, a Malachi in righteousness and an Apollos in teaching."

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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NOTICE!

The serial number of this issue of the GOSPEL PLEA is

-54-

The number after your name on the first page of the PLEA is your subscription number. The difference between the number in this notice and your subscription number will tell you how many weeks you are paid up for. Thus is your subscription number is 60, you have six weeks to go, before your subscription is due. If your subscription number is not as large as the serial number of this notice. you are behind and by subtracting you can tell how many weeks. A plus after your name means you are behind a great deal farther than you ought to be.

Personals

—Bro. Presley Burroughs of Evanston, Ill., has sent in a money order on his subscription. Bro. Burroughs, your subscription number is 80; when the SERIAL number of the GOSPEL PLEA goes from 53, one higher each week, up to 80 your time will be out.

—The Convention in Arkansas occurs at Argenta, Sept. 4. We trust they may have a great convention.

—We have received short term subscriptions from Johnson City and Jonesboro, Tenn. Who will be the next to take advantage of our splendid offer to send the PLEA free four consecutive weeks to church workers?

—Vian, Porter, and Mabelle, Oklahoma, are the next on the short term subscription list. Brethen, if you enjoy these sample copies, you are earnestly invited to get your dollar ready and join the GOSPEL PLEA family where something is happening every minute.

—Wm Holmes, Collins, Miss: Your subscription number is 80. When the Serial Number climbs week by week from 53 to 80, your time will be out.

—Bonham, Texas, climbs into the band wagon for the four weeks' special subscription offer. Come along, brethren; the more, the merrier.

—We are sure that all our readers will be glad to know that Bro. Emory Ross has already on hand in cash the thousand dollars, needed for his sea-faring launch in Africa. What a blessing this will be to the workers at the Liberian Christian Institute! Brethren, pray for the work in Liberia. We have there a wonderful field.

—Ravenna, Dodd City, Bonham and Clarksville, Tex.,are with us on the special offer made by the PLEA.

—The forty-fourth Annual Convention of the Chrisitan Church in East Tennessee was held at the Cherry Street Christian Church, Jellico, August 14-19. The program was well arranged. We hope to have a report of the convention soon. On the program we noticed the names of Prof. H. D. Griffin and Miss Rebecca West, both graduates of the Southern Chrsitian Institute.

—Sidney Wallick, a former student of the S. C. I., is now in Muskogee, Oklahoma, in charge of the shipping department of a paper house. He has organized an Endeavor Society and is a leading figure in the Sunday-school. Go where you will, when you find an S. C. I. student you find him in the Church work. There is hardly an exception to this rule.

—The third boy from Liberia, Jerome Freeman, is expected to arrive at the S. C. I. some time the last of August or the first of September. He probably shipped from Las Palmas, August 1st.

Notes from Our Schools.

Warner Institute

We are now prapared to take boarding students at Warner Institute. We have tried to put the tuition fees in reach of every boy and every girl who are anxious to better prepare themselves for the duties of life will take advantage.

Admission fees	$2.50
Board for one month of four weeks	$7.00

For further information write the principal H. D. Griffin, Jonesboro, Tenn., Box 74. School opens the second day of September.

Southern Christian Institute

Mrs. H. G. Smith, and little girl of Jackson, Miss., are making their home in Jenkins Hall. Mr.

(Continued on page 7)

The Mid-week Prayer-meeting.

By Malinda Sneed.

DO YOU know the value of the mid-week prayer-meeting? If in your community there is a special night set aside in every week for this religious service and you are a part of it, I am sure you know something of its real value. These prayer-meetings are worth far more to individuals than they are able to realize. Their lives must show it, and live it. The influence of a prayer-meeting in a community has much to do with the young people in deciding their course in life. If their minds are centered upon the things that are worth while and the things that will make their lives count for much, nothing will be of more uplift to them than some religious organization as the mid-week prayer-meeting. They should know the importance of this meeting and feel that they too, are responsible for its advancement.

The prayer-meetings are not known in many communities because no attention is given to them by either old or young. Think of church members letting such conditions exist. Is it because this meeting is held on Tuesday or Wednesday evening the reason they don't attend it? This makes it no less religious. God cares nothing for the individual who is religious just on Sunday. He wants us to serve him Sunday, Monday, and every day.

If less attention would be given to many of the degrading social entertainments, given by the young people in many communities, they would devote more of their time to the services that are worth while. The church members must realize that they are the ones to step forward in these meetings and make them a success. Your interest in the prayer-meeting shows your interest in the church. It tells what kind of Christian you are. It tells how faithful you are to your church. If you are a consecrated church worker you will use every means for the advancement of God's kingdom. Old and young should make themselves a part of these services. They will never be more than what you make them. Many young people think that the mid-week prayer-meetings will deprive them of their pleasure. They will say they are for the older people.

Let them go. The parents who will uphold their children in a saying of this kind make a great mistake.

One of the parents' first duties is to let their children know how great they are in the sight of God, and what factors they can be in His kingdom. Impress this upon their minds while they are young and it will be hard for them to depart from it. Teach them the value of the prayer meetings just as you do the Sunday-school. You must set this example before them. Live as you would have them live. G wrong impression upon a young mind if changed, may cause that life to go astray.

Who is expected to further the cause of the maste in the future, but the young people? Why not begi now to fit yourselves to be capable leaders? Be a part of every good organization around you. There is nothing more beautiful in a life than a prayerful spirit. Nothing gives one more joy, hope, comfort and happiness than prayer. We should love to pray. What the Christain people need is more earnest prayers to do their work better. Nothing can be accomplished without prayers. God must be first in everything, and when we neglect to pray, we neglect God. We need not expect to make a success in any work if he is left out. If the prayer meetings are to be helpful in any community the people of that community must make them so and they can only do so by their faithfulness in working for God.

Articles Wanted for Third Page.

The Gospel Plea would like to have some good live articles, not too long to be printed on the third page, on the following subjects:

1. The Country Church Problem.
2. The City Church Problem.
3. How shall we get our Needed Sup py of Ministers?
4. Unique Sunday-school Plans.
5. The Mid-week Prayer-meeting.
6. My Father's Business.

A Generous Offer!

The Gospel Plea is entering upon a subscription-getting campaign of considerable magnitude. We are going to help you, and then we want you to help us. The Plan: Send us the names of ten or twenty of the leading workers in your church. Write the names plainly, giving the street number or the rural route and we shall send them the Plea free for four consecutive weeks. At the end of the four weeks there will appear a notice somewhat like this: The sample subscriptions at Argenta, Ark., and Jonesboro, Tenn., expire with this issue. Those at Argenta who would like to continue on our subscription list, hand fifty cents or one dollar to Mrs. Sarah L. Bostick; Those at Jonesboro, hand theirs to Prof. H. D. Griffin. They will send in to us the subscriptions and the total amount of money and the first day of each month we shall send them our check for assisting us in extending our subscription list.

Who will be the first to send in the names? Address, The Gospel Plea, Edwards, Miss.

Reports From the Field.

Arkansas

To the readers of the GOSPEL PLEA:

The Arkansas State Convention of the Church of Christ will be held at the Church in Argenta from the 4th until the 8th of September.

All churches in the state are expected to be represented. Come without fail and let's co-operate to enlarge the Kingdom of Christ as the work requires united effort. Below is the program:

Respectfully yours,

R. T. MATLOCK, State Evangelist.

Program

WEDNESDAY NIGHT.

7:30—Devotional Service, conducted by James Hawkins.

8:00—Sermon, by T. H. Busby.

THURSDAY MORNING.

9:00—Devotional Service, conducted by D. W. Wilhite.

9:15—Appointment of committees on Credintials.

9:30- Symposium.

Subject, The Church of Christ of the State of Arkansas, opened by H. Martin, ten minutes.

Subject, The Best Method of Financing the Church, opened by Evangelist, Chasteen, (white)

11:00—Sermon, by Evangelist Chasteen, Subject, The Great Commission.

12—Adjournment.

THURSDAY AFTERNOON SESSION.

1:30—Devotional Service, conducted by D. W. Mitchell.

1:45—Welcome Address. Response by W. T. York of Russelville.

1:00—Report of Committee on Credentials.

Paper, Our Schools, W. W. Peyton.

2:30—Appointment of committees, viz: On resolution, nominations, Future Work, Time and Place, Obituary.

2:45—The Object of the Great Commission, M. M. Bostick, Pres.

3:00—The Qualification of Our Missionaries and How Obtained, by D. L. McMickins, of California.

3:30—A United Missionary Church for a United Missionary Purpose by Evangelist R. T. Matlock.

4:00—The Territory of the Great Commission, by Jacob Simms.

4:15—How the Church Work is the Measure of Every Part, by George W. Ivy of Sherrill.

4:45—Our Missionary Doctors, H. Martin of Kerr.

5:00—Adjournment.

THURSDAY NIGHT.

7:30—Devotional Service, conducted by G. D. Jones.

8:00—Sermon, Brother C. C. Smith. (white.)

Adjournment. Friday C. W. B. M. period.

SATURDAY MORNING.

9:00—Devotional Services, conducted by Elder Winston of Menefee.

9:15—Business Session. Churches' reports. Ministers' reports. Secretary's report. Treasurer's report. Evangelist's report.

11:00—Sermon, by W. T. York, Subject The Gospel Plan of Salvation.

12:00—Adjournment.

1:30—Devotional Service, by Nathan Carthy.

1:45—Report of committees.

3:45—Miscellaneous Business.

4:00—Adjournment.

SATURDAY NIGHT.

7:30—Devotional Services, conducted by Elder Brewer of Washington, Ark.

8:00—Sermon, by W. M. Martin.

Ajournment.

SUNDAY MORNING.

9:00—Bible School, taught by Prof. A. M. Bright, Kerr.

10:30—Praise Service, conducted by W. C. Shockley, Newport.

11:00—Sermon, by Evangelist, R. T. Matlock, subject, The Future Church.

12:00—Ajournment.

3:00—Praise Services, conducted by P. J. Sanders.

3:30—Sermon, by H. Martin.

Ajournment.

SUNDAY NIGHT.

7:00—Devotional Services, conducted by M. M. Bostick.

8:00—Sermon, by D. L. McMickins.

Collection.

Report of Committee on resolution.

Offering will be taken up at each session just before adjournment. Remember the resolution of the last Convention viz. that each delegate, elder, deacon and preacher in the State are requested to be represented in the Convention with one dollar, and each member pay ten cents as representation fee and each pastor pay two dollars as representation fee in the Convention.

Committee:

M. M. Bostick, President,
R. T. Matlock, Evangelist,
George W. Jones, Secretary.

The Ideal Missionary

The word missionary means an intrusted task. A missionary is one to whom the task is intrusted. What is the task? "Go ye into all the world and teach all nations baptizing them in the name of the Father." To be Christ-like the ideal missionary must consecrate his life to the service of the Lord. Christ's mission was to seek and to save that which was lost.

The first step in missionary work is the command "Go" There can be no doubt that Christ meant his religion for every man. In that faith he sent his desciples out and is still sending them out that his Gospel may reach all mankind. We must trust His prophetic widsom no matter what the prospects are and we must go because He commands us. Jesus meant that his kingdom should fill all the earth. In view of this fact the command "go" was given. Let us obey the command. Let us go into the hovels and pray and minister to the poor and to the needy. Let us cheer the sick and comfort the disconsolate. It is said that in this work woman has no equal. Hence the woman's Home and Foreign Missionary Society is an important factor.

The world's darkness, sin and suffering should be the spurs to arouse us to greater activity for the salvation of mankind. We must send the light to our brothers in dark and benighted Africa, that they, too, may enjoy the privilege of salvation. Truly God will reward our labors.

I am yours in Christ,

R. C. Coleman.

MOUND, Louisiana.

Temperance Talks

† † † †

SALOONS OUTNUMBER CHURCHES.

There are 1,000 churches in Chicago and 7,300 saloons. Perhaps the proportion of saloons to churches is greater in Chicago than in a majority of American cities, but the fact is, that every wet city has many more saloons than churches. The saloons are open every day in the week,and every day they are in open hostility to the church. The church is open for regular Sunday services and for mid-week prayer-meeting, and that is all. The saloon is persistent and the church intermittent. One day in seven is too little time for good citizens to give to fighting the liquor business, especially when the saloon devotes every day in its opposition to the church. It would seem that the church might at least set apart primary and election days for effort against the saloon. Some churchmen aid the saloon on th days by voting for its candidates.

† † † †

WOMAN GETS $728 DAMAGES.

Mrs. Anna Johnson, a resident of Schoolcraft County, Mich., will receive $728 from Philip Grouden and the Michigan Bonding Company as the result of a decision of the Supreme Court. Mrs. Johnson's husband had been sold liquor by Grouden, a saloonkeeper, and she sued for $3,000 alleging she had been abused by her husband while drunk. The Schoolcraft Circuit Court allowed her $728, and the Supreme Count affirmed the decision.

† † † †

CASHING THE PAY CHECKS.

A praiseworthy plan has been inaugurated by the Santa Fe Railroad, that of changing the cashing of pay checks from the saloons to the Y. M. C. A. The saloons and many cheap clothing stores and pawnshops make a specialty of cashing pay checks. Under the new plan all checks issued to employes will be honored by the Y. M. C. A.

—THE WOMAN'S NATIONAL WEEKLY.

Some Subscription Offers.

We are anxious to have all our old subscribers to pay up in full, and we are also anxious to have many new subscribers. This is the season of subscription-getting, and we can get our share if we work for it. Hence we are making the following special offers for September only:

Offer No. 1.

We shall give free one of the books, "Life and Work of Jacob Kenoly" to every old subscriber who will send in one dollar to renew his subscription, and in addition sends along enough to pay up the total amount he is behind on his subscription, to the GOSPEL PLEA.

Offer No. 2.

We shall give a copy of the "Life and Work of Jacob Kenoly" free for every NEW subscription, accompanied by one dollar.

Offer No. 3.

We shall give a copy of the "Life and Work of Jacob Kenoly" free to any one who will send us two NEW subscriptions for six months at fifty cents each.

Adress THE GOSPEL PLEA, Edwards, Miss.

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 of the fifth Annual C. W. B. M. Convention to be held with Christian Chapel Church Port Gibson, Mississippi

September 14-15, 1912.

SATURDAY MORNING.

10:00—House called to order by President.
Praise service conducted by Mrs. Cordelia Jennings, Port Gibson, Mrs. Riley, Tillman.
Remarks by President and Delegates.

11:00—Sermon Eld. J. N. Turner, Mound Bayou.
Prayer Mrs. Julia Flowers, Hermanville.
Song, collection.
Appointment of committees.

12:00—Adjournment.

SATURDAY EVENING.

1:30—Praise service conducted by Roxie C. Sneed, Mound Bayou and Mrs. Eliza Freeman, Martin.
Report of Missions Sisters.
Song. Prayer by Eld. M. Smothers.

2:30—Welcome Address Miss Rosa Brown, Port Gibson.
Response: Mrs. B. C. Calvert, Jackson and Mrs. A. E. West, Mound Bayou.
Talk by Mrs. Sarah Moore, Martin.
Report of State Organizer.
Report of State Evangelist.
Quiz conducted by Miss A. E. Hunt, S. C. I.
Song, Prayer by Eld. Jno. Lomax.
Report of Committees.
Election of State Offiicers.
Collection and adjournment.

SUNDAY MORNING.

10:00—Sunday School conducted by Bro. Ed. Phelps.

10:30—Praise service conducted by Eld. H. G. Smith, Jackson and Mrs. Celeste Howard, S. C. I.
Paper, Mrs. Robert Walker, Tillman.
Paper, Mrs. Guice, Jackson.
Address Mrs. M. J. Brown, Port Gibson.
Paper, Miss Mable Thompson, West Point.

12:00—Song, collection and adjournment.

2:30—Praise service conducted by Eld. B. C. Calvert, West Jackson and Mrs. Lizzie Wilson, Jackson.
Paper, Mrs Cora Greene, Port Gibson.

3.00—Address, Mrs. J. B. Lehman, S. C. I.
Remarks by Eld. K. R. Brown.
Collection and adjournment.
Each Auxiliary is requested to report at least $5.00 and each delegate 25 cents.

Notes

The Mt. Beulah Missionary sociaty met at the usual time, Sunday afternoon at four o'clock, in the chapel. The topic given in the TIDINGS on Liberia was used. After the devotional period, Peter Dunson explained a map, which he had drawn, of Denham Station. The map and explanation from one so recently from there and from one who was with Jacob on the lake where he lost his life brought Liberia and particularly the station very near.

Interesting and helpful talks and readings on the topic were given by the following: Pandora Thomas, Paul Jammerson, Richard Davis, Malinda Sneed, Prof. Burgess, Mrs. Lehman and Mrs. H.G. Smith.

Mrs. Smith, told us of Jacob's Vision for Liberia and spoke so hopefully and happily of her readiness to go and help carry out that vision as soon as the Board shall deem it best to send her and her husband. The solos by Mrs. Prout and Richard Davis were enjoyed. Three new members were added to the roll.

Arkansas

Editor of the GOSPEL PLEA:—

Please find space in your worthy paper to report the following: To the Sisters of the Auxiliaries to the Christian Woman's Board of Missions my message is unto you, and it is this; the time is fast approaching for us to meet again in our state convention in Arkansas and we hope to meet delegates from every Auxiliary in our state. The way may seem a little gloomy now about going, but just work faithfully and trust in the Lord, the gloom will disperse

and you will be able to meet us at the convention, and help us to make it one of the best.

Local presidents. I want each one of you to attend the meetin r. It will strengthen you so much in the work. I hope each Auxiliary will report in the convention. Let us pray that we may meet one another again.

Your sister in the cause of Christ,
Sarah (Godby) Richardson.
Pres. of Convention.

KERR,

NOTES FROM OUR SCHOOLS
SOUTHERN CHRISTIAN INSTITUTE

(Continued from page 2)

Smith will probably be here soon.

The new bake oven turned out its first product Aug. 8. The biscuits for the evening meal were baked in five or ten minutes. The out put is over a hundred loaves at one baking, and three or four bakings may be made without building a new fire. This is a splendid addition to the facilities of the S. C. I. Mrs. Prout and her baker girl, Mahala Denson, are about as happy as they can be.

Celeste Jones, Normal, class of 1909, is spending the Summer with her parants on Mt. Beulah. She is expecting to teach in the Lum High School again this year.

Miss Evans, the Institute secretary and treasurer, returned this morning from her vacation in Illinois and Wisconsin. All are glad to welcome her home.

A photo of Eld. G. C. Robinson's church building and some of his congregation at Nashville, Tenn. was received this morning at the Institute.

The finishing lumber for Smith Hall is now being sand papered. It was taken from our own forest and was made from start to finish in our mill. It is as beautiful finishing material as one could wish to see.

Richard Coleman, a student for two years past, who has been with his mother at Mound, La., with his mother, is sick at the hospital in Vicksburg. His many friends here hope him a speedy recovery.

Bro. R. P. Sheperd, the Sunday-school specialist, of the Christian Board of Publication, St. Louis, while speaking in the Institute Chapel last winter offered to give at least ten dollars' worth of books to our Library, if as many as ten students would write out the outline of his address, after they went to their rooms. He also offered one dollar for the best outline. Arby W. Jacobs received the dollar, and the Library has received the books, among which are: Edna Carlisle, Court of Destiny, Memorial of J. K. Rogers, Thirteen, Earnest Leighton, The Story of a Century, Alexander Campbell as a Preacher, Life of Garfield, The Water Babies, Chilgoopie the Glad, Life of W. K. Pendleton, and the Rise of the Current Reformation.

S. C. I. Aug. 13, 1912.

* * * * *

LATER: Word was received yesterday morning from Vicksburg that Richard Coleman had passed away. His many friends will be sorry to hear this. He was a young man of more than ordinary worth. He was preparing to enter school again this fall. His brothers, Frank and Stephen, who are in school now were called home a few days ago on account of his serious illness.

Ellen Johnson's father and mother of Youngton were over here to see her a few days ago. They were surprised to see the progress manifested on every hand at the Institution.

The heavy rains recently are disastrous to the cotton crop. Not in the memory of the oldest inhabitants in this section has there been so much rain for so long a time.

S. C. I., June 16, 1912.

S. C. I. Summer Bulletin

Vol. III No. 13.

Edwards Miss, Aug. 13, 1912.

The applications for places to earn their way have been coming in quite rapidly recently from young people. One young woman wants to go to Nigth School and pay for instrumental lessons on the organ. We have never granted this privilege to any industrial student. It is doubtful if the student would have time for practice, except after supper, and then all the halls must be quiet for study. It would only be a year to wait and then the young woman could take her music as she pursues her studies in the Day School.

Time is flying and the college bell will soon ring. October 1 is the day. Will you be here? Will one young man or young woman be here because of you this fall?

Our manual training equipment will soon arrive, and then our young men will have an added opportunity for development. Won't the young man be proud as he beholds some useful article, his hands have made?

Yours very truly,
T. M. BURGESS, Principal.

† † † †

If a sample copy of the PLEA comes your way, be sure to read it from "kiver to kiver" and then hunt around for a dollar. It will do you good to receive this religious paper every week. A number write they are very anxious for the mail to arrive that brings the PLEA.

Bible School Department.

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for September 1

Edited from Standard Bible Lessons.

Lesson IX.

The Death of John the Baptist.

—Mark 6: 14-29.

GOLDEN TEXT.—"Be thou faithful until death and I will give thee the crown of life." Rev. 2:10. TIME.—A. D. 29. PLACE.—Machaerus. PERSONS.—John the Baptist, King Herod Antipas and his wife Herodias, the daughter of Herodias and John's disciples. PERIOD IN THE MINISTRY OF CHRIST.—Second year.

INTRODUCTION.

None of our New Testament writers names the place where John was imprisoned and beheaded, but Josephus the Jewish historian, says that it was at the castle of Machaerus, a massive fortification a short distance east of the Dead Sea. The existing ruins of the castle show that it contained prison cells as a kind of basement, which were enclosed with very heavy masonry. From these a prisoner had no possible means of escape. This made it quite convenient for Herod's executioners to bring John's head when the daughter of Herodias called for it.

EXPLANATORY.

14. KING HEROD.—Herod Antipas. He was ruler of Galilee. HEARD THEREOF.—Heard of the mighty works of Jesus, to which was added the widespread excitement caused by the mission of the twelve apostles. JOHN THE BAPTIZER IS RISEN.—Herod's words gives us a fine example of the difference between faith and superstition. That the Son of God had power to rise from the dead, and that he did so rise for a most beneficent purpose, is far easier to believe than to believe that John the Baptist arose as a mere freak of power.

15. OTHERS SAID.—Many beside King Herod were puzzled to understand Christ. EVEN AS ONE OF THE PROPHETS.—They meant that Jesus was to be classed with Elijah, Elisha, Isaiah, Jeremiah or others of the noted prophets. For four centuries the Jews had been practically without a prophet and the work of Jesus seemed to them like a restoration of Israel's former glory. The return of a prophet promised great things.

16. BUT HEROD.—The king differed in opinion from most of the people. An evil conscience makes things look differently, and each form of evil conscience has eyes of its own.

17. LAID HOLD UPON JOHN.—Herod had imprisoned John soon after Jesus began his ministry (Matt. 4: 12; Mark 1: 4; John 3: 4). HIS BROTHER PHILIP'S WIFE.—Herod Philip I. was the son of Herod the Great and Mariamne. His mother was implicated in the plot of Antipater, Herod's oldest son, who sought to poison his father. For this treachery of Mariamne, Herod the Great disinherited her son, Herod Philip I. Herodias was the wife of this unhappy Herod Philip I.

18. IT IS NOT LAWFUL.—It was unlawful, for (1) Herod was married already; (2) Herodias was also married; (3) Herodias was Herod's niece; (4) Herodias was Herod's sister in-law (Lev. 18: 11, 16). FOR THEE.—John evidently reproved Herod to his face, and probably in the presence of his courtiers.

19. SHE COULD NOT.—Herod consented to imprison John, for Josephus says he feared that the prophet's rebuke might encourage an uprising of the people; but he would not kill John.

20. HEROD FEARED JOHN.—Matthew adds that he feared the multitude. Sinners fear many things, but the righteous fear only to displease God, KNOWING THAT "HE" WAS A RIGHTEOUS ... MAN.—No man can get so wicked but that he respects righteousness.

21. A CONVENIENT DAY.—A day suitable for the purpose of Herodias, which shows that the dance, etc., had been all previously contrived by her. ON HIS BIRTHDAY.—In imitation of the Roman emperors, the Herodian princes kept their birthdays with feasting and revlery and magnificent banquets. Wiseler, however. considers the word denotes a feast celebrating Herod's accession, but this is more than doubtful. Birthday festivals were one sample of foreign habits introduced into Palestine and spread there by the Herodians. LORDS, AND THE HIGH CAPTAINS, AND THE CHIEF MEN.—Those who held high civil and military offices, and those of wealth and other distinction.

22. DAUGHTER OF HERODIAS HERSELF.—The word "herself" in this sentence indicates that it was not her place to dance during such a carousal. Dancing as practiced in the East is extremely vulgar, and no self-respecting girl would engage in it. I WILL GIVE IT.—The rashness of the King's promise exposes the fact he was intoxicated; only drunkards and fools promise like Herod.

23. AND HE SWARE.—Not content with a rash promise, he binds himself by an oath. HALF OF MY KINGDOM.—A large sum to pay to see a dance. The price of sin is always high.

Pres. Lehman

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVII. Edwards, Mississippi, Saturday, August 31, 1912. Serial No 55

HELPFUL TO ALL

Gain or Loss.

VERY FEW people know the principle of gain in loss that underlies all progress and so miss the very best things in life. Very often we want to be and do things that we are not fitted to to appreciate, were they ours. Just a little giving place to others would gain us all these things. During the beginning of the war, when other generals were clambering for high commands, Generals Grant and Sherman were refusing them. The result was, general and men were inexperienced, and they were disastero usly defeated. Then Generals Grant and Sherman were called to the front and, with the experience they had, they could win; and history records them as the two great heroes of the Northern armies.

This principle runs all through life. The natural temptation of the Negro is to want to be and do everything any one else is or does, but no progress can be permanent with him until he has the experience and shows the success in the fundamental things of home life. If the Negro could buy up the chief farms about all our southern country and could begin to have fine breeds of cattle, sheep, poultry and hogs for sale and could manipulate his farming interests so he could be independent of the Merchant, he would rise to an importance and dignity that can not possibly be his otherwise. A vote that has nothing behind it is a curse to a man. I have been at meetings when though I had a vote, I counted for nothing. I might as well not had a vote at all. Again I have been at meetings when my vote counted for much, because I represented something of importance to all.

At the recent Prorgessive convention at Chicago a number of Negroes of Mississippi pleaded for recognition of their race. They represented nothing at home. It could not have been granted. If these men love their race, let them go home and teach their people to become producers of wealth. Many are doing this very thing, and they are the ones that are the real benefactors of their race.

But even wealth producing without moral worth behind it is of no benefit to mankind. There is such a thing as being poor and yet having great influence, and there is such a thing as having great wealth and having no influence at all. Wealth becomes a curse to a man who has no moral worth behind it. Many a man would be far better off owing a merchant than if he owned a farm. He is too immature for the possession of wealth.

The real problem with us is not gaining political recognition. It lies in our going out among the masses of the people and putting them to work to accomplish their own uplift. And this uplift must come through the country school and the church. But the school and the church can not be improved by the Pharisaical reformer who would go out and root up every thing that is bad. We must go to work with the people as they are. The ancient monk thought he served his God best by isolating himself, but he simply narrowed himself down to a wretched fanatic. He who thinks he can root up all evil mistakes his mission.

The best way to improve is to improve. Let the young man go into the community and begin to inspire the people to want a better school house. He will soon find out who are the better people in the community. The bad ones can be ignored. Soon enough money can be gotten together to build a two roomed school house to which the parents will gladly send their children five or six miles. The young man should be good enough to preach to the community too on Sundays. In this way he becomes a real, moral asset of the community. In the school he can preach home building and wealth producing and in the church he can preach moral and spiritual worth and his service in the community becomes invaluable. There are so very many things that the country people can do that makes for progress. Fig trees grow so very easily and yet it is remarkable how many homes are without them. Recently we heard a man ask the druggist, half in earnest whether he could not put strychnine in his figs. He said the tree is a half mile from his home and the people take all of them. With just a little work he could have planted a hundred trees near his home and he could send buckets full of them to his neighbors. Peaches also grow with but little effort. When the people are taught that all these things mean proggress, they will gladly do the work to bring them about.

Until these things are done, no power on earth can give power and prestige to a people. Recognition at a political convention where the only mot ive is graft money accomplishes nothing.

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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NOTICE!

The serial number of this issue of the GOSPEL PLEA is

-55-

The number after your name on the first page of the PLEA is your subscription number. The difference between the number in this notice and your subscription number will tell you how many weeks you are paid up for. Thus is your subscription number is 60, you have five weeks to go, before your subscription is due. If your subscription number is not as large as the serial number of this notice. you are behind and by subtracting you can tell how many weeks. A plus after your name means you are behind a great deal farther than you ought to be.

Notes from Our Schools.

Southern Christian Institute

The Sunday-school talks for September will be given by the following: Sept. 1, James Rundles; Sept 8, Hymon Armstrong; Sept. 15, Stephen Coleman; Sept. 22, Louise Hunt; Sept. 29, Pandora Thomas.

Our Planing Mill is turning out some ceiling and weather-boarding for a new church across the river.

Supt. Young has had a time to get his hay in, the past week. Every evening he would rake it up. Then at night it would rain and next morning the boys would scatter it out and in the afternoon it would be brought to the barn. That is surely making hay while the sun shines.

It is very probable that by the end of this week there will not be much ceiling in Smith Hall needing plaster board.

Fannie Hay Johnson, class of 1905, now resides at 1100 Beaumont St., Dallas, Texas. Her husband is pastor of the church in that city. Their church has grown from twelve to nearly fifty. They have a Bible School and a good midweek prayermeeting.

The Night School Literary Societies are taking a peep into Roberts Rules of Order. No student can afford to be ignorant of good parliamentary procedure.

President Lehman is attending the Texas State Convention at Beaumont. Principal Burgess occupied the pulpit of the Institute church last Lord's Day.

S. C. I., Aug. 22, 1912.

S. C. I. Summer Bulletin

Vol. III No. 14.

Edwards, Mississippi, Aug. 20, 1912.

Once in a while the idea gets out among the people that we take no students except those who earn their way. Every term we have a large number who pay their way the same as they would if we had no Industrial Departments. The board costs only $8 00 every four weeks, or $2 00 a week paid by the month in advance. One hundred dollars ought to more than pay all the expenses for a young man or young woman for the entire school year. This looks small compared with the thousands of young people who pay from four hundred to six hundred dollars a year for their schooling, and yet receive very few, if any, more advantages than our young people do.

From these low figures it would seem that every room at the Southern Christian Institute would be contracted for before October arrives. But this is not all; young men can earn their way and at the same time learn a useful occupation and attend school at night for a year, and then attend Day school for the ensuing Academic year, while they are compelled to work only on Mondays. This ought to LOOK GOOD to young men who are aspiring to a useful career .Above, I say young men Every year we have by far more applicants among young women, to earn their way through school than we can find places for. Why should not young men be as eager for these good things as young women? Perhaps they are, and yet it would hardly seem so.

Here it is almost September and a lot of young people have not yet made their plans for schooling the coming term.

We have room for a large number of young women who want to pay their way, but not so much room for young men.

Write President Lehman today.

Your friend,

T. M. BURGESS, PRINCIPAL.

The Country Church.

By P. W. Burroughs.

There is a tremendous problem to be solved in the country church; too long has the country church been neglected, and its future hope will yet remain in the back ground unless there comes to her rescue the right forces to lift her up. We must have the power that made the Elizabethan Age preeminent; namely, (1) initative. This power consists in having ideas(2) in passing from the ideas to suggested action. They must be able to dream dreams and translate them into action.

I shall never forget a statement made by a senior of Fisk University to one of our professors. She asked him, "What for Sunday-School did you have this morning?" He said, "very good, we had a sociological question for discussion. Our teacher (who was Prof. of sociology) had us to suggest some plan by which to dispossess the country preacher or leader, who is illiterate, of the power and influence that he wielded in the community and come into immediate possession of that power and leadership." She replied by saying, "I do not approve of such a plan, I believe, you, young men should go to those communities and when you find a man in power who is doing, in his way, a good work for the uplift of of the church and community you should not try to dispossess him of his power and influence, but build up a work of your own and show the people by example that you are prepared to do a better work than the other fellow for the community." The country church cannot thrive under the leadership of men whose chief aim is to tear down and create factions in order that they may have the name of a leader.

The men and women who go out from our Christian schools to build up the country church must have in them the right motives. If they have received the wrong instruction their service will be destructive to the country church rather than a blessing.

Our people must realize that we are still a dependent race and must look to the dominant race for our chief support in bringing about better conditions in our schools and churches. In order that we might solve the problem in the country church we must co-orperate with the people who have this work at heart and are giving their means and service for the development of our race.

Evanston, Illinois.

† † † †

A BOY'S PRAYER.

Give me clean hands, clean words and clean thoughts;
Help me to stand for the hard fight against the easy wrong;
Save me from habits that harm;
Teach me to work as hard and play as fair in Thy sight alone as if all the world saw;
Forgive me when I am unkind; and help me to forgive those who are unkind to me;
Keep me ready to help others at some cost to myself;
Send me chances to do a little good every day, and so grow more like Christ.

—Selected

Articles Wanted for Third Page.

The Gospel Plea would like to have some good live articles, not too long to be printed on the third page, on the following subjects:

1. The Country Church Problem.
2. The City Church Problem.
3. How shall we get our Needed Suppy of Ministers?
4. Unique Sunday-school Plans.
5. The Mid-week Prayer-meeting.
6. My Father's Business.

Some Subscription Offers.

We are anxious to have all our old subscribers to pay up in full, and we are also anxious to have many new subscribers. This is the season of subscription-getting, and we can get our share if we work for it. Hence we are making the following special offers for September only:

Offer No. 1.

We shall give free one of the books, "Life and Work of Jacob Kenoly" to every old subscriber who will send in one dollar to renew his subscription and in addition sends along enough to pay up the total amount he is behind on his subscription, to the Gospel Plea.

Offer No. 2.

We shall give a copy of the "Life and Work of Jacob Kenoly" free for every NEW subscription, accompanied by one dollar.

Offer No. 3.

We shall give a copy of the "Life and Work of Jacob Kenoly" free for any one who will send us two NEW subscription, for six months at fifty cents each.

Address The Gospel Plea, Edwards Miss.

Reports From the Field.

Texas

Growth and Life's Fine Purpose

One of the real satisfactions in life comes from growth, to look back over an hour or a year and know that your capacity is greater than it was. To know that you have enlarged your capacity for doing good, by skillful use of the talents God has given you. One's ability to do things is in porportion to the proper cultivation received. To grow in the grace and knowledge of God, is to enlarge one's capacity for doing good daily: by studying those things that pertain to God and His Kingdom. Take the grain of corn and we find that just the mere sowing the seed will not produce life nor growth, but after the planting these must needs be the hoeing, plowing, the rain and the sunshine. So it is with the human intellect, there must be the studying of the principles of right and wrong, a discerning between the two: a struggle to achieve some good, each day one lives. To do this there must be constant effort. To this end has God given us life,—it is the grand purpose of life. All life is given with the divine purpose—to grow. Growth is the first condition of joy, to be able to understand the great plan of salvation as it unfolds itself to our growing knowlege of God's Book, a joy indescribable! To grow one must be hungry to grow, some propelling power is necessary to bring about the desired stimulus for a vigorous growth. One should never feel that life has no interests for him, for such an attitude means death to that is best and noble in one, thus destroying the ability to realize that the great purpose of life is more life, better life, bigger life, growth. Physical growth until we attain full stature; mental to full stature; full mental and spiritual stature means the limit of our inherited capacities. As years pass our mental power should be greater, our spiritual vision clearer, our horizon wider, our throughts of God and His creation more reverent. But to grow in the knowledge of things we must constantly study the subjects pertaining thereto. Special attention should be given to our studies pertaining to our spiritual life, that part of us which will live on when sun and stars have passed away. Let not the fire of aspiration smolder, nor go out in our hearts but keep it in a steady flame, hold fast to faith and hope, prepare yourself to cope with any emergency. Upon the wings of faith soar to the mountain peaks and behold the visions of new worlds! Behold the clear spring of everlasting life!

Growth is life, grow! Grow in mind and soul. And with every year a greater, sweeter sense of a kind God. Grow!

Justify your life by helpful living, first in your home, then outside, as far as your capacity will stretch. It is for our generation, for you and me, to hold the advances made by former generations. We should feel responsible for the growth of unborn generations.

Grow, for it is the will of God that we should develop our store of knowledge, and strength: for this purpose he created the earth, and made man.

"How much better is it to get widsom than gold and to get understanding rather to be chosen than silver."

DALLAS, MRS. FANNIE L. HAY JOHNSON.

Dear Editor:—

Please allow me space in your paper to say a few words to the readers of the GOSPEL PLEA and tell you about the good things that I do enjoy when I read them. I want to say that how my heart did burn within when I read of the good things that Elder Alphin said about the Texas School and Brother Frost and you. I felt glad indeed although I have not done very much; but did all I could at the present and do hope that it will be so that I can do more for the Master's cause.

My aim is to meet the coming convention at Beaumont, Tex., and I hope that I will get there to meet with the loved ones and to hear something that will help me to grow stronger. I want to witness the good things that will be done there and I want to say that I do hope that you will not neglect this letter for I am anxious to hear from it, for I have written interesting letters and papers that I would like for the readers to see but they did not see them and I guess that some think that I am dead to the cause but I am yet alive. I want to say that I have a sum of money on hand that was made up at Easter for the Texas school and sent to Brother J. H. E. Thomas and was sent back by Brother K. P. Polk of Paris and I want some information about what to do with it.

Your true sister in Christ,

ROSS, MRS. A. M. BOLTON.

Mississippi

Brethren, I am glad to say in behalf of the work at Pierson, that they are not getting ready to make it in the convention this year, but they are ready

and waiting. The brethren at that point are strong and courageous. They do not know how to give up the struggle for the right. Is there a young man any where in the state who is willing to take up this work which I am soon to leave.? Young ministers, awaken and catch hold of the plough. You are needed. Elder K. R. Brown preached with us on the second Lord's day at Pierson; we had a good meeting. On the 4th Lord's Day in July, Elder C. Walker preached with the writer night and day. We had a glorious time.

Yours in Christ,

WEST JACKSON H. G SMITH.

A Generous Offer!

THE GOSPEL PLEA is entering upon a subscription getting campaign of considerable magnitude. We are going to help you, and then we want you to help us. The Plan: Send us the names of ten or twenty of the leading workers in your church. Write the names plainly, giving the street number or the rural route and we shall send them the PLEA free for four consecutive weeks. At the end of the four weeks there will appear a notice somewhat like this: The sample subscriptions at Argenta, Ark., and Jonesboro, Tenn., expire with this issue. Those at Argenta who would like to continue on our subscription list, hand fifty cents or one dollar to Mrs. Sarah L. Bostick; Those at Jonesboro, hand theirs to Prof. H. D. Griffin. They will send in to us the subscriptions and the total amount of money and the first day of each month we shall send them our check for assisting us in extending our subscription list.

Who will be the first to send in the names? Address, THE GOSPEL PLEA, EDWARDS, MISS.

† † † †

ROCK A BY, BABY.

There are few girls in this country who have not heard the nursery rhyme sung by the mother:

"Rockaby, baby, in the treetop:
When the wind blows, the cradle will rock;
When the bough breaks, the cradle will fall,
And down will come cradle, baby, and all."

But how many know the origin of these lines? Shortly after our forefathers landed at Plymouth, Mass., a party were out in the field, where the Indian women were picking strawberries. Seven of these women, or squaws, as they are called, had papooses—that is, babies—aud, having no cradles, they had tied them up in India fashion, hung from the limbs of the surrounding trees. When the wind blew, these cradles would rock. A young man of the party, observing this, peeled off a piece of bark and wrote the above lines, which, it is believed, was the first poetry written in America.

—GIRLS' COMPANION.

† † † †

When Bed-time Comes.

On a Santa Fe train coming out of Kansas City one night was a mother and her brood of five—four girls and one boy. They had left Illinois the day before, and were on their way to "the new country" where the husband and father has a claim which is the new home. The oldest girl appeared about fifteen, and from that age down to the only boy, a chubby little fellow about four.

Their dress and manner showed that they had not been reared in the midst of luxury and opulence, but withal they were model children and scrupulously clean. The mother was thin and bony, her face slick and haggard with the long trip and the care of her precious flock, for there were twenty-four hours yet before the journey's end.

It was after bedtime when the train left Kansas City, and the younger ones were soon yawning and scarcely able to keep awake. In fact, the pet of the family had closed his eyes and was fast approaching "shuteye town," while the next eldest tugged at him while she looked appearingly to her mother with an expression that was pitiful. He must'nt go to sleep yet. The others began whispering among themselves and then to the mother, as if something exciting had happened or would happen soon, all of which attracted the attention of the other passengers, who sat in wonderment as they tried to divine the cause of so much whispering to keep the last one awake.

Presently the cause of all this excitement was plain—it was bedtime and they had not said their prayers. Quietly, modestly, without ostentation—yes, even timidly—the mother and her children knelt together at the long seat, the baby bowing his head and rubbing with chubby hands his eyes that would hardly stay open, while the evening prayers were said.

Just for a moment, and then they arose; the children were made as comfortable as possible for the night, and soon all but the mother were asleep, while the moistened eyes and quivering lips of the other passengers, the traveling-men with the grips, the politician with his schemes, the business man with his worries—yes, even the old reprobate of the NEWS—paid a silent but mighty tribute to the greatest civilizing agent of all ages, the Christian religion.

God save the mother and her brood; bring them to their last home in peace.—SLECTED.

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 of the Woman's Missionary Society of the Christian Church.

Argenta, Ark., September, 4-8.

FRIDAY MORNING.

9:30—C. W. B. M. Devotional Exercises, Prayer, by the President. Bible Reading, Proverbs 3rd Chapter, by Sarah L. Bostick.

10:00—Welcome Address, Mrs Belle Matlock; Response, Catharine Wesley, Pine Bluff.

10:15—Appointment of Committees on nomination, time and place and future work, reports from local auxiliaries. Song.

10:30—Paper, "What Five Cents Will Do in Missions," Mrs. Phillips.

10:40—Paper, "Which is the Most Help to the Negroes, Intellectal or Industrial Education?" Louisa Mitchell.

11:00—Paper, "Thoughtfulness," Mrs. Belle Ivy.

11:30—Sermon, D. L. McMickens, of California. Collection and adjournment.

FRIDAY AFTERNOON.

1:30—Bible Reading, by the President.

1:45—Treasurer's Report, Mrs. John Mitchell. Duet, Emma Lumsden and Porter Walls.

2:15—Round Table. Subject, "The Best Way to Reach our Women and the Work," Opened by Mrs. Belle Matlock and followed by others.

3:00—Paper, "What are We to the World.?" Minnie Mitchell.

3:40—Address, "Is Christ's Mission Sufficient for One Church to Preach the Whole Gospel to the Whole World?" Mrs. Belle Matlock.

4:00—Address, Mrs. N. Cretter. Hollie Evans, "What Being United Will Do."

4:20—Address by Prof. A. M. Bright.

4:25—Paper by Mrs. Mary Simms of First Baptist Church.

4:30—Response, by J. S. Steele.

4:50—Address, by the President.

5:00—Report of the State Organizer, by Mrs Bostick.

5:50—Round Table, "The Five Negro Schools and Their Workers," Opened by G. D. Jones and followed by others.

6:30—Women's Conference-Topic, "Is There Any Salvation in Christians?" "The Inspiration Gained by Reading the Missionary Tidings and GOSPEL PLEA." Discussion.

FRIDAY NIGHT.

8:00—The Work That Counts," Mrs. S. L. Bostick. Sermon by G. W. Ivy.

9:30—Report of Committees.
Collection and adjournment.
Remember that each Delegate is to be represented with one dollar and each Auxiliary report with one dollar.
Mrs. Sarah A. Richardson, Chairman,
Miss Lillie Glispie, Secretary
Committee:
Mrs. Sarah A. Richardson,
Mrs. Belle Matlock,
Mrs. Sarah Bostick.

Dear Editor:—

As I am now about to round up my year's work, I must say to the various Auxiliaries in the state, that our convention will convene Wednesday, Sept. the 4th., at 8. 30 P. M. at this place, Argenta, as Wrightsville church cries out that she cannot entertain it. There are only four families of the Christian church that live near the church, while others live about six miles in the country. We are asking for the Little Rock people to do all they can and with the best wisdom of God in us we hope to do all we can to care for the meeting.

Now Sisters, let me appeal to you all as never before. We want better reports and more money than we ever have raised as yet, each one on program, each delegate, each president to come with $1.00 and each Auxiliary must report with $1.00; can we get it? Yes, we can by working for it and praying for it. We must report $200. raised this year. I am thinking every day, praying every day and working every day for this great gathering.

I am just from Washington, Ark., where the writer met the faithful ones that meet so often at the house of the Lord. Brother and Sister Wiley are so interested when ever a Christian preacher or a missionary worker goes there, they always take

care of you so nicely, and dear co workers they give more money than the rest of the people, feed more people, and God bless them and He is not shorter than his promise, He tells you that if you give freely that you would receive freely, and too, a liberal soul shall be made fat. I spoke four times on this trip and all seem to take on new life of duty. The missionary workers say that they are going to make a good representation at our convention. The work of the Master must count; let every disciple pray for a great convention this year. Now for the names of the PLEA for one month free. I assisted Brother Wiley at Washington to get ten persons, at Russellville 4 and Argenta 4. Much success to the PLEA through the many different states. Remember the time and place of the great convention at Argenta. Come one, come all, and bring your good wisdom and dollars. We are hoping to have Prof. D. L. McMickins, one of our good colored brothers with us.

Yours for Christ's cause,

ARGENTA, Mrs. SARAH L. BOSTICK.

* * * * *

Dear Editor:—

I am glad to inform you that we are yet trying to do something for the work of missions. We know that we have been somewhat slothful but by the help of the Lord we are going to try to do better. Our sister, Mrs. Bostick, was with us the first Sunday in August and she gave us three able speeches concerning the work and we feel very much helped by her visit. We ask for your prayers that we may grow stronger.

Our offering was $2.50. Those who gave are Peter Wiley, .50; Millie Wiley, .65; Ida Staurt, 40; Lucy Hood, .25; Nanie Caraway, .25; Ed Stuart, .05.

We hope our organizer will not make her visits so long apart. We are always glad to have her with us.

I am yours in the work,

WASHINGTON, IDA STUART.

† † † †

Personals

—Dixon, Texas joins us in the special subscription campaign.

—Sister Bostick of Argenta, Arkansas, sends in eighteen names who promise to subscribe for the PLEA. We trust that not one of them will fail to give her the fifty cents or a dollar, after (or before) the four weeks are out. The names are from Russellville, Argenta, and Washington, Levy, and Little Rock, Ark.

—Mrs. Fannie L. Hay Johnson, Beaumont, Texas: your subscription number is 85. When the Serial Number of the PLEA increases week by week from 55 to 85, your time will be out.

It is Too Hard.

"You must learn to fly," said a white dove to her two young ones, as they sat in the nest.

"I'll try," said Pluff, who was a good dove.

"Oh, I can't; it is too hard!" said Duff.

"Now, do as I do," said the old dove. "I will take care of you. Hop on this bough. Spread your wings like me, and fly to this branch quite near."

Pluff tried. His heart beat and his head was dizzy when he found himself first in the air, but he tried to do just as he was told; and he lit safely on the branch.

But Duff was not there. He still sat in the nest.

"Come, Duff," cried the old dove. "You must come. If you do not learn to fly, it will be bad for you. You may starve; for I shall not feed you when you get big. And if a storm should come and blow down the nest, you would be killed, if you could not fly."

"Oh, I cannot, I dare not; it is too hard!" said Duff.

"Why, Pluff has done it; and what Pluff has done, you can do. Come, hop on this bough. I will have it done."

So Duff hopped on the bough; but he would not spread his wings. He slunk back to the nest, and there he stayed.

Day by day it was the same. And, when Pluff could fly quite well, Duff could not fly at all. He had not tried.

One night a storm came. The tree in which was the nest rocked to and fro. The nest was old, and at last it gave way. The old dove and Pluff flew out as it fell, and were not hurt; but Duff—what of him?

They cried to him to spread his wings; but he had not learned to fly. "It is too hard" he moaned, as he fell to the hard ground, and so it was. He was so much hurt by his fall that he did not get well for some weeks.

At the end of that he asked Pluff to teach him to fly. "You can do it if you will try," said Pluff. "Try, try again—that's the way." So Duff tried, and tried so well that he soon found he could fly.—NURSERY.

Bible School Department.

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for September 8

Edited from Standard Bible Lessons.

Lesson X.

The Mission of the Twelve.

—Matthew 9: 35-10: 15; 10: 40-11: 1. TIME.—A. D. 29. PLACE.— Galilee. PERSONS.—Jesus, his twelve disciples and the multitudes in the cities and villages. PERIOD IN THE MINISTRY OF CHRIST.—Third year.

GOLDEN TEXT.—"He that receiveth you receiveth me and he that receiveth me, receiveth him that sent me." —Matt. 10: 40.

INTRODUCTION.

These twelve were selected from the general mass of Christs' followers, and were to be specially near to him, and be trained for special duties.

EXPLANATORY.

1. HIS TWELVE DISCIPLES.—They had first been called to be disciples, they were now about to be set apart to be apostles or messengers. GAVE THEM AUTHORITY.—While the gift of miraculous power served as a delight to the worker, and a source of blessing to the people, its main purpose was to serve as a credential that the one who had it was indeed sent of God.

2. NOW THE NAMES.—These names are repeated four times in the Bible, being also given in Mark 3: 16- 19. Luke 6: 14- 16 and Acts 1: 13. The order in which they are given varies slightly, but all four accounts concur in dividing them into groups of four, Simon Peter being leader of the first, Philip of the of the second and James the Less of the third group. PETER.—This man was given the pre-eminence by Christ. He was first to confess Christ (Matt. 16: 16-18), and was first to preach the gospel both to Jew (Act. 2: 14 40) and Gentile (Act. 11: 1-18; 15: 6, 7). There are many passages which show that Jesus considered Peter as the leader (Matt. 16: 19; Luke 22: 32; John 21: 15-17). HIS BROTHER.—There were three sets of brothers among the apostles, James and Jude (Thaddaeus) being also brothers. The first four were from Bethsaida and were fishermen. Peter and Andrew moved to Capernaum about the time Jesus began his ministry, and as Jesus made that city headquarters, all twelve must have lived there.

3. PHILIP.—This apostle also lived at Bethsaida. BARTHOLOMEW.—Usually thought to be the man whom John calls "Nathanael of Cana in Galilee." THOMAS.—Also called Didymus: both names mean "twins." JAMES THE SON OF ALPHAEUS.—He is commonly called "the less" to distinguish him from James the son of Zebedee. As James and Judas, or Joses, were brethren, and as two of the Lord's brethren, bore these names, it has been argued that these two apostles were brethren of Christ's but the arguments are by no means satisfactory, much less conclusive.

4. SIMON THE CANANAEAN.—If this name is derived from the Hebrew word Kana, which means to be enthusiastic, hot, zealous, then it corresponds with Luke's account, for Luke calls him "Simon the Zealot." The Zealots were a sect of Jews whose zeal against the Roman power in Palestine approached fanaticism. ISCARIOT.—This word means "man of Kerioth," a city in Judea. WHO ALSO BETRAYED HIM.—After two thousand years the sum of Judas' deeds still reads, "Who also betrayed him."

5. JESUS SENT FORTH.—He sent them forth from his presence that they might carry the power of his presence to many places at once.

6. LOST SHEEP.—How bitterly the Jew resented any intimation that his estate as a son of Abraham was not all that could be needful.

8. HEAL THE SICK.—Christ cared both for the body and the soul, and his true followers show kindness to man by considering both temporal and spiritual needs.

10. THE LABORER IS WORTHY OF HIS FOOD.—Jesus knew that there would be many who would receive the disciples hospitably and gratefully.

11. AND INTO WHATSOEVER CITY OR VILLAGE.—They were to find a welcome home in each place and stay there till they left the community.

12. AND AS YE ENTER INTO THE HOUSE, SALUTE IT.—To the seventy (Luke 10:5) the salutation was given as "Peace be to this house."

35. WENT ABOUT ALL THE CITIES.—With Gilbert we consider this the third tour of Galilee made by Jesus. He "went about doing good" (Acts 10: 38). AND THE VILLAGE.—A walled town was called a city an unwalled one was called a village. TEACHING...PREACHING...AND HEALING.—Jesus was showing the twelve what they were sent out for. Teaching aided the mind, and healing benefited the body: preaching announced the approach of the kingdom of heaven, and filled the soul with hope and aspiration. By sending the twelve, Jesus multiplied his blessings.

Pres. Lehman

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVII. Edwards, Mississippi, Saturday, September 7, 1912 Serial No 56

HELPFUL TO ALL

Building on the Solid Rock.

In his first set address to his disciples, Jesus told them that it would not pay them to build on the sand; for when the storm would break upon their house it would fall. What they were beginning was calculated to stand not only through the crisis that was then upon the Jewish nation but through the crisis of all future civilizations. They could not be opportunists and win. They had to seek the truth and build upon it and trust to time for their vindication. The results have abundantly vindicated every word he said. At the end of each age came a crisis, but the church did not suffer in it. It was vindicated.

It is easy for the student of history to note how the truth was vindicated in the past, but it is not so easy to see the strategic nature of their own time. They do not realize how much depends on what they are doing.

America is in the process of recasting itself. During the past century an immense throng of foreigners have come to our shores, and right in the middle of the century four million slaves were set free and these have since multiplied to ten millions. The first foreigners to come were religious and political reformers of England and Germany and fitted well into the fabric of our reform government, but the late emigrants are from southern Europe where they have not get made sufficient progress to know that they can reform. The freedmen came into our great fabric a class all to themselves. They had no training in the science of government at all except such as they picked up from the old order of things in the days of slavery.

We are just now in the period where there is a readjustment of our political arrangement to suit the new conditions, and we say without hesitation that we are in a serious crisis of our nation.

We have excluded all moral and religious training from our public instruction and what we are trying to construct now is a fabric without Christ in it.

The foreigners from southern Europe have had no moral and spiritual education except such as came from the dead forms of Catholic rite. The freedman have been more fortunate in that they received their first education in the missionary school which made religious and moral training first; but many of their large schools are fast drifting into the "University idea" which excludes everything but purely intellectual subjects.

That the time is not far off when all elements of our diverse nation will be drawn into the political arena is clear to every careful observer. No matter how much men may regret this, they will find themselves helpless to prevent it. The men, therefore, who find themselves in a position to determine the character of public instruction should do their best to lay a foundation that will stand in all the storms that will come in the future. Many of the large schools for the Negroes have been so bountifully supplied with means that they have grown into gigantic institutions that dazzle the imagination of many. Those who have attempted to hold to high ideals, but have been fearfully cramped for means have worked at a great disadvantage. Not long ago we saw an instance of this kind. One of our schools that held to a high standard in its teaching, but was greatly limited in means, had to work hard to get an attendance; while not far off was a school that had means but had thrown all moral standards to the four winds and immoral scandals among teachers and students were the most prominent feature of the school. The students flocked to it. And yet these schools are intended to lay the foundation for the coming civilization that is to dominate America for the coming centuries.

The thing that is saddest is the great mass of good Christian people do not know how their few Negro schools stand at the point of the great battle ground where the day will be lost or won. Had General Albert Sidney Johnson penetrated Grant's lines near the old Shiloh Church the cause of the north would have been lost. General Sherman held the ground and the South was defeated.

In our case the ground is strategic.

The Church of Christ has never divided into north and south. Southern and northern Christian people can combine their widsom, prayers, and contributions so as to do a truly national work. A safe foundation has been found upon which the Negroes can cooperate in this work to the fullest of their capacity. The next step now is to get more liberal

(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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NOTICE!

The serial number of this issue of the GOSPEL PLEA is

-56-

The number after your name on the first page of the PLEA is your subscription number. The difference between the number in this notice and your subscription number will tell you how many weeks you are paid up for. Thus if your subscription number is 60, you have four weeks to go, before your subscription is due. If your subscription number is not as large as the serial number of this notice, you are behind and by subtracting you can tell how many weeks. A plus after your name means you are behind a great deal farther than you ought to be.

Personals

—S. A. Allen of Beaumont was elected president of the Y. P. S. C. E. of Texas. He is young and rather inexperienced but he begins his work with the purpose of pushing it enthusiastically all the year.

—Mrs. Lulu Garron of Beaumont was elected president of the state C. W. B. M. she has had much experience in woman's work and she promises to push the C. W. M. B. work vigorously. With such an organizer as Mrs. Mary Alphin,she can easily make the C. W. B. M. work of Texas the best in the country.

—Many of the Texas chuches made hesitating reports this year. This was due to their lack of confidence in the state organization. Bro. Polk can easily restore this confidence and we feel confident that all the churches will fall in line with enthusiasm.

—Oscar Byrd, a former student of the S. C. I., is now a competent electrician in Waco, Tex. As is always the case with S. C. I. students, he is one of the efficient workers in the Sunday-School and church

—The white churches of Texas are more interested in the work among the Negroes than ever before. They ought to be informed more about the work.

—Bro. Thomas B. Frost delighted the Texas Convention by sending a stalk of corn with two nice ears on it to the convention. It was like the spies coming back from the promised land with grapes. A fruitful land has been found for Jarvis Christian Institute.

—President J. B. Lehman is planning to attend the Alabama,Georgia,South Carolina conventions in Oct. On Sunday, August the 18th, he spoke in the Central Christian Church,Beaumont,in the morning, at the jail in the afternoon and at the Eckor Avenue Church at night. The rest of the week he aided in the state convention which met at Beaumont.

—Ivory Caldwell, Beaumont, Texas: Your subscription number is 110.

—E. W. Hunt, Kalorama, Bull Bay, Jamaica writes in part in a personal letter as follows: "The weather conditions in these parts are alarming. We are able to see from one end of the district, which contains thousands of acres, to the other. Not a blade of grass is to be seen. The trees have all shed their leaves. Oh, it's alarming! The oldest natives of this district have said that such conditions have never been."

—Mrs. S. B. Burgess, Woodhull, Illinois: "Your subscription number is 110. When the Serial No. of the PLEA reaches 110, your subscription will be out."

—Eld. K. R. Brown was chosen as the state evangelist for the coming year by the Mississippi state convention that met at Indianola, August 15-18. Bro. Brown is a safe man whose earnest purpose is an invisible strength to the churches. The work in Mississippi is improving.

—Mrs. William Sharpe, Eskridge, Kansas: Your subscription number is 145; L. H. Crawford, Paris, Texas: Your subscription number is 125.

—The following four weeks' subscriptions are out with this issue: Bonham, Texas; Ravena, Texas; Dodd City, Texas; Clarksville, Texas—give subscription money to Mrs. J. D. Johnson, 315 S. Center St., Bonham, Tex. Vian, Porter, and Mabelle, Oklahoma,—send money to L. M. Bonds,Vian,Oklahoma. Johnson City and Johnsboro, Tenn.—give subscription money to Prof. Griffin, Jonesboro, Tenn Dixon, Texas,—Send money to Eld. J. W. Murray, Greenville, Texas. We trust a large number of these will become regular subscribers. You may send your subscriptions direct to the GOSPEL PLEA, Edwards, Miss., if you wish.

(Continued on page 7)

What of the Children of To-day.

By R. A. Gooden.

AS THE scroll of time unrolls itself it discloses to the observant different scenes, and each scene marks a stage in the progress of the world's advancement.

A few generations ago men had to be satisfied with the slow method of sending news of great importance by a bearer on horse back and to the travel at a rate that would be distressing to the fast living generations of the present day. Since then men have realized that there were in existence dormant forces that could, and ought to be utilized, and the steam engines, telephones and other inventions and discoveries of that age startled the eyes of the world, but man, possessed as he is with the power of reaching forth even into the unknown has called the brains into action, and today men stand on the shores of one continent and converse with those on the shores of another though electrical waves,as though they were standing face to face, they travel through the air at in almost increditable rate, have brought under control and are utilizing such forces that were looked upon with terror by our ancestors. The foundations of a great civilization have been laid.

Underlying every great movement that succeeds there is a force that pushes it along, and the secret of all this reaching forth rests in the fact that scientists and artizans have come to a knowledge of the facts that they must continually be going forward; that they must transform the dreams of the past into the realities of the presents.

Science and art have almost reached their climax. Can the same be said to be true of the religion of Jesus Christ? Can we afford to stand idle and see the realities of life as they were seen by the the Son of God when he gave his life for their development fall to naught, while the dreams of Scientists and Philosophers shine forth in glowing colors. It is time that we ought to be up and doing, and we need not go to the unknown to find the material with which to work. A vast field of opportunities may be found among the young people.

The greatest problem of any people ought to be the training of their children, for upon that vital question rests their advancement or their downfall.

During the time when the children of Isreal were in Egypt, and Pharaoh was afraid lest that progressive race of people should overthrow his kingdom, he sought the solution of his problem in the children. During the sixteenth century when the struggle between Protestantism and the Roman Catholic faith was in full swing in England, one of the leaders of the Catholic party said, "Let all the grown people that are now Catholic become protestant and only let us have all the children and in a few years we will make England a Catholic country." He was wise. He knew that the period of childhood was the period of receptivity. He knew that the impressions made on the young minds were the impressions that would last as long as life itself. This is a fact that must continually be before the minds of parents, guardians and teachers;and in addition to this fact, it must also be remembered that impressions are being made on the young minds daily. The question that confronts the church of today as well as the individual Christian is, what is the nature of these impression? Are they the kind that will lead the undecided minds in the paths of righteousness, that will give them clear conceptions between right and wrong or the kind that will awaken in them the desires to live for self and be deaf to the needs of others?

We are surprised at the folly of the igorant Indian mother who takes her child and throws it into the river, but what of the more enlightened and perhaps Christian mother who allows her child to go out into the influences of crime and vice without the slightest possible means of repulsing their attacks.

Never before did the world present such an attraction to the young as are being presented at the present time. The voice of commercialism is saying give us the children and in a few years we will make this a wealthy country. Society that is lacking in the elements of Christianity is calling for them and promising to give them pleasures. The saloons with wide open doors are presenting so many false attractions to the innocent lives that may be so easily deceived. On the other hand in softer tones,is the genuine voice,of the Bible schools. Christian Endeavor Societies and many other organizations of uplifting nature are pleading for the care and keeping of the little children. The Christian schools and colleges are offering such opportunities for the making of the true hearted men and women of the future that should bring joy to the hearts of all thoughtful parents and arouse in them the desire to give their heartiest cooperation to that noble work.

It is in the hands of the parents, teachers and guardian of the children of today to decide whether the next century must find us a loving, prosperous, and God fearing people that shall call the name of the Lord blessed or a Godless and declining civilization existing only to be a curse to the nations of the earth.

Reports From the Field.

Symposium

Ten Reasons Why the Children of Disciples of Christ Should Attend Our Own Schools.

Dear Editor:—

Below you will find a few reasons why Christian parents should send their children to our schools:

1. Because we can not prepare our children in denominational schools. to carry out the principles in the restoration of primitive Chistianity in which we are engaged.

2. Our children should attend our schools because we willl thereby strengthen the hands of those who are supporting the schools.

3. They should attend our schools because we shall thereby show to the world that we are consistent with ourselves, that is we understand ourselves and what we want.

4. Teachers of other schools are not likely to take as much interest in our children as our own teachers.

5. Because our schools teach the student to respect the silence as well as the utterance of God's words upon any theme under consideration.

6. Children of Christian parents in passing through denominational schools usually pass on out of the Christian Church.

7. Because in our own schools the student imbibes the spirit and principles of Christian unity as laid down in the word of God.

8. In sending our children to our own schools we encourage the hope that some day an army of Stalwart Christian soldiers will arise who will finally win the victory.

9. Students coming from our own schools will mean peace and prosperity to the already existing congregations or churches.

10. Denominational schools can or rather will not give our children the proper understanding of God.

I hope these scattered answers may stir up an interest in the way you desire.

Success to you.

Yours truly,

KANSAS CITY, KANSAS S. W. SCOTT.

Dear Editor:—

1. Because our own Schools are the only schools which teach the plea and the whole plea of the disciples.

2. They teach the union of God's people on the Scriptures.

3. They teach and demand of the sinner what Christ and his apostles demanded.

4. Because they teach and practice that one should wear the name given to God's people in the Scriptures. All Sectarian names are repudiated.

5. Thev teach man to take the Bible alone as his rule of faith and practice.

6. They teach man to make nothing a test of fellowship but faith in a divine Saviour; true Scriptural faith that takes Christ at his word and obeys his commandments.

7. They believe the existing divisions among God's people are wrong.

8. They debar no one from the Lord's table who profess to know him and try to live a Christian life.

9. That every one should have a Bible in his home and read and study it daily.

10. They have done more to establish the fact that the Bible is not a complication of mysteries beyond the average mind to understand but that is is simple and plain especially the "plan of Salvation." In the past a great many of the other religious bodies made this dark and hard to understand.

We send our children to our schools that they may learn the plea and be consistent.

Yours as ever,

TOPEKA, KANSAS. G. T. MURRAY.

Mississippi

A Tribute to Mrs. Glarissa Hill.

BY HER SISTER, REBECCA J. TREVILLION.

THE GOSPEL PLEA:

Please allow me space to mention the death of my dear sister, Clarissia, who died July 21, 1912, after several weeks' illness.

She was a faithful Christian, joined church about the age of twelve years and spent the remainder of her life in church. Of course she was sometimes weak, felt as if she had no friends but she never forgot her dear friend Jesus Christ.

She died about the age of thirty or thirty one. She went to school at the Southern Christian Institute, spent two or three years, came out and married Mr. Mitchell Hill, lived eight years with her husband in Jackson until death separated them; she leaves a husband, two children, mother,

father, five sisters, four brothers and a host of friends to mourn the loss. We mourn over the death of her but we pray to meet her in Heaven where we shall part no more, for she waited quietly and patiently until God sent his angels to guard her to Heaven's door.

"Oh! may we see her again?" She died in the midst of unfinished labors.

PORT GIBSON.

Georgia

Dear Editor:—Please allow me space in your columns for the following announcement to the readers of the GOSPEL PLEA and Sunday-school workers:

The state Sunday-school Convention of the Churches of Christ will be held at Lovette, Ga., with the Hurst Grove Church of Christ opening on Sept. the 6th, at 7:00 P. M. All of the Sunday-schools in the state are expected to be represented, also each Sunday school is expected to send five cents per scholar for each scholar represented.

Come with the purpose of developing our Sunday-school work for it is a duty that we owe to ourselves, to our fellow men and to our God.

Yours in the one faith,

EASTMAN M. YAPP, State Evangelist

Some Subscription Offers.

We are anxious to have all our old subscribers to pay up in full, and we are also anxious to have many new subscribers. This is the season of subscription getting, and we can get our share if we work for it. Hence we are making the following special offers for September only:

Offer No. 1.

We shall give free one of the books, "Life and Work of Jacob Kenoly" to every old subscriber who will send in one dollar to renew his subscription and in addition sends along enough to pay up the total amount he is behind on his subscription, to the GOSPEL PLEA.

Offer No. 2.

We shall give a copy of the "Life and Work of Jacob Kenoly" free for every NEW subscription, accompanied by one dollar.

Offer No. 3.

We shall give a copy of the "Life and Work of Jacob Kenoly" free for any one who will send us two NEW subscriptions, for six months at fifty cents each.

Address THE GOSPEL PLEA, Edwards, Miss.

Additional Personals

—The following places have joined us on the free subscription proposition: Topeka, Kansas; Ardmore, Oklahoma; Waco and Houston, Texas.

—T. A. Scott, Chandler, Oklahoma: Your subscription number is 105. When the Serial Number of the PLEA advances week by week and becomes the same as your subscription number, your subscription will be out. Bro. Scott is the General Superintendent of the Oklahoma Colored Christian Missions. He says in part: "This paper is so much help to me. Please let me know when my time is out and I will renew my subscription."

—Kansas City, Kansas, and Emporia, Kansas are with us on the short subscription proposition.

—Have you noticed your name written at the top of the first page of the PLEA you receive each week? Have you seen the number immediately following your name? If that number is 55, or less, your time is out and you should send in your money, before our office clerk has to write you a statement of your account.

—Four new subscribers come in from Mound, La.: A. G. Coleman, E. E. Elsworth, E. L. Stewart, R. L. Booker: The subscription number for each one of you is 70. When the Serial number of the GOSPEL PLEA reaches 70, you will know that your time is out.

—This week we give the Symposium on "Reasons why the children of Disciples should attend our own schools." We are sorry the brethren did not take hold of this a little bit more freely. Only two wrote and they were both from Kansas. Can anything good come out of Kansas? Oh, yes! Brethen, if all the children of all parents who are members of the Church of Christ could be taken from state schools and other schools, those who would enter the doors of our own Institutions this fall would be a host. Why not do our best to send them there?

—Mrs. J. B. Norman, Caney, Texas: Your subscription number is 125; H. W. Wallick, Daingerfield, Texas: Your subscription number is 75.

—Bro. S. W. Scott of Kansas City, Kansas, writes: "I notice the PLEA is getting better and better every time it comes out and of course its circulation ought to be doubled this year. I notice also that the PLEA is asking for articles concerning the Country Church Problem. If there ever was a subject among us that needed to be discussed that is one. I hope some one will lead out with an article next week."

—Mound and Delta, La., join with us on the four week trial subscription campaign.

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

Fallen Asleep.

Perhaps we are never quite ready to give up our young people. And often we hear older people say: "Why did not God take me?" Somehow we have a feeling how much God's Kingdom might be strengthened if we could have lived.

And when I learned that Miss Lilly Wallick had fallen asleep why she could not have tarried longer I could truly say God had come to the home of Bro. and Sister Wallick and plucked one of their most beautiful flowers. How glad I am that I knew Miss Wallick. How glad I am that I can say she was a faithful young woman. There are many beautiful things that I might say of her which have helped me. One thing I admired so much in Miss Lilly, she was helpful at home, to her mother, always busy and happy in her work. It was not too much for her to do, she felt, to always assist her dear mother. Many girls when they begin teaching feel that they are through with work at home. Not so with Miss Lilly; she always wanted to do too much. She when beyond her strength.

I loved her for her good character. A perfect lady, and an ideal for her younger sisters to go by. She always looked after them as carefully as a mother. But howbeautiful the thought must be to them, that we can imitate the good that was in her life. Yes, we all shall miss her. I know I shal, flor I have stayed so much in the Wallick home until I say my home. It was here that I learned to know her. It was here I learned to love her. But I shall not grieve as one who has no hope, for we shall meet again. Her family has a new interest in Heaven, and will strive harder to bring others to meet her. Miss Lilly was always glad to talk church work, and seek for better things for the extension of His kingdom. She served as secretary of the C. W. B. M. the first year we organized at Daingerfield. I am sure the church will miss her. But we trust all shall imitate the good that comes from her life. And that all of us shall learn as God comes among us and plucks the young, that these are beautiful flowers, were lent us for a few days to bless our homes. And as he has plucked the flowers never more for us to see in this world, that from these beautiful flowers, the fragrance of their life may waft our lives upward and upward until we too shall grow more beautiful and go to live with Him.

WACO MRS. WM. ALPHIN.

Prayer ardent opens heaven, lets down a stream
Of glory on the conserated hour
Of man, in audience with the Deity.

0——0

Prayer is the spirit speaking truth to Truth.

0——0

More things are wrought by prayer than this world dreams of.

0——0

In desert wilds, in midnight gloom;
In grateful joy, in trying pain;
In laughing youth, or nigh the tomb;
Oh! when is prayer unheard or vain?

0——0

Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble.

0——0

"If you cannot pray over a thing, and cannot ask God to bless you in it, don't do that thing. A secret that you would keep from God is a secret you should keep from your own heart."

0——0

No man can hinder our private addresses to God.

0——0

"Talk everything over with God. He alone will never misunderstand you. Tell God the truth, it is useless to attempt to mislead Him."

—SELECTED.

Articles Wanted for Third Page.

The GOSPEL PLEA would like to have some good live articles, not too long to be printed on the third page, on the following subjects:

1. The Country Church Problem.
2. The City Church Problem.
3. How shall we get our Needed Suppy of Ministers?
4. Unique Sunday-school Plans.
5. The Mid-week Prayer-meeting.
6. My Father's Business.

PERSONALS

(Continued from page 2)

—Prof. Pratt, Greenville, Texas: Your subscription number is 75; Mrs. Elnora Bryant, Cedar Lake, Texas: Yours subscription number is 125. Lulu Garron, Beaumont, Texas: Your subscription number is 125.

—Prof. C. A. Berry of Jackson came in on the 29th and stopped at the S. C. I. for a day on his way to the Jarvis Christian Institute. He goes to his work with great animation.

—Harry G. Smith is to speak to the auxiliary of the Central Christian Church of Jackson, Monday, Sept. 2, and then he will come to the S. C. I. to begin active preparation for his journey to Africa. Bro. E. W. Ross writes that he is actively purchasing the material for equipment of the work there. They expect to sail some time the last of October. The ladies of the Eureka Church, Eureka, Illinois, will aid Mrs. Smith in her equipment. Are there not some churches that would delight in aiding Bro. Harry Smith in equipping himself? These people go into a difficult work and they deserve of us all the aid we can give them.

Shop Talk.

Notice No. 1.

Those who find a double plus after their names at the top of the first page of their PLEA each week, have received letters from GOSPEL PLEA office recently asking them kindly to settle their accounts. You do not know how much good your subscription money would do at the S. C. I. or you would send a money order for the amount at once.

† † † †

It is lots of fun to be an assistant editor of a religious weekly. Our biggest joy comes when we have a host of happy subscribers and when money orders for subscriptions come rolling our way with every mail.

BUILDING ON THE SOLID ROCK.

(Continued from page 1)

support for it. We must not sacrifice the high ideals we have set for the work and we must not yield to the temptation to spend simply to show that we can spend. We have seen a number of schools utterly ruined by this vanity. The motto should be, "We will hold to the high standard we have set and we will not spend for show." Every dollar we spend must count and when we have made it count we will do our best to find other dollars to enlarge it. If we hold to this and prayerfully and earnestly work for it, the results will soon show. The thing we most need now is to convince the people who have the means to give that our work is strategic. We can not lure them into it by attempting big things before we have means at hand. We must make the best use of the means we have at hand and then show these how very important is our work. Let us build on the solid rock so that when the wind blows and the waters begin to beat upon the house it will stand.

Notes from Our Schools.

Southern Christian Institute

Foreman and Mrs. Howard are the happy parents of a little girl, born Monday night, August 26.

From the window where the writer is sitting, he takes one lingering look at the visible remains of Industrial Hall. By tomorrow only the brick foundation will be left standing. Alreading the young women have taken the last look at the building that has been their home since the Allison Hall fire, three years ago.

The front porch to Smith Hall is now going up. It will add greatly to its beauty. Wednesday of this week the first window casing to Smith Hall was put up.

The order for the graded supplies for our Sunday School for the coming quarter has gone out. The first Sunday in October our Lord's Day School goes in under the graded system; we shall have fifteen classes.

S. C. I. Summer Bulletin

Vol. III. No. 15.

Edwards, Mississippi, Aug. 30.

What we write today will be printed in Serial No. 56, issue of September 7. How fast the time is passing away! The time for the opening of the fall term, October 1, is almost here.

The young people who are coming to work for their schooling, should be here September 24. Nearly every year some parents keep their boys home to pick cotton, when it would have been of greater financial value to the parents to have sent them here at the beginning of the school year, the last of September. Of course it is necessary to have the entrance money, but by a little careful management, they ought to be able to get them here at the start. If they are late starting to work this fall they will be late starting into Day School next fall.

Write to President Lehman, Edwards, Miss.

Yours very truly,

T. M. BURGESS, Principal.

Bible School Department.

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for September 15

Edited from Standard Bible Lessons.

Lesson XI.

Judgement and Mercy.

—Matt. 11: 20 30.

GOLDEN TEXT.—"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

—Matt. 11:28.

TIME.—A. D. 28. PLACE.—Capernaum. PERSONS.—Jesus and the people of Chorazin and Bethsaida. PERIOD IN THE MINISTRY OF CHRIST.—Second year.

INTRODUCTION.

It is well to study all of these lessons with a general aim in mind—fix upon some one thing as the point upon which the light of your investigation is to be thrown. The general truth impressed by this lesson is that sin has its inevitable consequences and righteousness its certain rewards. Note how the scene is lighted up when Jesus turns from contemplation of woe to the promise of joy and peace.

EXPLANATORY.

20. UPBRAID THE CITIES WHEREIN.—"Wherein" is the key to his reproof. Though we do not have an account of miracles in Bethsaida and Chorazin, we know that on the first Sabbath which he spent in Capernaum he probably healed all the sick in town (Mark 1; 32-34). MOST OF HIS MIGHTY WORKS. For three years Jesus was at Capernaum, save for a few brief tours. What sights, then, must this triplet of cities have witnessed! But this was not all. They rejected John the Baptist, the ministry of the twelve and the ministry of the seventy. They sinned against constant light. THEY WOULD HAVE REPRENTED.—SACKCLOTH.—A coarse cloth woven of goat's or camel's hair. Mourners wore it and sprinkled ashes on their heads.

21. TYRE AND SIDON.—These were two cities in Phoenicia, on the coast of the Mediterranean.

22. IN THE DAY OF JUDGMENT.—All the inequalities of earth will be made even on that day. Opportunity will be the measuring-rod, both of guilt and its punishment. A fearful thought for us in this land of enlightenment! The judgment of Christ, expressed here, is applicable to scores of our American cities. They have the finest of church buildings, the ablest of ministers, the sweetest of singers: and yet, with all their advantages, they abound with wickedness, and many of their inhabitants are utterly godless, and are acquainted with every form of sin.

23. CAPERNAUM.—Then a city of about thirty thousand inhabitants. EXALTED UNTO HEAVEN.—This expression indicates exalted prosperity. Capernaum was rich in fisheries, but Jesus is here speaking of spiritual riches. What town so rich in opportunity and light as that in which Jesus dwelt? HADES.—Gehenna means hell—the place of punishment. Hades means simply abode of the dead. Christ meant that Capernaum should be destroyed; that it should come down to the state of death.

24. MORE TOLERABLE FOR THE LAND OF SODOM.—Again Jesus shows that the judgment will be a day of discriminations—a time of true judging. Sodom stood somewhere in the plain of the Jordan near the Dead Sea, but no trace of it remains. Its name has become a synonym for wickedness. (See Gen. 13 and 19)

25. AT THAT SEASON.—At that time when he was thinking of the Galilean cities.

29. TAKE MY YOKE.—He has first asked us to come, and made a gracious promise. He next shows us how to come. Many would like to come who are blind as to the way. Hence he states again what is needful in order to find rest. We are to come by taking his yoke upon us. Taking on the yoke is a symbol of submission. To take Christ's yoke is to obey him, live under his authority and leadership; in other words, to take him as King. This is the first step; the second step is to learn of Christ, or to become his disciples. The two steps by which we come and secure the promise of "rest unto our soul," are, then: (1) submission to Christ; (2) becoming his disciples.

ACCEPTING JESUS' INVITATION.

The teaching and practice of the apostles made three things absolutely essential to a full acceptance of the gracious invitation of Jesus Christ. No man is authorized to preach or teach less, no man is authorized to preach or teach more. Those three things are these:

1. Faith is God through Jesus Christ.
2. Obedience to God in Jesus Christ.
3. A life for God under Jesus Christ.

Disregard of the building nature of the teaching of Jesus' apostles on this subject is responsible for most of the world's unbelief, indifference, factionalism, sorrow and impiety.

Pres. Lehman

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVII. Edwards, Mississippi, Saturday, September 14, 1912 Serial No 57

HELPFUL TO ALL

Life more than a Vain Show.

NOTHING SHOWS more clearly how superficial we are than our quickness to turn everything into a vain show. The country was full of quacks pretending that they knew how to do things. As a matter of safety, laws had to be passed to exclude from practice all doctors and teacher s who did not have a license from the proper authorities, and public sentiment is fast shaping itself too that we will not tolerate in our pulpits a minister who has not spent at least some time in a reputable college. As a matter of self preservation we have had to do these things. But some fail to see the real purpose and go to school simply to get the degree and then seek to exclude all who do not have it. A very large percent of the education of our day is simply an effort to get the brand of the school. The real purpose of getting heart and head development is missed entirely.

This is very manifest in the educational system that is maintained in the South for the training of the Negro. The best men and women of both the North and South felt that the race problem of our country was one for which all the people were responsible and that the only way we as a Christian nation could atone for the sins of the past was to do our full duty in the future. Consequently the donations were most liberal, for they determined that the children of the freedmen should have the best opportunity possible, since the time is short in which the work must be accomplished. Hundreds of thousands of dollars came into the treasuries of many of these institutions and their equipment was made the best that could be made.

But this has had its dangers as well as its advantages. Many have failed to see the true purpose and have gotten the idea that any education that can not show this expenditure is not worthy of notice at all. Recently an evangelist who is on the field a great deal said that it is a lamentable fact that the moral condition of many of the colleges in his state is simply unspeakable. We know this to be so in other states. Some of these schools have the ear of rich philanthropists of the East who are so credulous that they give the money without farther question. Such an educational system is like a ship that is sailing full speed unto the rocks. Sin has its own antidote and, while people may be deceived a while, the awful realization of its disaster will come upon them like the doom came upon the Titantc in that dark and cold midnight hour. Many southern people have been so reckless of the truth in their critcism of Negro education that they have eliminated themselvas as critics who will be heard. The best Christian people are a unit on their approval of a Christian education for the uplift of all people. It is high time that they speak out in favor of a more thorough Christianization of the educational system which has grown up under the aid of philanthropic gifts.

Many of the parents are so ignorant of the true situation, or do not care whether it is so or not that they send their girls and boys to these schools in great numbers. They do not realize that they are putting their children under influences that will unfit them for life. They are more influenced by the crowd and the show of things than by the real merits of the work that is done. They are simply preyed upon by false teachers

We wish here to make an appeal to the Christian people of the South to change their attitude from that of a faultfinding critic to that of a critic who wants to make things better. Under the old attitude we spent from twenty to forty thousand dollars for our state schools and yet they accomplished nothing in character building. They just could not under such circumstances. All these schools need careful oversight and the Christian people in these states are in a good position to do it; first to look after the state schools which we are maintaining with our taxes and second to cooperate with the philanthropists of other sections to see that the large contributions are wisely expended. We must rest assured that every neglect now will have to be paid off in pain and sorrow hereafter. Humanity is all akin and all share in the pain and sorrow of the others. The truth that the white people must give aid to the Negro to gain a higher moral standard or see their own civilization destroyed is beginning to be realized an by increasing number of people. In conversation with a prominent citizen of a town in our state this phase of the question was touched upon. He proceeded to depict the moral condition of his town in a description that almost shocked us.

(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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NOTICE!

The serial number of this issue of the GOSPEL PLEA is

-57-

The number after your name on the first page of the PLEA is your subscription number. The difference between the number in this notice and your subscription number will tell you how many weeks you are paid up for. Thus if your subscription number is 60, you have three weeks to go, before your subscription is due. If your subscription number is not as large as the serial number of this notice, you are behind and by subtracting you can tell how many weeks. A plus after your name means you are behind a great deal farther than you ought to be.

Personals

—It requires real heroic work to start an industrial school on a plantation not previously improved. It is not so much a question of money as a question of getting ready to do things. Thomas B. Frost went to Hawkins, Texas, to begin Jarvis Christian Institute last January. He found two cabins. One he converted into a shelter for himself and family and the other he made into a barn. Now he has built a good barn out of the remnant of an old mill shed and the second cabin that was a barn is now converted into a home for Prof. Berry and the two young men who have come to them. By January the first the dormitory will be done, then they can take girls also. The people in the community already say, "They mean business at Jarvis Christian Institute."

—William Holmes, Collins, Miss.: Your subscription number has been changed from 80 to 110. The Serial No. of this week's PLEA is 57. It becomes one larger each week. When it becomes the same as your Subscription Number, your time will be out.

—Doshia Tydings, Madison, Mo.: Your subscription number is 115.

—The GOSPEL PLEA office would be grateful to any friends who will send us the addresses of: William Robinson, last address we have, Oconee, Georgia; Rev. Henry Perkins, last address we have Kinston, North Carolina.

—Bro. J. E. Anderson, Waco, Texas, writes: "I am sorry I was not able to get to the convention at Beaumont. However I trust the brethren had a good Convention."

—Bro. W. W. Peyton, Kerrs, Arkansas writes: "Please forward the PLEA to me at Carlisle, Ark., as I shall be there after this week. My school closes on the 5th. inst. My enrollment ran to 166, this summer. We regret that the term was so short. The weather has been very hot but we have had fairly good health." We want to commend Bro. Peyton for letting us know his address. Once in awhile we find a subscriber who has been away a long while, and still the PLEA has been going to his old address.

—Eld. and Mrs. H. M. Johnson have built up the work at Dallas from twelve to near fifty. That church is one of the oldest in the state, and old congregations are often harder to revive than new ones.

—Eld. Harry Smith who is under appointment to go to Liberia, Africa, spoke September the 2d before the ladies of the Central Christian Church at Jackson. He made a lasting impression on them and it is likely that they will get for him a winchester rifle and ammuniation. We wonder if the brethren in Arkansas can not raise $25 for mosquito bars and things that Bro. and Sister Smith will need for their health. And possibly the convention at Port Gibson can also raise $25 towards this equipment. It will take $125 to equip them for the journey which they expect to make the last of October.

—The Mississippi State convention of the Christian Woman's Board of Missions will occur at Port Gibson, Sept. 14 and 15. All are cordially invited to attend.

—Charles Harris, one of our subscribers in Memphis, Tenn., has been sick about three weeks recently. He lost his mother not long ago. The PLEA extends sympathy to the bereaved family.

—Some folks have the ability to write a whole lot to the PLEA in a little space. Bro. C. H. Dickerson, of Nicholasville, Ky. is one of those "some folks". We are sure Bro. Dickerson will pardon us if we print his card just as he wrote it. We do this to encourage the rest of us to do likewise. Here it

(Continued on page 7)

Church Music.

By Nancy V. Jennings.

RECENTLY A great many articles have been written concerning the progress of the South, but such a little has been said of it's "music," however I suppose it's because of the lack of interest in music. We have not yet learned to appreciate the beauty, good and strengthening power in music. The church music especially is so far behind; we can not condemn the churches, but begin at the starting point which should be the schoolroom.

The Northern, Western and Eastern states got their hold on music through the Public Schools; the South must do the same. We want the children to be helpful men and women, so aid them, give them music which is to their little souls as fresh air is to the body. They love it from infancy and through study will love it more and more. A study of music is preparing the soul.

Many a child has been aided in becoming a Bible genius through songs such as that which runs thus: "Dear Little Stranger Born in a Manger." The child has a natural instinct that will want to know, who, how and from whence the stranger came. The teacher must be able to present it just rightly.

Every one cannot teach music any more than every one can teach Bible, mathematics or any other study. You must be trained if you are going to do the real work and it is up to each individual to do or be what he will or may. Put forth efforts to train the musicial power of the mind before beginning to teach the little ones, for I beleive it is an immoral act to ruin the child's taste for music.

Children should be given special care for they are really musical individuals; the individuals make homes, form communities, and the communities are certainly going to form the churches. How can the church music be good if its workers lack knowledge of it?

In the church as in the school room there must be a leader of music, and he or she must be trained if the music is the best. The leader can be a singer or organist. The church needs prepared workers in music as in any other work of the church. All our church music especially should be to affect the life and aid in the growing lives for the betterment of the world.

First, we must know the kinds of music in order to direct them. It is in three great divisions, as sacred, secular and popular. The time has arrived when we must learn to distinguish one from the other.

All music has to build up or tear down a life and if our lives grow we must put away the trashy kind and create within our hearts a desire for elevating, purifying and soul building music. It has an influence on a life just as a sermon; it reaches where sermons fail, for music is one of the most powerful means of opening our hearts and moving our affections.

From the beginning of the Biblical age music has been a means through which joy, gladness and thanksgiving were expressed. It was only in very great despair the Israelites ceased their music and hung their harps on the willow trees.

We read the story of the man who visited the saloon and heard from a distance the saloon keeper's daughter singing, "Take the name of Jesus with you." It startled him, it impressed him and from that very moment his soul looked heavenward and began its beautiful growth.

Down through the ages songs have done for others as it did for this poor man.

Let us wake up to this strengthening power and let it manifest its various ways in winning souls for Christ.

Ohio

The Ohio Convention convened with the College Hill Church, (near Cincinnati,) August 21st., to 26th. The writer of this notice was invited to be present and to speak. I went out on Friday and took with me ten of the books entitled, "The Life and Work of Jacob Kenoly." I sold all of these and went to the Convention the next afternoon with ten more of these books. These I sold. Then I was invited to go back and speak again Sunday afternoon. I accepted this invitation and at this service I sold thirty of the Jacob Kenoly books, making, in all, fifty of the books "The Life and Work of Jacob Kenoly" sold at the Ohio Convention. This was splendid indeed. And there were two especially good things about it. The money from the sale of these books will go to help the Mission at Schieffelin, Liberia, Africa, as it will go to build the Jacob Kenoly Memorial Building there,—and then we feel that each one who purchased one of the books got many times his money's worth in getting the story of this wonderful life.

The members of the Church of Christ in Ohio are very much alive and are ready for every good word and work. They had a splendid Convention.

Cincinnati C. C. Smith.

Faith is the eye that sees Him, the hand that clings to Him, the receiving power that appropriates Him.

Reports From the Field.

Tennessee

Dear Editor of the GOSPEL PLEA:—Please allow space in your columns for the following: The Tennessee Christian Convention is now in history. It is said by all that it was the best held for quite a-while.

On Tuesday, Aug. 13, the Bristol, Johnson City, Jonesboro and Rogersville delegates met in Knoxville, Tenn.; here we got a special car for Jellico.

Miss Rebecca West of Martin, Miss , who was enroute for the Warner Institute, Jonesboro, Tenn. also met us in Knoxville and accompanied us to Jellico. On arriving there Tuesday night, we were met at the train and taken to the church where we listened to a program rendered by the young folks of the Christian Church. The program consisted of solos, orations, papers and declamations; all seemed to enjoy it.

On Wednesday the real work of the Convention began. The spirit of God seemed to have the utmost seat in the hearts of all, throughout the meeting. Surely the brethren came together to transact business for the Lord. There were no big Me's and little You's, but all were yoked together with the yoke of love. The watchword was, "Business for Christ."

One great feature of the meeting was the reading of a paper by Miss Rebecca West, subject "Missions"; after she was through Prof. J. N. Ervin and others complimented it to the highest. It was then moved and seconded that it become a part of the minutes.

On Saturday evening Elder Taylor of Nashville, Tenn., arrived. When he walked into the house, he was received by the delegates, just as sons receive their father after a long journey. Before the meeting adjourned that night, he asked the delegates whether they had return tickets or not. The answer was no. He then said, "Well you can prepare to walk back home for we must raise money enough to pay Warner Institute out of debt."

Every effort was put forth to accomplish this. On Sunday Bro. Taylor gave a check for $100 and Prof. J. N. Ervin $25.00; following this the tens, fives, twos and ones came pouring in. We are glad to say that with the pledges nearly $400 were raised in this Convention. The writer then made a talk on the needs of the school at Jonesboro. Following this, Elder Taylor gave a cooking stove and vessels, valued at $75.00. Elder Davis of Lexington, Ky., who was in our midst, and too, had taken an active part in the services gave a $150 organ. The Jellico Sewing Circle agreed to furnish one room. Bro. James Hughes of Bristol, Tenn one room. Bro. C. H. Hughes of Bristol who had lately furnished a room, said that he would stop over at Warner on his way back home and see what more was needed for his room and send it in. Following this were gifts of quilts, pillows, sheets, knives, forks, plates and a number of other things. Sunday night, the meeting adjourned to meet next Aug in Johnson City. Song, "God be with you till we meet again." Now Brethren, let us not forget our vows.

The writer thinks that he has so planned the school work at Warner as to have a successful year. The Faculty consists of the following: Miss Bessie Cannon, graduate of the Langston High School, Johnson City, Tenn. Miss Julia Williams, graduate of Fisk University, Nashville, Tenn. Miss Rebecca West and H. D. Griffin, graduates of the Southern Christian Institute, Edwards, Miss. Mrs. H. D. Griffin, Matron. With this faculty we hope to do real concrete work. Fathers and mothers will make no mistake in sending their boys and girls to us. School opens Monday, Sept. 2 We are prepared to take those who wish to board.

Tuition fees are as follows:

Admission fees $2 50

Board for one month of four weeks..... $7.00

Send your boys and girls to the Warner Institute, where they will be given a Chritian education.

For further information write the Principal H. D. GRIFFIN, JONESBORO, Box 74.

Arkansas

The State Sunday School Convention held at Russellville was a success. Though on account of extreme location it was not largely attended.

After hearing a splendid sermon delivered Friday Night by Geo. W. Ivy, the house was called to order. On the morning of July 29, P. Worlds presiding, Mary Bradly was made secretary. The prearranged Program consisting of papers, lectures and songs, followed. Reports were closely followed, each one playing his part well.

REPORTS OF SCHOOLS.

Walnut Grove: members 18, paid for state work $1.50, for supplies $2.65, for Foreign Missions $4.15, representation fee $1.40, delegate expenses .85, supt. .25 total $11.75. T. H. Ivy, Supt.; George Rice, Sec. P. O., Sherrill. Antioch School, Plummerville: members 50, paid for Literature $6.50, missionary expenditures $2.85, representation fee $1.00, total $9.

33, J. L. Hervy, Supt.; Moses Stricklin, Sec.; Mattie Hervy, Treas.

Brown's Chapel, Washington: members 28, paid for Foreign Missions, $3.05, for supplies $1.95, representation fee .50 total $4.45. Peter Wiley, Supt.; Gennie Chambus, Sec.

Pine Bluff School: members 13, paid for Literature $1.85, to Evangelist $1.05, Foreign Missions $1.10, representation fee $1.85 total $5.85. Dewit Wilhite, Supt.; Robert Conier, Sec.

Little Rock School: members 12, for supplies $6.00, for Foreign Missions $2.10, for State Work $1.67, representation fee $1.20, total $10.95. G. D. Jones, Supt ; Daisy Womack, Sec., 2,000 Park Ave.

Kerr School: members 23, paid Evangelst $3.88, for Literature $3.72, representation fee $2. 30, other expenses $11.95, General collections $1.00, total expenses $22.95, remaining in Treas. $2.39 Allen Foster Supt.; Johnnie Martin, Sec.

Edwards Chapel School: members 27, paid for Literature $3.19, for State Work $2.65, for Foreign Missions $5.81, other expenses .76, representation fee $1.10, total $13.10, J. H. Woodard, Supt., Bertha Edwards, Sec.; Virta Franklin, Treas.

Argenta School: members 8, paid for Literature $5.00, for Home Missions $1.50, for Evangelist $3. 65, other expenses $1.45, for Song Books $1.90, representation fee .80, delegate fee $3.25, total $17. 55, Sarah L. Bostick Supt., Buford Matlock, Sec.

Pearidge School: members 40, paid for Literature $6 69, for Foreign Missions $15.00, other purposes $11.85, delegate expenses $8.00, representatiou fee $3.00, paid Evangelist $5.45, total $43.99, Porter Worlds, supt.; Martha Mitchell, sec.

Treasurer's report, money sent treasurer: Pearidge $5.45. Kerr $3 88. Russellville $2.35. Argenta $3.65 Little Rock $1.67. Total received $16.98. Total paid out $16.97. Remains in treasury .01. Sarah L. Bostick, treasurer.

Evangelist's report: Days spent 18; Miles traveled 1345; Addresses made 19; Letters written 15; Cards written 8; Places visited 11; R. R. expense $21.15; Writing expense .45. Total $21.60

Received in the field: Washington $2.36; Pine Bluff $1.10; Sherrill $1.50; Plummerville $1.60; Blackton 7.01; Pearidge .72. Total raised on field $14. 19. Total received from all sources 29.49. Total expenses $23.27 Net 6.22. M. M. Bostick, Evangelist. Total raised at the convention 31.89.

RESOLUTION

Whereas, we have been so royally entertained by the members of Edwards Chapel, loyally supported by the friends in this vicinity, and whereas the people at large have given themselves to our work in this convention: Be it resolved that this convention extend to this church and community a vote of thanks for their hospitality to us.

Committee:

R. T. Matlock

D. M. Mitchell.

Nomination of officers, Pres., Porter Worlds,; vice Pres., C. Martin; Treas. Sarah L. Bostick; corresponing Sec. and S. S. evangelist, M. M. Bostick; Mary Bradley; Sec., J. H. Woodard, asst. Sec.

Time and place of the next convention: Saturday before the fourth Lord's Day in July, 1913, at Mt. Sinai Christian Church, Argenta, Ark.

Signed: R. T. Matlock, S. L. Bostick, M. F. Bright.

Georgia

Number of days spent in the field, 65; sermons preached, 59; lectures, 5; churches added to the state work ,1; members added to the work, 34; subscriptions to the Gospel Plea, 6; copies of "The Life and Work of Jacob Kenoly," sold 6. Money received: From the churches, $25.95; from the National C. W. B. M., $105.00. Total amount received, $130.95. Paid for traveling expenses and stationary, $40.50.

During the past year I labored under two great disadvantages in my work as evangelist. First, my health was very poor from last November until April of this spring. Second the financial conditions have been very bad with us, and our people were, because of this, in such a condition that when I would offer my services to help them in their church work, many felt that they could not have me. In view of these things I am not ashamed of what I am now able to report as work done. However, I would have been glad to have done a great deal more. I thank the National C. W. B. M., and all who have stood by me in the work.

M. Yapp, Evangelist.

Shop Talk.

Notice No I.

All those who each week find one plus after their names on the first page of their own Plea, received a personal letter from the Gospel Plea office before Sept. 1. We hope that all will settle up as soon as possible. It would look much better to have 120 or 130 after your name. This would indicate you were paid ahead about sixty weeks, or more than year. This is the harvest time of the year and the Master's work through the Gospel Plea should get a share.

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 October.

TOPIC: The Home Mission Campaign—Purpose and Plan.

Topic for special prayer: For the Home Mission Compaign.

—

Prayer and Preparation will make a good meeting.

—

Hymn,
Bible lesson: Ephesians. 3
Prayer.
Hymn.
Business period.
Roll-call: Respond to the roll-call by naming a State where the Christian Woman's Board of Missions has or is doing some work. This information can be found in the November, 1911, MISSIONARY TIDINGS. Those who must order this number can get it by sending 5 cents. Address; Offering.

SPECIAL HELPS FOR THE MEETING

Leaflets: "How to Organize for Home Mission Week", free; "Program for Home Mission Week and Plans for the Preliminary Period", free; "Our Country—God's Country", free: "The Importance and Need of Evangelizing Our Centers of Population", price 1 cent. Send 2 cents for postage and carriage ot above leaflets. Order from Mrs. M. E. Harlan, College of Missions, Indianapolis, Indiana.

"The Two-fold Red, White and Blue," found on this page, will make a suitable recitation. This can be made more effective with the use of a flag.

Mr. Charles Stelzle, Executive Secretary of the Home Mission Campaign, writes that helpful charts on Home Missions will be sent to all ministers. These are to be sent in August. If you will ask your minister for the use of these charts in the September meeting, they will no doubt be found very interesting. The Christian Woman's Board of Missions does not handle these charts so do not write to Indianapolis about them. If they failed to reach your minister he can write to Charles Stelzle, 156 Fifth Avenue, New York.

The Missionary Societies of other countries will be glad to join with the Missionary Societies of the United States in studying about the "Home Mission Campaign" and praying for its success.

THE NORTHWEST.

Walter M. Jordan, so long identified with the work of the Church in Montana, sends the following night letter as a response to a call to give the present missionary opportunity in the Northwest. There is a sermon in this night letter. A long article could not contain more food for thought. Will the message stir us to prayer and action?

THE NIGHT LETTER.

People are moving to the Northwest by the thousands Homes filling the land. Indian Reservation sold to Homeseekers. Ranges and pasture lands are being transformed into a state of cultivation. The railroads are opening up new territory and building new towns. Vast forests are being sawed into lumber and a mighty empire is building. A great home mission field is opened. The power of this great empire shall be measured by the character of the people and this depends upon preaching the Gospel. We pray therefore for more preachers. May God and his people answer our prayers.

The Two-Fold Red, White and Blue.

The colors red and white and blue,
Our nation's flag adorn,
The pride of loyal hearts and true,
Where'er that flag is borne.

Christ's kingdom hath its banners, too,
Most lovely and serene,
Whereon the red, the white, the blue,
By faith are clearly seen.

The red's the blood on Calvary shed,
The white, forgiveness shows;
The blue, which means God's love o'er head,
With stars of mercy glow.

All hail, the red, the white, the blue,
Which fitly symbolize
Our nation and Christ's Kingdom, too,
In rich and lovely dyes.

Wave on, bright flag, and proudly shine,
Beloved of God and man;
With tints both human and divine
Forever lead the van.

—W. B. GALLAHER (in MISSIONARY TIDINGS)

PERSONALS

(Continued from page 2)

is: "GOSPEL PLEA—We are still doing business at the old stand. Ky. convention is history since July 25th. It was a hummer. Next year it comes to our town. We are getting ready now. Our work here moves grandly on. I preach in Lincoln County 3d Sun. at a Basket meeting. Am booked another basket meeting in Ohio in Sept. Wish I could peep in on Texas, Va., or Arkansas convention to 'see how they do.' Eld. J. E. French has gone to be with Eld. J. E. Baker, 'In life together—In death not separated'. Yrs. hoping all things."

LIFE MORE THAN A VAIN SHOW.

(Continued from page 1)

We knew it was bad but we did not dream it was as bad as he stated it. Unless there is a radical change, there is not a ray of hope for the second and third generation. Brethren, we must go to work or be submerged. We must lose ourselves or be lost; we must bare our backs for the stripes of others or be lost. With our chastisement all must be healed, and we mistrust the chastisement we will have to bear will be severe yet for a long time.

Notes from Our Schools.

Jarvis Christian Institute

Dear readers of the PLEA:—It is again that I come to you with a message from The Jarvis Christian Institute. We have been silent but busy as bees preparing for the winter.

Mrs. Frost has canned 140 quarts for the winter, and is still canning.

Since the Educational Board met we have changed the appearance of things much. Three streets have been cleared, everything cut out making nice streets twenty feet wide. We also have our new barn 28 by 32 all walled up and rafters on ready for sheeting and shingling.

Our corn crop is doing well, therefore we had to have more room for our corn and rough feed.

The readers of the PLEA will feel proud to know that we have three loads of lumber on the ground for our new dormoritory which we hope to have ready by the first of December or January. We found it suitable for ditching on the 24th and 26th so we cut our draw ditch across the campus three hundred and fifty yards.

We are just waiting for the rain now to see the water roll off.

Your for success,

HAWKINS, THOMAS B. FROST.

Southern Christian Institute

Supt. Young took the writer into the mysteries of the seed corn business recently. He had thirty five bushels hung up to dry. He was about ready to gather seed from another variety he is raising this year. Soon all of this corn will have to be treated for wevil. This will kill the old ones but it will not kill the eggs. So in two or three weeks the corn will have to be treated again. It certainly pays to make the right selection of seed and it also pays to take care of it and protect it from harmful insects.

Mrs. Cordelia Jennings of Port Gibson, Miss., returned home, Wednesday morning after a visit of several days with the family of Foreman Howard and her two children who are students in school. Mrs. Jennings is always enthusiastic about the progress being made at the S. C. I.

John Wright, who is to teach in Texas this year, came in yesterday for a short visit with his sister, Mrs. Willis Prout, and family. This is Mr. Wright's first visit to the Institution.

S. C. I.,—Sept. 6, 1912.

* * * * *

Canning a Success

Edwards, Miss., Aug. 31.—A canning factory was added to the industries at the Southern Christian Institute this year and nearly 7,000 quarts of fruit were canned. To look in on their store room is to see how successful they were in their first season's effort. Field plums, blackberries, peaches, corn, tomatoes, beans, okra, elderberries and apples made made up this store of canned goods. They are all easily grown in this section and can be gotten in great abundance. But few people know what a perfect acid diet the field plums make in the winter ration. They serve all the purposes of apples in apple countries, yet thousands of bushels of this most valuable fruit go to waste annually.

The young negro men and women who go out from this institution become producers of wealth. The management has carefully kept a record of them as they have gone out and with but few exceptions they are humbly striving to make use of the training they have received. In the whole list there are but few who are not total abstainers and the great majority are active in all church and Sunday school work, and in all moral reforms.

This institution is supported by Southern churches as well as by northern churches which gives it a great advantage in doing a work that is satisfactory to all concerned.

—JACKSON EVENING NEWS.

Bible School Department.

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for September 22

Edited from Standard Bible Lessons.

Lesson XII.

The Feeding of the Five Thousand.

—Mark 6:30-44.

GOLDEN TEXT.—"Jesus said unto them: I am the bread of life."

TIME.—April A. D. 29. PLACE.—Bethsaida. PERSONS.—Jesus, his disciples and the multitude.

INTRODUCTION.

The place at which this feeding occurred is called "a desert place," but this expression, as used in the New Testament, means only an uninhabited region. There was an abundance of green grass there, which shows that the place was not a desert in the modern sense of the word, and also that the time was the early spring; for later in the season the the grass become dry from the heat of the sun.

EXPLANATORY.

30. THE APOSTLES GATHER THEMSELVES TOGETHER UNTO JESUS.—On their return from the missionary tour on which Jesus bad sent them (Luke 9.: 2). Their return may have been hastened by the news of the death of John the Baptist (Luke 9: 9). THEY TOLD HIM ALL THINGS.—Gave a full report of their teachings and the miracles they had wrought. They told him of their failures and their successes; of their widsom and of their folly. Every Christian should, at the close of the day, tell Jesus the doings of that day.

31. NO LEISURE SO MUCH AS TO EAT.—Under such circumstances Jesus could have no chance to instruct the apostles in review of their labor, no time for quiet communion with God. No one can do his best work without periods for rest and meditation.

32. AND THEY WENT AWAY IN THE BOAT.—Across the Lake of Galilee to a desert place described by Luke as belonging to the city called Bethsaida.

33. THE PEOPLE SAW THEM GOING.—They knew by the direction of the boat whither they were probably going. RAN . . ON FOOT.—They went by land, in contrast with the disciples in the boat. From the conformation of the coast, the distances from Capernaum to Bethsaida could be as rapidily covered by those on the land as by those in the boat.

34. AND HE.....HAD COMPASSION ON THEM.—A great number of people greeted him, many bearing their sick, who were but a living parable of their spiritual life. It seems from John that Jesus went up into the mountain for a short while, but, seeing the multitude, returned to them. WERE AS SHEEP NOT HAVING A SHEPHERD.—They had no guides but the blind scribes and Pharisees. They had no spiritual food but man-made traditions. Let us never forget that our Lord is the same yesterday, to-day and forever. He never changes. High in heaven at God's right hand, he still pities the ignorant and them that are out of the way. BEGAN TO TEACH THEM THEM MANY THINGS.—He gave us his best. Jesus not only taught, but healed "them that had need of healing." (Luke 9:11).

35-38. AND WHEN THE DAY WAS NOW FAR SPENT.—"When even was come."

39. AND HE COMMANDED THEM THAT ALL SHOULD SIT DOWN.—There were five thousand, besides women and children, who, according to Oriental custom, sat apart from the men (Matt. 14:18) BY COMPANIES.—They were arranged in an orderly manner, thus avoiding confusion and deception and make it easy to serve them and count them accurately.—UPON THE GREEN GRASS.—Of which John says there was much (John 6:10.

AND THEY SAT DOWN IN RANKS.—Jesus does everything in order. "Five thousand men, reclining in this orderly arrangement along the green slope of the mountain, must have spread over an extensive space, probably several acres, and as the afternoon sun shone on their Oriental garments, they looked like beds in the flower garden.

41. AND HE TOOK THE FIVE LOAVES AND THE TWO FISHES....AND BLESSED.—Language is used here similar to that in connection with the Lord's Supper.

42. WERE FILLED.—There was no scarcity as to supply.

43, 44. TWELVE BASKETFULS.—All four accounts use cophinoi for basket. This was a wallet which every Jew carried when on a journey, to keep himself free from Gentile food, which would be unclean. 'It does not become us to pry too curiously into the method of our Lord's working; but the number of those baskets (twelve) seems to suggest that he first broke the loaves, and in breaking multipled them and distributed them into these baskets, one for each apostle.

Break thou the break of life,
Dear Lord, to me,
As thou didst break the loaves
Besides the sea:
Beyond the sacred page
I seek thee, Lord;
My spirit pants for thee,
O living Word!

Pres. Lehman

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVII. Edwards, Mississippi, Saturday, September 28, 1912 Serial No. 59

HELPFUL TO ALL

A Larger Work.

THE MAN who has great opportunities and does not take advantage of them is guilty of indolence and no indolent man can accomplish much for the advancement of mankind. The men who have moved the world were men who saw a great opportunity and used it with all the power that was in them. With them it was, "this one thing I do."

In our work among the Negroes we find ourselves confronted by vast opportunities. The serious problem is will we avail ourselves of them? To do so we will have to arouse all who are in any way concerned with it.

THE OPPORTUNITY.

The time has come when it is plainly to be seen that the purely secular schools in this field are failing. In many of the so-called colleges started by young men from these secular schools is practiced the grossest of immorality and the most brazen hypocrisy. Those Negro families who value the sanctity of their home can no longer afford to send their sons and daughters to such a school. It has been demonstrated on this field that the only lasting work is that which is done in all sincerity in the name of the religion of Jesus Christ.

The Disciples of Christ are the only religious body that is well equipped to supply this character of education. The denominations are all either divided into North and South or have their membership almost exclusively in one section. This situation makes it almost impossible for them to do a lasting work. Besides this, the Disciples of Christ are in a position to make the Bible a text book and thus the child gets the very spirit of those old prophets of God. Under these circumstances we should make our training school a powerful influence for the cause and all the other schools should be aided so they can avail themselves of their great opportunities. Rigid economy should be practiced but this economy should not go to the extent of retarding the legitimate work. It should be simply a demand that every dollar is made to count for the most that is possible for it.

To make known the vastness of our opportunities will require the mental effort of all who have a part in the work.

DIFFICULTIES IN THE WAY.

But there are vast difficulties to be overcome. We are a vast brotherhood which has never discovered its opportunities in the larger missionary fields. We have taken up much time in the discussion of doctrinal questions, and we have often divided on non-essentials. We preached the union of God's people without discovering that we could do in this Southern field a union work that would bless all mankind. Consequently we have never wakened to the fact that we are expending only a moiety of the sum we should for the education of the Negro youth of the South. When the work was begun our missionary boards did not dream of the vastness of the task they had undertaken. They dreamed only of an academy where a few thousand dollars could be expended.

Another great difficulty in the way is the immaturity of the Negro organizations in the various states. We say this not in the way of criticism for many of the state workers have had no opportunity to prepare themselves for better service. They do as well as could be expected under the circumstances. Nevertheless, their immaturity is a serious handicap in the way of the advanced steps we should take now. These state organizations could be of vast aid in making known to a great brother-hood what can and ought to be accomplished on this field in the next twenty five years. The evangelists on the field must receive better remuneration and more evangelists must be put out. But to put out more evangelists more young men must be trained and to train young men, more of the right sort must be put in school. Thus it is clearly to be seen that here is a task that will require the united effort of all.

THE NEED OF THE WORK.

A great many people have repeated so often that it is now mechanical with them, that they do not believe in Negro Education, and many colored people have heard it so often that they believe it. The truth of the matter is, there was never uttered a greater or more fatal error. So long as the Negro is allowed to remain an undeveloped child of nature there is no chance for progress of the white people. The white Christian people must either

(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

PRICE PER ANNUM.....$1.

Send all communications to

THE GOSPEL PLEA, EDWARDS, MISSISSIPPI.

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

NOTICE!

The serial number of this issue of the GOSPEL PLEA is

-59-

The number after your name on the first page of the PLEA is your subscription number. The difference between the number in this notice and your subscription number will tell you how many weeks you are paid up for. Thus if your subscription number is 60, you have one week to go, before your subscription is due. If your subscription number is not as large as the serial number of this notice, you are behind and by subtracting you can tell how many weeks. A plus after your name means you are behind a great deal farther than you ought to be.

Personals

—Eld. W. C. Shockley, Newport, Arkansas writes: "I shall try to get my little congregation to take the PLEA."

—We would be very glad to know the present address of E. S. L. Whitfield. Last address we have, Goldsboro, North Carolina. Write to The GOSPEL PLEA, Edwards, Miss.

—J. H. Perkins, Pulaski City, Va.:—Your subscription to the GOSPEL PLEA has been extended to Serial No. 85. Your subscripiion No. is 85, and you will find it each week after your name on the first page of your PLEA. When the Serial Number advances week by week until it reaches 85, your time will be out.

—Mrs. Lucy Towles, Mt. Vernon, Texas, in sending in her subscription says, "I enjoy reading the PLEA." Sister Towles, your subscription number is now 115.

—Bro. R. B. Wells has changed his address from Reevesville, to Muskogee, Oklahoma.

—Harrison Flanders, Utica, Miss: Your subscription No. is 115.

—Those who have been receiving sample copies at Plummerville, Arkansas, will please hand fifty cents or a dollar to L. R. Strickland, if you wish to continue getting the PLEA, or send it direct to The GOSPEL PLEA, Edwards, Miss. Those at Topeka, Kansas, hand to Bro. G. T. Murray. Those at Ardmore, Okla., and Waco, Tex. to Mrs. Wm. Alphin, Waco, Texas.

—The two churches in Kansas City, Mo., have united.

—The PLEA was so full of good things last week that we had to crowd out the School Notes from the Southern Christian Institute.

—Bro. Alphin would like to have Brother Dickerson to tell us some more about the Kentucky convention. He also says he is going to make the GOSPEL PLEA the first plank in his platform this year.

—We have received two dollars from S. W. Scott Kansas City, Kansas, for cement blocks in Smith Hall at the Southern Christian Institute for the followlng members of his family: S. W. Scott, Mrs. Lena Scott, Drummond G. Scott, and Naomi H. Scott.

—Bro. J. R. Reed have moved from Reading to Media, Pennsylvania.

—Mrs. R. H. Wynne, Bethany, West Virginia: Your subscription number is 115.

—The PLEA will attempt to carry out its special four weeks' free offer for October and November. There is a heap of work connected with this plan, but we shall try to adjust our work so as to carry out this plan a while longer. Send on your lists of church workers. Be sure to write plainly and give accurate street numbers or rural routes.

Notes from Our Schools.

Southern Christian Institute

Mrs. and Mrs. Webber of Oregon spent a few days recently visiting her brother, Supt. Prout and family. Mr. Webber is a locomotive engineer.

There is no amount of preparation we are doing around here for the opening of the fall term. A large force of young men have been busy all Summer trying to get Smith Hall ready for the young women this fall. All of the building will not be done, but they will be able to move in. Supt. Young has been getting cords of wood cut and sawed for the winter's use. The girls have been cleaning rooms.

What's the Matter with the S. C. I?

She's alright! Who's alright? The S. C. I. Yes, indeed, the S. C. I. is alright and every student that has attended her feels proud of her.

There are larger schools but when it comes to morality, education and Christianity she has few equals. The Southern Christian Institute should feel proud of herself; when she beholds young men and women like Bro. Jacob Kenoly who gave his life to give to our people in Africa the good that he received of her patient teaching; Bro. Harry Smith who is so nobly stepping in the place vacated by the death of Jacob. Bro. Tommie Frost who is doing a good work at the Jarvis Christian Institute in company with Prof. C. A. Berry; Bro. Z. H. Howard who has honorably discharged his duty at the S. C. I. and many other young men who are all making good in life; Sister Smith a well prepared young woman; Sister Howard and Sister Frost; we should feel proud of them.

Do you know, dear School, you are helping to fulfill the prophecy that Ethiopia shall stretch forth her wings? They canned 7000 quart of fruit, besides they raise a large garden every year; through the winter she has sweet potatoes, irish potatoes, onions, collards and lots of other good things and she doesn't mind cooking them either. I know all about how that canned fruit tastes with sugar on it, cooked into pies and other ways, elderberry pie? Why there is no better with sliced lemon; baked sweet potatoes; listen, girls and boys, she has good fat biscuits every morning and night! How does that sound for a plenty to eat? Well, I can't mention all but just you go there and see. If you want your eight dollars worth go to the S. C. I. she will give you Christ and feed you until you want no more.

"F. M. Y.; F. M. Y.
I'm glad I was a
Student of the S. C. I."

Bro. Harry Smith has shown himself worthy of our help. School fellows, shall we show to our good folks that the S. C. I. also taught us to give to a good cause? One dollar from every S. C. I. student. No matter how long ago send that one dollar. Prof. Burgess will be only too glad to give space in the PLEA that our names may appear along with our one dollar. This is a test of our loyalty to old Mt. Beulah. I think I see a long list of names now.

Thank you Arkansas, and Mississippi, for your donations for of course you will give when asked, just like us students. Get busy with your dollars, boys and girls, we can't let Harry and Lulu do all of the going to Africa. Let's go a dollar's worth anyway. The third week in Oct.—that will give us plenty of time. Every body hurry and take the PLEA so you can see the S. C. I. students go to Africa with Bro. Smith the third week in Oct. Let's let the people see how we stand by a mate.

What's the matter with the students of the S. C. I.? They are alright! Who's alright? Why the students of the S. C. I!

My! but it's good to be going to Africa.

Send all money to Pres. J. B. Lehman, Edwards, Miss.

DALLAS, TEXAS FANNIE L. HAY JOHNSON.

The Benefit of the Young Woman's Christian Association.

BY FLORENCE E. BLACKBURN.

THIS ASSOCIATION is for young women. Are you a member? If not, join, and if there is not one in your community organize one. It is an organization with more than one aim in view. When one joins the Young Woman's Christian Association she is brought in close touch with Christ. We know that a life without Christ is not worth much to the world.

In our work we will have to conduct our meetings in such a way that they will keep the girls interested in the meetings and still feel that it is a religious meeting. Each girl should be put on some committee so that she will feel that she is a part of the organization. When each has her committee work she will have some thing to think about during the week that is worth while. When we go to these meetings we always get the best thoughts to take and to make a part of our lives. Let each committee make a policy and the Cabinet members have one made up of things that will be helpful in their daily lives. In your meetings try to have every girl on the program and ready to take a part. Have topics that you think the girls need to know more about, the things that come up in every day life. Have a different girl to lead each time and each one work to have the next meeting better than the first. Each girl should make it an aim of her life to look after girls who come into her community. Take them, see to them having a good place to stay, and help them to find something to do if needed. It is especially the duty of the social committee to look after the girls, and go into their social affairs and help to make them

(Continued on page 7)

Reports From the Field.

Texas

My trip to Jarvis Christian Institute.

On Wednesday night August 28th, 1912, I left Jackson, Miss., for my work in the Jarvis Christain Institute at Hawkins, Texas.

After stopping off in Bolton, Miss., Wednesday night with a friend of mine (Rev. P. B. Cornelius) I left Thursday, Aug. 29th for my old AlmaMater, the Southern Christian Institute at Edwards, Miss. Here I found teachers and students, very busy as they always are getting ready to welcome the boys and girls at the opening of the next school term. Surely they must be the happiest set of teachers and students of all the south land.

When we have made ourselves master of a hard problem in algebra or trigonometry, we certainly feel very glad over it. Then as we look back to the day when there was nothing but a waste spice of land where that magnificent building, Smith Hall now stands almost completed, we say somebody needs to rejoice and be excendingly glad, because they have solved a great problem. We say to you as teachers and students of the S. C. I., you have accomplished a great work. We are always glad to see our schools and colleges make improvement. We can see now with future eyes the S. C. I. as it grows older, making itself one of the greatest Industrial schools of all the South Land. Not only have they accomplished a great work in getting Smith Hall ready for the school term in October, but we see them making improvements in every department.

A new addition to the boys' dormitory for the Principal and family is now about to be built. When this department is completed, Mrs. Burgess, the matron of the boys' dormitory, will be able to take care of more boys; so don't wait, send your application in at once, or you may be too late. It is indeed a treat, as well as being made comfortable, to be at the S. C. I. now-a-days.

Every boy or girl who wants to go to an Industrial school; one that has power and stength, one that will teach them the higher things of life, one that will teach them how to make an honest living when they are out of school, should go to the S. C. I.

Let me persuade you young men and women to grasp this opportunity while she knocks at your door. Then, as time moves on you will not have to say what so many of our young men and women are saying now, "I wish I could go to school." Remember the words of the Poet:—"Once to every man or nation comes a moment to decide." We learn by this opportunities come but once. Who will be the next to send their application?

Friday Aug.30th, 1912 at 3:30 P. M., I took the train in Edwards, Miss. for the Jarvis Christian Institute at Hawkins, Texas. Weather being good and everything going well we landed in Shreveport, La. at 11:00 o'clock the same night. Here we had to wait two hours for a train going west to Marshall, Texas on the T. P. R. R. Leaving Shreveport on the fast train at 1:00 o'clock, we landed in Marshall, Texas at 2:30 o'clock. Here we stopped over until 11:30. Having a great desire to see some of the state in which my work is to be, as soon as it was light enough to see real good I was out viewing the city of Marshall. Marshall, like most other towns of Texas, did not have the Negroes in business as I had expected to find. We were pleased to have the opportunity of visiting the two Negro Colleges while in the city. Yet we were surprised to find that neither of these colleges had any industrial department until now. Still we want to compliment the people of Bishop and Wyley Colleges for the effort they are putting forth that the Negro boys and girls may be educated, as other boys and girls.

Leaving Marshall at 11:30 we made our safe arrival at the place started for at 2:10 P. M. (Hawkins, Texas.)

As Bro. Frost was not expecting me until Monday, I had to walk back down the R. R. east about one mile. Here I found the Jarvis Christian Institute, under the direction of Bro. T. B. Frost and wife. From what I have been able to see since being in the state there could not have been any better location for a Christian Negro School in all the state of Texas. It is indeed needed here!

Bro. Frost who came over here last winter and began to open up the land and make improvements sees the great need of a school here. He has made a wonderful improvement since he came, one that but few could have made in so short a time. But with a brave heart he took hold of the work and worked in such a way that he has won the friendship and confidence of both the white and black people here.

We hope it will only be a short while, before we can say the Jarvis Christian Institute is one of the leading Christian Industrial Schools in the State of Texas. We realize to make it such there must be a great sacrifice on the part of all concerned. No School has ever amounted to anything unless some body went through a sacrifice.

We call first upon the brotherhood of the State of Texas. Dear Christian friends, this is your school and we are here to help you in every way we posi-

sibly can to make it an ideal School. You, I am sure realize and appreciate the opportunity of having a Negro Christian School in this part of your state. If so we want you to prove it to us by doing all you can to aid this work, both by giving money and sending your boys and girls here to be trained, as soon as we get the school building up, which we hope to have ready by January 1st, 1913.

We call second upon the entire Christian Brotherhood. We want your aid in this great work of training boys and girls. The cry in Macedonia was and is, "Come over and helps us," So we say to our entire brotherhood, come over into the State of Texas and help us. We are in need of your help, 'ere we perish!

Yours truly,

HAWKINS, CHAS. A. BERRY.

Kansas

Dear Brothers:—

I am sending a report of our convention but because of the fact that I was called away from home on business, I am a little late.

The Sixteenth annual convention convened in Parsons, Kan., Aug. 21st, for a four day's session. The delegation from over the state was splendid and the local attendance very good. The church was fairly well filled at the morning and afternoon sessions and to overflowing at each evening meeting. The spirit throughout the session was fine and it created a greater inspiration than has been manifested heretofore.

The neat little sum of $40.00 was given to the local church at Parsons to assist in paying the interest on their loan.

We were favored with the presence of Elder A. C. Weeks of Oklohoma City, who preached some very able sermons and proved Bro. Weeks to be in the front rank as a Gospel preacher.

One of the most interesting features of the convention was the Ordination sevice which was held Sunday at 3:00 P. M. Bro. Raphael Hancoch of Kansas City and Bro. Harry Brown of Atchison were ordained to the ministry by Elder B. C. Duke of Topeka, assisted by Elder F. C. Cothran, N. A. Michell and A. E. Weeks. Elder A. E. Weeks preached the ordination sermon which was very practical in details and instructive to the young ministry.

Elder F. C. Cothran of the Eight Street church of Kansas City, has accepted a called to the church at Hagerstown, Maryland.

Elder N. A. Mitchell of the Second church at Topeka, has accepted a call to the church at Columbia, Mo. We will miss these two esteemed ministers and reluctantly give them up. We invoke God's choicest blessings upon them and hope they will be very successful in their new fields of labor.

We are needing three good consecrated ministers in Kansas,—one at Topeka, one at Parsons and one at Kansas City.

The following offiicers were elected for the ensuing year:

W. T. Weaver, of Kansas City, Pres. Geo. T. Murry, of Topeka, Vice-pres.; Miss Elizabeth Davis, of Kansas City, Sec.; M. C. Hancock, of Atchison, Evangelist; B. C. Duke, of Topeka, Cor. Sec.

MISSIONARY BOARD.

W. T. Weaver, Kansas City, M. C. Hamcock, of Atchison, B. C. Duke, of Topeka, Jas. Weeks, of Emporia, B. F. Erving, of Emporia, B. F. Tydings, of Lawrence, M. Wallace, of Maple Hill.

Adjourned to meet the fouth Wednesday in Aug. 1913, at Kansas City.

Our motto is—"Forward."

Yours in Christ,

TOPEKA B. C. DUKE, Cor. Sec.

Arkansas

The 26th Annual Missionary Convention of the of the State of Arkansas closed with the Church of Christ in Argenta on the 8th of Sept.

Not withstanding the hard times on account of short crops last year it was the best ever held in the state. There are but few members in Argenta but we rented a hall and fed every delagate and visitor for four days. Mrs. Sarah L. Bostick superintended the entertaining and it was well done. Her equals in church work are few. Every church in the state was represented by letter or delegate but four. Some of our preachers were absent on account of sickness; we missed them very much.

The church raised $89.90, the C. W. B. M. raised $33.60. Total raised at the convention $123. 50, raised on the field for state work as follows: England Church $2.00, Center Chapel $7.85, Wrightsville $1.35, Clover Bend .85, Plummerville $5.75, Russellville $3.00, Washington $2.70, Center Point $30.10, Little Rock $29.30, New Port $7.65, Pine Bluff $3 30, Motes Place $11.26, Kerrs $15.38, Pearidge $33.45, Argenta $19.20. Total from all the churches. $175.49.

Receivedfrom State C. W. B. M. $4.00,received from State S. S. Convention $6.00, received from State Board $15.00, received from C. C. Smith $137. 50, received from State Convention $76.90. Total

(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, College of Missions, Indianapolis, Indiana. Send in the money at the close of each quarter.

Adaline E. Hunt, Editor

Report of State Organizers for C. W. B. M. of Texas from Aug. 1911-1912.

Days in field 60; places visited 13, namely: Union Hill, Shady Grove, Daingerfield, Leesburg, Vine Grove, Cedar Lake, Bay City, Beaumont, Ft. Worth, Greenville, Paris, Topeka, Kan., Ardmore, Oklahoma; Adresses 18; Conferences 8; Members added to existing auxiliaries 5; Personal visits 43;Literature given out 98 pieces; Subscription for LIFE OF JACOB KENOLY 12;Subscriptions for TIDINGS 6; Subscription for PLEA4;Subscriptions for Jarvis Christian Institute $150; Number of Easter boxes mailed 200; Number of letters written 178; Special letters 4;Letters for publication 19;Cards 66;collections from Eastern Districts $5.10;Daingerfield $1. 95;Shady Grove, Leesburg $4.60; Cedar Lake $5.05; Vine Grove $4. 50; Bay City $1.50; Beaumont $3.00; Ft. Worth $4. 40; Greenville $5 00;Paris $3.25. Total collected $38. 40; Received from Topeka church for school fund $4.00; From Ardmore church for school $2.00; Received in Texas for school fund $31.00. Received from National Board $75.00. Received from State Treasurer as railroad fare $22.50; Received $2.00 each from following auxiliaries as delegate fee to S. C. I.: Shady Grove, Waco, Greenville, Cedar Lake, Caney, Bay City, Paris, Taylor, and Beaumont and one dollar each from Mt. Vernon and Ft. Worth. Total delegate fee $20.00 Total amount received for all purposes $192.90 Expense: railroad fare $37.75, letterheads, $4.50, Easter boxes mailed 47c, postage $5.56; Total expense $48.28; amount received from State Treaurer $22.50; delegate fee $20.00; Total $42.50; $48.28 expense less $42.50; leaving a balance of $5.78 due on expense.

Very respectively submitted,

WACO, MRS. WM. ALPHIN, State Organizer.

A List of Commendable Givers this year on the Jarvis Christian Institute.

Moses Hurd, of Bay City, $10.00; Prof. I. W. Pratt, of Greenville, $10.00; Eld. Isaac Crayton, of Circleville, $5.00; Monroe Whithead, of Beaumont, $5.00; Mrs. Wm. Alphin, of Waco, $6.00; Johnie Gilden, of Beaumont, $2.50; Mrs. Lula Ghearon, of Beaumont, $2.50; Andrew Simmons, of Beaumont, $2.00; Mrs. Mattie Byrd, of Waco, $1.50; Miss E. I. Anthony,of Waco,$1.00; H. Sharp, of Waco,$1; Mrs. Margaret Wallick, of Daingerfield, $1.00;Mrs. B. C. Duke,of Topeka,Kansas, $1.00. Topeka Church $4 00; Ardmore Church, of Ardmore, Okla. $2.00; I am urging all who have pledged on the Jarvis Christian Institute to pay their pledges before Christmas.

We pray that God may bless all who have given so liberally for our school, praising His name daily for those who are freely giving to build a school, in which the Negro youth of Texas may receive a Christian education.

These few dollars given to build this school will mean more to the giver than the thousands laid away in the banks. These dollars go to benefit mankind. Every dollar placed in a Christian School helps to build a monument, that shall stand throughout the ages to better mankind.

May the Lord open the eyes of those that are blind to Mission work and help others to freely give.

I am yours earnestly,

WACO MRS. WM. ALPHIN.

* * * * *

"I wish I were big and could go to far lands,
To carry the Gospel, as Jesus commands.

"Don't waste time in wishing, but just as your are,
Do what you can now, for the nations afar.
You can pray, you can give, you can learn what they need
And while you are growing, do many a deed.

"I wish that all people knew more of the need
Of millions of souls that for knowledge still plead.

"Well what are you doing to make them know more?
Do you tell your next neighbor what you've heard before?"

"Jesus brought His message to the earth and left us to carry it to others."

"Much of India's misery and degradation is due o the religions of her people."

THE BENEFIT OF THE YOUNG WOMAN'S CHRISTIAN ASSOCIATION.

(Continued from page 3)

just what they should be. Suggest good games to play. The games the young people play now days are not what they should be. You can reach so many girls in this way that you could not in any other way.

Have the Bible committee to get out good helpful verses for each week and take some verse to live each week such as, "Love envieth not." This creates an interest for Bible study and this is what we need most in our communities,—more people to study the Bible. The religious meeting committee in getting out the topics should arrange it so that all the girls will be in a missionary meeting once a month. These girls should be interested in all religious meetings.

By getting the girls to work in the Young Woman's Christian Association they will feel the responsibility of living consecrated lives. It will train them to be brave, to make talks, to be leaders, to be sociable, and to live the Christ life each day.

Some will say we do not have time to have a Young Woman's Christian Association meeting or a place; you can find time and make a place, you can take Sunday evening instead of going walking with your friends,go to your meeting;if you can not go to the Church meet at some girl's home and have them to feel that it is a meeting together with Christ.

A LARGER WORK.

(Continued from page 1)

help the Negroes to a higher religious and moral plane or the Negroes will pull them down to their level. Let him who doubts this investigate for himself. We know villages where there is not a ray of hope for the white people beyond the second generation from this, unless there is immigration from other sections. Were ever a people blinder to their own interests?

A thriftless, indolent, and pilfering population lives in the nature of pentioners on those who are thrifty energetic and strictly trustworthy. Some men know their own interests so little that they think it is a desirable privilege to have about them ignorant people who are easily preyed upon. They do not know that such a condition is certain destruction to themselves.

ARKANSAS

(Continued from page 5)

ceived for the year $414.89, expenses, R. R. fare, stamps and cards $47.16, balance paid evangelist $367.73.

We had some splendid productions rendered at the convention; look for some of them in the GOSPEL PLEA. Being thankful to God and all helpers and praying His blessing on our past and future work.

I am yours gratefully,

ARGENTA, R. T. MATLOCK, State Evangelist.

NOTES FROM OUR SCHOOLS.

(Continued from page 2)

The following students will give the weekly Sunday school talks during October: Oct. 6, Ira Jennings; Oct. 13, Stanford Matthews; Oct. 20, Richard Davis; October 27. Arby Jacobs.

Charlie Paterson, an old student of the S. C. I. who used to teach in Louisiana, spent a while upon the campus today, viewing the scenes of his earlier endeavors.

Schools begins Oct. 1. The work students are already beginning to come in.

The S. C. I. is becoming more and more the mecca of friends who come to view the grounds and to study our methods of accomplishing our work. All are welcome, and a guide will be furnished to every party.

S. C. I. Sept. 19, 1912.

Shop Talk.

The GOSPEL PLEA except "The GOSPEL PLEA" on the first page which is a plate, is every word of it set up and run in our office, by young men and women earning their way through school. This occurs every week, except possibly Christmas week, when the young people are away visiting home folks, whom they have not seen for a year or more. The subscription price is only one dollar ($1.00) a year.

"What's best of all is best for each,
You'll find it always true;
And what is wrong for other folks
Is just as wrong for you."

"All that God blesses is my good,
All unblest good is ill;
And all is right that seems most wrong,
If it be God's clear will."

Bible School Department.

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for October 6

Edited from The Christian Lesson Commentary.

Lesson I.

Jesus walking on the Sea.

—Mark 6: 45-56.

GOLDEN TEXT.—Straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.—Matt. 14:27.

INTRODUCTION.

In Christ's time the shores of the beautiful sea of Galilee were the center of a busy life. This district was the most densely populated one in Palestine. As many as four roads connected with the shore of the lake, and made this locality a center of news, as well as of business.

It is a Jewish tradition that fishing on the lake was free to all. The only restriction was that stakes were not to be placed in the lake that might obstruct the passage of boats. The fish were very good quality and were a common article of diet. One of the gates in the wall around Jerusalem was known as the Fish Gate.

This lesson can be divided into three different parts. First, "The Disciples alone at Sea;" Second, "The Master comes and saves His Disciples," Third, 'The Great Physician at Work."

EXPLANATORY.

45. STRAIGHTWAY.—Immediately after the feeding of the five thousand.

CONSTRAINED.—Compelled. They were evidently unwilling to go, and could see no reason for leaving the place to which they had only just come without having accomplished their purpose.

47. WHEN EVEN WAS COME.—This would not be long because it was already evening or late in the day when they embarked. This was late in the evening or after six o'clock. The word translated "even" here was used to include the early hours of the night. IN THE MIDST OF THE SEA.—They rowed about three miles or a little more than half way across the lake, making very slow progress because the wind was against them.

48. SEEING THEM.—It was the Passover Season and the moon would give light enough to enable him to see the boat far out on the lake. DISTRESSED.—John says that "the sea was rising because of a great wind that blew." The Sea of Galilee is noted for sudden squalls. FOURTH WATCH OF THE NIGHT.—Between three and six o'clock A. M. Mark refers to the Roman system of dividing the night into four "watches" of three hours each, ending at nine, twelve, three and six o'clock. They had taken several hours to row this distance of about three miles because the wind was contrary to them. WOULD HAVE PASSED BY.—Intended to do so if they had not called to him. He was not coming to the boat, but giving them an opportunity to call him by passing near enough to call him, by passing near enough to see him. Jesus did not come to help those who did not feel their need.

50. ALL.—An evidence of the reality of the seeing.

52.—FOR THEY UNDERSTOOD NOT CONCERNING THE LOAVES.—The wonderful power he had exhibited in feeding the five thousand the evening before ought to have prevented them from being "sore amazed" now, but for some reason it does not seem to have impressed them as we would expect. THEIR HEART WAS HARDENED.—The word "heart" here means intelligence with reference to moral and spiritual things.

53. GENNESARET.—A district along the western side of the Lake of Galilee, which was sometimes called also the Lake of Gennesaret.

55. BEDS.—Pallets, or small portable couches.

56. THE BORDER OF HIS GARMENT.—There were too many for him to lay his hands on them all. They had heard, too, of the extraordinary case of the woman who had been healed in that way before when he was on his way to the house of the ruler of the synagogue and wanted to show like faith.

"A man may deny God, but, plunged into sudden and great peril, he prays. We had a man on the great lakes, who was one of the greatest blasphemers and professed atheist in all that district; yet, as surely as the vessel on which he sailed was involved in the danger of shipwreck, he was the first man to hug the Master and cry to God for help.

Others pray because they have fallen into the habit. "A man boasted that he had not omitted saying his prayers for seventy years, at night. It pleased God to suddenly convert him at that age, and then he would say with a changed tone and spirit, 'I am the old man who said his prayers for seventy years, and yet never prayed at all.' "

Still others, having the habit, have not lost the spirit. "In a meeting to pray for Garfield's recovery, one of his classmates said,' Twenty-six years ago tonight, and at this very hour, our class was on the top of Graylock to spend the Fourth of July. As we were about to lie down to sleep, Garfield took out his pocket Testament and said, "I am in the habit of reading a chapter every night at this time with my mother."

Pres. Lehman

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVII. Edwards, Mississippi, Saturday, October 5, 1912 Serial No. 60

HELPFUL TO ALL

Character the Test.

"HE THAT thinketh himself to be something when he is nothing deceiveth himself." It is strange how slow the world is in learning that only real character counts in testing the worth of man. The great mass is striving for the outward show of things without a thought of paying the price of true character. With modern facilities for advertising one can advertise himself or his institution or enterprise so that he will have a certain fame; but advertising alone will not give character and without character no permanent work can be done. Many are vainly chasing after fame as though that could bring them happiness.

If all the teachers understood this and would properly teach the children along this line, we would have a generation of earnest workers for the real things of life. The children are led to think that fame is the great consideration of life. Those who are too indolent to strive for fame usually drift into a life of depravity and shame. The number that are silently plodding along for the real truth are few, but they are the salt of the earth and their lives will ornament the walls of the temple of God in the ages to come.

We especially commend these truths to those Christian Negroes in all our states who are in position to lead the people. They are in a position to make themselves a most powerful factor in all our great reform and benevolent work, provided they go to work in the of humility, striving all the time for the real truth rather than for the outward appearance of things. They must feel like Paul when he said "Not that I have already obtained, or am already made perfect; but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus." A few years ago it seemed to many that the Negro needed to be encouraged by showing him how much property his race has accumilated and what distinguished service many members of his race have reached. The rank and file did not know what they could do. But many failed to get the true meaning of it and believed that they were already made perfect. Addresses were delivered in which they claimed for themselves about all that was done in ancient and modern times. This was a great misfortune and had the delusion continued a long time it would have proved fatal. He has not yet obtained and it is a blessed thing that the best men and women of his race know it, to be so. It is one firm belief that God has a great work for the Negro in our American life, and if he perform it he will make all ages his debtor. But this work can be done only on condition that he recognize his present short coming and that he go to work in co-operation with every worthy agency for the uplift of mankind. Politics will not answer. It is a snare to the unwary, and the masses ought to be taught to avoid it.

The Christian Woman's Board of Mission has Auxiliaries in all our churches. In many of our Negroes churches the women have organized auxilizaries also and are at work under very trying circumstances. Here is the foundation for the real work of the future. In the past millions of dollars have flowed into what were called non-sectarians but which were really secular industrial schools. The people are beginning to awaken to the fact that these schools are not building the kind of charcter that is required in building the civilization of the future of our country. Under the Christian Woman's Board of missions are now six schools. These are, to say the best, yet in the firmative period. In the next ten years each one of the states where these schools are located should be enlisted and means should flow to these schools to enable them to do a much larger work than they are now doing. The growth of the C. W. B.M. in the South is dependent on a proper recongnition of this God given field. This which was much spoken against in the past will become the feature of their in the future in which they will take the most pride. The stone that was rejected by the builders will become the head of the corner in our great missionary annals.

The Negroes have failed in most of their organized ventures such as insurance societies etc. It is not strange that it is so. It is not to their discredit that it is so for they did as well as any one could have done under the circumstances. Many of the frational insurance societies have robbed the poor people out of hundreds of thousands of dollars. It makes one's heart burn to hear many tell how much they pay in montly dues for sick and burial benefits. It is only a question of time when all these mistaken

(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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NOTICE!

The serial number of this issue of the GOSPEL PLEA is

-60-

The number after your name on the first page of the PLEA is your subscription number. The difference between the number in this notice and your subscription number will tell you how many weeks you are paid up for. Thus if your subscription number is 65, you have five weeks to go, before your subscription is due. If your subscription number is not as large as the serial number of this notice, you are behind and by subtracting you can tell how many weeks. A plus after your name means you are behind a great deal farther than you ought to be.

Personals

—Sec. C. C. Smith who has for twenty-one years faithfully served the cause of Negro uplift has given up the larger part of his work and will start for Southern California in a few weeks where he and his family will pass the winter. No one who has never had Bro. Smith's experiences can know how much he endured for the work's sake. When he took the work twenty-one years ago our great brotherhood had no vision at all of the duty and opportunity before them in this Southern field. He now lays down a good share of his burden feeling that vision has come to very many noble souls. He sees a mighty work begun. The prayers and good wishes of many will go with him as he goes to the sunny clime of Southern California.

—Mr. Scott, the baker of Yazoo City, pays a very high tribute to Cleveland Cox who attended the S.C. I. a few years ago. In phoning to the school a few days ago Mr. Scott says, "If you have any more like Cleveland send them on."

Notes from Our Schools.

Jarvis Christan Institute

Mrs. Frost is yet canning. She is canning corn this week. Eld. T. B. Frost is happy over having united in wedlock Robert Slay and Sallie Marshall.

The Lord's day Sunday School was held at the home of Bro. Frost and family Sunday, Sept. 15th, 1912.

Cotton-pickers seem to be the pass word in Texas. Crops are said to be very good.

A new barn 28x32 has just been completed. It will hold about eight hundred bushels of corn, twelve tons of hay, six head of stock. We have been told by several white friends that it is the best barn in this section.

We were glad to receive the good letter from Mrs. C. Walden of Ft. Worth, Texas, saying she has some missionary books that she would send to the Jarvis Institute. These books are the beginning of a library for the Jarvis Christian Institute. We hope that other friends of the School will fall in line.

Mrs. Frost, her two girls and boys are happy over their visit to Mrs. Lanie last Sunday evening.

Eld. Frost and C. A. Berry are very busy trying to get their work so they can start on the school building next week.

Southern Christian Institute

Seberlie Grubbs of Paducah, Ky., was among the first work girls to arrive. Ollie Gibson, of Tutwiler, Miss., has also arrived.

No one except those who have hammered around the building all year knows how much work there is to be done in the constructing of a building as large and commodious as Smith Hall. The student workmen are making every lick count this week, and a number of the rooms will be finished before the opening of the fall term, October 1. The many young women who will wend their way to the S. C. I. will have cause for joy as they behold their new home.

Some have expressed surprise that our mill could turn out such beautiful finishing material, and the best of it all is that the lumber grew on our own place.

Eustace Shirley, of the Island of Jamaica, came in Wednesday morning to work his way through school. We now have four British subjects from that island in school.

(Continued on page 7)

Yesterday, Today, Tomorrow.

By A. W. Jacobs.

I SHALL NOT be able, therefore it is not my intention to take you like Dante does in his vision with Virgil, from the very lowest to the highest realm; but in order that you may see the present as it is, and promptly appreciate it in full, then have a forecast of the future and understand what it may unfold to us,—it is well that I take a brief review of the past. Thus it is that I have for a subject, yesterday, today, tomorrow. I think now of the burden that rests upon the American Brotherhood. Yerterday, which began in the early part of the seventeenth century and ended near the latter part of the nineteenth was full of disguised blessings that can never be all told. In the same forest that roamed the wild deer, and where grew the fretful briar, grandpa went to work. Day after day as he lobored there, he allowed opportunities to pass over his head that would have meant a startling change in posterity.

Then was the time for the great lesson of thrift and economy to be imprinted in his life so that he through time would bring about changes of noble worth.

Then was the time for him to learn brotherly love, and the wonderful strength of unity in working together for the accomplishment of one great end. Then also was the time for him to learn the Christ-like sacrifice. Not only of the few five cent pieces that perchance may come into his pocket, but to give up his life if need be for a cause that was of world wide importance. Though he was blind, though he heard not the big swarm of opportunites flying over his head. I cannot blame him. No one is to blame. It was only through providence and a divine will that he was placed in the midst of them.

He could not by any means see nor feel the burden of the time, for he himself was the burden.

But since the dawning of today he is becoming a less burden that depends upon the distance he opens his eyes. For the first one or two decades after emancipation he practically wandered in the wilderness.

Aside from the mere fact that he was free, a state of bondage for more than two hundred years left him without enough leaders sufficiently trained and developed to promptly point the way to the promised land. Transformed almost in a night from a bondsman to a citizen clothed with every right the constitution gave those whose inheritance reached back to the destruction of the god Thor.

He now is face to face with a new proposition The call of world redemption is as loud to him as the call Lincoln made for seventy-five thousand men. It is equally as important that he give immediate attention because it is a call that has involved in it the happiness of his life, and obedience to God.

Every self-respecting negro—those who are earnestly working for the right as God has given them power to see it—those who feel their responsibilty as citizens and desire the commonwealth's best good, must be as energetic with their own as the noblest white man in the land. Since far into the centuries to come, at least, will there be an American negro, and he will be the south's main dependence for labor, it appears to be the part of Wisdom for all to work along the lines that make for peace and prosperity. And if we rightly build today, tomorrow is secure.

Herein rests the greatest responsibility,—a momentous, courageous duty for the educated negro youth.

Much can be excused in Grandpa, but You must. It is inevitable that you come up to your requirements.

Ohio

Phillips Bible Institute

The Phillips Bible Institute of Canton, Ohio, which was recently founded by the late Bro. Thomas W. Phillips of New Castle, Pa., was opened for its first year's work on Tuesday, September tenth. Over 200 students were then enrolled in all departments and many have been enrolled since. Over 25 young men and women are taking the full day course while the enrollment of the night classes have gone far passed the 100 mark. Ninety-one students were enrolledin correspondencecourses and Timothy classes before the opening.

The opening was very impressive. Dean Martin L. Pierce made a short talk telling of the founding of the Institute and of the proposed work. Bro. P. H. Welshimer, pastor of the Canton Church, made an address of welcome to the students while Bro. P. M. Kendall made a few remarks telling of the work of the men of the Restoration Movement and urged the students to follow in their steps.

At the opening it was announced that the directors of the Institute had purchased a lot adjoining the church lot on which a home for the Institute will be erected. On Friday evening, September 13, the students of the Institute were given an informal reception by the Christian Endeavor Society of the Canton Church.

The Institute is looking forward to great things and the teachers, students, and the members of the Canton Church are working hard for its success.

Reports From the Field.

Texas

In the meetings held by Eld. H. M. Johnson at Cushing Tex., there was one addition—good attendance. At Lone Star, Tex., Pine Hill Christian Church, 6 additions. At New Salem, Tex., Annadarco Church, 11 additions. Col. at Cushing, Tex., $5.80; Lone Star $11.40; New Salem, Tex., $33.15; total col. $50.35.

Eld. W. M. Anderson has been filling the pulpit during Eld. Johnson's three weeks' absence. At the morning service Bro. Anderson preached a good sermon, two additions, one cast his lot with the church here. One for baptism.

The Parsonage is now paid for and repair work is now being done.

If all goes well Elder Johnson is expecting to accept work in Kansas another year.

Sister Williams of Houston wishes Bro. Johnson to visit the mission point there; if possible he will hold a few night's meeting there.

Sister Bertha Mason Fuller will speak at Preston St. Christian Church Sunday night week, all are invited to come and hear the good things this noble woman has to say.

Entertainment at the Residence of sister Lula Grants Saturday night for benefit of the church. The Gospel Plea at H. M. Johnson's Residence two cents per copy

Prayer meeting every Wednesday Night.

Come and pray with us.

Dallas Fannie L. Johnson.

Report of Work done as Evangelist in Texas Sept. 1st 1911 to Sept. 1st 1912.

Days in the field, 307; churches and mission points visited and revisited 33; meetings held 3, tent meetings 2, total 5; sermons 172; additions 53; addresses 45; conferences with officers, churches and workers 40; district meetings attended 5; district meetings organized 1; church organized 1 (Houston); Bible Schools organized 1; personal visits 383; letters written 174; cards 151; circular letters sent out 276; articles for publication 15; subscriptions to Gospel Plea 4; books sold 7.

Money raised on the field: Austin Misson 40cts. Bay City Church, $8.55; Bellvillee Church, $9.05; Beaumont church, $16.27. Beaumont Bible School $1.00: C. E. (?); Bonham Church, $2.50; Cedar Lake Church, $35.15; Bible School, $3.50; Circleville Church $9.76; Dangerfield church, $9.51; Ft. Worth Church, $58.15; Bible School $2.50; Fulton Street Church, (Palestine) $1.00; Little Flock (Palestine) $10.50; Greenville Church, $41.76; Bible School, $2.50; Hillsboro Church, $7.35; Houston Mission, $27.86; Leesburg Church, $6.25; Lyons Church, $5.85; Bible School $.85; Mt. Vernon Church, $7.90 Paris Church 11.15; Shady Grove Church, $41.40; Taylor Church, $1.40 Union Hill, $3.75; Vine Grove Church, $21.70; Bible School $1.10; Waco Church $14.35; Bible School, $7.50; C. E. $2 50; West Mission, $1. K. S. Smith, (Center Point), 25 cents; State Auxiliary to C. W. B. M. $5.00; Paris Bible School, $1.00; Antioch Baptist Church (Beaumont) $2.00; Total raised on salary, $381.86; raised for the local work, $193.89; Total on the field, $575.75; Received from National C. W. B. M. $200.00; Total raised and received, $775.75.

Waco, William Alphin, Evangelist.

The Need of the Churches and Bible Schools.

Subjects of this kind have been written upon so much, and it seems as often to no avail, until when one feels that it is his duty to write or say something about the present conditions, something makes him feel that he has taken the place of a pessimist.

We have been taught that a constant drop of water will finally wear away a stone, so that if the stone that impedes the progress of the present day churches is to be removed, some one must take up the cross and be the constant drop of water.

The church to be a successful one should be conducted upon strict business principles. We as a people have not been slack along the spiritual part of our work but the business part has been sadly neglected. Being strictly business with your brother or sister does not say in the least that it is not actuated from purely Christian motives; being honest and plain with our fellow men, is a rule that should be adopted by every disciples of Christ, if it is his desire to hold out the hand of brotherly protection. Silence when your friend is in the wrong, is a double wrong, and makes a way open by which those who are not so friendly disposed, to find space to commit the same or graver offence, and for friendship's sake your hands have been tied, and of a consequence the work lags. These conditions are found in our state organizations; what then can be expected of the off spring? Let our dealings be purely clean and based upon Christian brotherly love.

Many of our Churches and Bible Schools, are burdened with men in office who remain from year

to year because custom has always permitted it to be so, and the greatest step that is ever taken by them, is to object to every progressive move that is attempted. It is the delight of any congregation, to have wide awake men to conduct business for them, even if they are not given their full support at all times. Men who can at all times cope with men who are doing business for other organizations of the same uplifting tendencies, can certainly bring about relations between said organizations, that will be both helpful and healthful to the work. Every wide awake church must look forward to this feature of church work, if it hopes to take the world for Christ.

Just in proportion as people are ignorant, stupid, debased, corrupt, exposed to violence within and danger without the power neccessary for government to possess, in order to preserve society against destruction, becomes greater and greater, and individual liberty less and less, until the lowest condition is reached, when absolute power becomes necessary on the part of the government, an individual's liberty becomes extinct. On the contrary, just as a people rise in the scale of intelligence, virtue, religion, and patriotism, and the more perfect they become acquainted with the nature of government the ends to which it was ordered, and how it ought to be administered, the power necessary for government becomes less and less and individual pleasure greater and greater, since we are doing things because they are actuated from a Christian motive.

The pressing needs of the work in Texas demands a hearty support on the part of the brotherhood; no time for finding excuses. This year means nothing but hard work and a plenty of that, with no quarters given to those who want to shirk.

In our State Meeting at Beaumont, the state was divided into four districts, with meetings in said districts, to be held quarterly, and reports sent to the Cor. Sec. after each meeting. Where the districts have not been organized, we ask this to done before or by the first Sunday in November. Brethren, let your Christian duty demand of you that this must be done.

Jarvis Christian Institute is to open in December; the C. W. B. M. Sisters are working hard to furnish rooms. Now this work is not the work of the C. W. B. M. workers alone, but our work as well. Each church must report not less than $5.00 for Jarvis Christian Institute, and a caring for your own, demand even a raising of more than that paltry sum. Brethren, no more one dollar for minutes and one dollar for Texas School; a new day has dawned upon us, and we must awaken to the realities of the hour.

"Life's more than breath and the quick round
of blood;
It's a great spirit in a busy heart.
The coward and the small in soul scarce do live.
One generous feeling, one great thought, one deed
Of good, ere night, would make life longer seem
Than if each year might number a thousand
days,—
Spent as is this by nations of mankind.
We live in deeds, not in years; in thoughts,
not breaths;
In feelings, not figures on a dial.
We should count time by heart-throbs. He
most lives
Who thinks most—feels the noblest—acts the
best."

PARIS, K. B. POLK, Cor. Sec.

Bro. Dickerson is Surprised On His Thirty-Ninth Birthday, September 6th, 1912.

Today, I have been in this world 39 years. In Kentucky, 17 years, in Nicholasville, 8 years. Surprises, pleasantries, paying of church debts, graduating, uniting and baptizing men and women, lending a word of cheer and singing some songs, are among the things that have come my way.

Surpassing all others in uniqueness, kindly spirit and helpful manner was the splendid event of tonight, my 39th Birthday, September 6, 1912. Invited out to supper, called back home by messenger; supposedly to marry a couple, we found the house broken open, music, instrumental and vocal, filled the house, (and yard and street) a table laden with fruit and flowers, and room filled with as handsome a suit of furniture as our lovely little town can afford. This is one of the ways the Christian church of Nicholasville shows appreciation of the services of the Minister.

Their names can not be given here, the list is too long, but are they not written "in the Lamb's Book of Life?" One of the distinguishing features is that length of service does not abate the enthusiam of these healthy events. Another thing lends comfort, too; and that is, I have never dealt harder blows at every fundamental phase of wickedness than in the last six months. It goes to prove, my brethren, that preaching a whole Gospel is at once healthy and helpful.

"Who wus dar?" Now who you askin'?
How you speck I'se gwine ter know?
You muss think I stood and counted

(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, College of Missions, Indianapolis, Indiana. Send in the money at the close of each quarter.

Adaline E. Hunt, Editor

Liberia Africa.

Ruth Kenoly should be constantly remembered in her efforts to keep the work in the best possible condition in the Jacob Kenoly Mission, Liberia. It is more than a year since she was left to take the responsibility. Her thought about the new workers soon to go there is well expressed in her own words as given in a recent letter:

"The number of boarding students now in our school is thirteen, and the day school has twenty-five regular attendants. We have twenty-four enrolled in our Sunday School, including officers and teachers. We gather every Sunday morning after our prayermeeting, which we never let go unnoticed

"I am unable to express in words the joy it affords me in hearing that other workers will soon be coming to this beloved work. We are eagerly waiting for their arrival. I am always thankful to God for the blessings which He sends me through His people. I strive earnestly to be faithful in the discharge of my Christian duty. The work has become a part of my life, and it keeps me busy indeed. I have not lost courage because no one has yet come to the rescue. I was reading in Joshua recently, and I found great strength in seeing that the Almighty God helped Joshua after Moses' death, for He said, "Be ye strong and be of good courage," and this is what I have chosen for my life both temporally and spiritually. I pray that I may be found worthy of the blessings and earnest prayers from the children of God in the faraway land. We do not have a preacher out here, but I am striving daily to keep all members in the bonds of unity. I thank my heavenly Father that there is left a remnant of Jacob's instruction which is not lost, for I am constrained to say that his words will not depart from me.

"What dear Mrs. Ross has done for us is enough to arouse the coldest Christian in Africa if he would take it in the right sense. Her work for Africa and all other places shall indeed be rewarded. I have just finished reading the book on the life of Jacob Kenoly. My heart fainted when I was reading the many hardships he went through before he was able to bless humanity. I want to be a blessing to humanity. I trust when our workers arrive they will be able to make a fair report of the condition of my work during the past year."

A GIFT

The following is a much prized letter received from a Jamaican convert. A copy of it was published several years ago, but when I turned it up today, I felt that this short epistle still had a message for the Church of Christ, touching the philosophy of Christian giving. This is the letter:

"Most Holy and eternal father thou be pleas to use this my little might (mite) to the honour and glory of thy name. thou seet I have given my part of offering for the Christian Woman's Board of Missions. this is my free will for the eathen (heathen.) it is far too small but thou knowest if I can give more thou would have given me more to give Lord thou who art merciful please send my might (mite) to the ethan's gospel aid. God know who give it and it is enough. help me Lord if I cannot cross ocean I might live a life that will convert the eathen at my door for thy sake."

In reading again this letter, I find that it conforms to all the cheif points usually pronounced necessary to be observed in Christian giving, and is in full keeping with New Testament teaching.

I cull the following points: he gave to God; he gave with a free will; he gave as God prospered him; he gave to send the Gospel to the heathen; he gave himself to save the heathen at his own door.

This Jamaica Christian would have subscribed to the lines of C. Wordworth:

"We lose what on ourselves we spend,
We have as treasure without end,
Whatever Lord to thee we lend,
Who givest all."

—Missionary Tidings.

The main thing is Christ; from Him and in Him is our growth. He is the soil that of itself brings forth fruit, we know not how. Hold daily intercourse with Him.

—Selected.

SOUTHERN CHRISTIAN INSTITUTE

(Continued from page 2)

Y. W. C. A. Topics and Leaders.

Oct. 6. Dress and Ornament.

Malinda A. Sneed.

Oct. 20. How to Be and to Receive the Most Help from Our Campanions.

Oletha Brown.

Nov. 3. Things that Make for Popularity Among Girls.

Ellen P. Johnson.

Nov. 17. Getting Acquainted with God.

Deetsy L. Blackburn.

Dec. 1. Conditions in School Life the Association can Remedy.

Gertrude Coin.

Dec. 15. Have Courage to Say No When Tempted to Do Wrong.

Cordelia L. Mosley.

Dec. 15. How to Start the New Year Right.

Ollie Gibson.

S. C. I.,—Sept. 25, 1912.

Bro. Dickerson is Surprised On His Thirty-Ninth Birthday, September 6th, 1912.

(Continued from page 5)

Every body at the doah.
Plenty of em! don't you doubt it
Fats and leans ter take yer breff,
I cant te'l yer nothin 'bout it
Yotter seed em fer yerself.

The good people of Nicholasville will never die and I'm in no hurry about it; but if I must, just let me go from here.

One man added last Sunday night. I spoke at the Methodist church at 3 p. m. last Sunday; sing at the Baptist church this Sunday; at home all day next Sunday; In Basket Meeting in Ohio the next Sunday. Busy? That's what I'd call it.

CHARACTER THE TEST.

(Continued from page 1)

institutions must pass away.

If the Christian Woman's Board of Missions now takes advantage of its opportunity a Christian school system will be built up and aid will be extended to all the states and their business will be put on a firm financial basis and the Negroes will make more progress in ten years than they have in the past twenty-five years.

Beyond The Clouds.

"Be still, sad heart, and cease repining,
Behind the clouds the sun is still shining."

Some one has said that the world has two kinds of people in it—"those who see clouds, and those who see through the clouds." Probably the larger part of humanity only sees the clouds and sees them at every turn of the road in life. Troubles come thick and fast; wave follows wave across the sea of sorrow; heaviness and hardships are many and bewildering. But the imaginary evils and borrowed trouble are even greater than the actual.

What a pity it is to be able to see no further than the clouds! How imperfect the vision that finds its limit in things material! How poor is life and the soul that sees no use in trying when the odds seem against them.

Clouds are near, to be sure. Few days are perfectly bright, and no season of sunshine continues very long, but BEYOND THE CLOUDS it is wonderful and grand.

Blessed is the heart of hope that penetrates the the cloud with its darkness and sees love and sunshine and joy and peace beyond! If you are surrounded by hills of difficulty or mountains of sorrow look up and on and beyond—out there where it is immeasurable and limitless and where the sun is ever shining.

We know the sun is shining. We know no clouds, however heavy and dark, can keep the mighty sun from shining. These clouds affect not the sun in its splendor and power to shine; they only affect our vision of the sun. The thing we need, therefore, is to culivate the vision that can see THROUGH the clouds into the beautiful beyond. The natural eye may see only the clouds, but the eye of faith sees. And these glimpses of the beyond lighten the loads, lift the cares and make life brighter through hope. So,

"Be still, sad heart, and cease repining,
Behind the clouds the sun is still shining."

—THE LOOKOUT.

Shop Talk.

Notice No. 2

This is the second notice that has appeared in PLEA asking all those with a double plus after their names at the top of the first page of their PLEA to pay up their subscription. We are glad to state that a number have paid up in full. Others should do so at once. This is the harvest time, and money should come your way and then our way. Get our letter again, read it, and send a money order at once.

Bible School Department.

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for October 13

Edited from The Christian Lesson Commentary

Lesson II.

Clean and Unclean

—Matt 7:1-23.

GOLDEN TEXT.—For the kingdom of God is the meat and drink; but righteousness, and peace, and joy in the Holy Ghost.—Romans 14:17.

INTRODUCTION.

John tells how the multitude that had been miraculously fed saw the disciples go away in the only boat that was available and that Jesus did not accompany them. In our lesson today we find that it opens with those before us whose pride was in their perfect keeping of the ceremonial law. Every requirment of the Rabbis was counted sacred and they even delighted in the most minute exactions. Their very joy was in their bondage, and they counted themselves better than others by so much as they observed the most completely every ritualistic demand. Nothing of their service was of the heart. The lights of affection were put out by the very forms through which their hearts must find expression.

EXPLANATORY.

1. FROM JERUSALEM.—They had come before and had been rebuked and silenced. They had returned to Jerusalem to keep the Passover and now had come back to watch him in concert with the Galilean Pharisees to see if they could find any accusation against him.

2. DEFILED.—The Greek word means "common" as indicated in the margin, that is to say, 'profane."

3. HOLDING TO THE TRADITION OF THE ELDERS.—This shows that the washing referred to have a a religious, rather than a sanitary or social significance.

4. FROM THE MARKET PLACE.—Where they mingled with a mixed crowd and could not tell when they might be made ceremonially unclean by contact with unclean persons. BATHE.—The word thus translated is the same Greek word that is usually translated "baptize," To be sure that they were ceremonially cleansed after returning from the market place they would have to immerse the whole body. This is evidently a special case distinguished from the ordinary washing of the hands which they did on all occasions before eating.

5. WHY NOT WALK THY DECIPLES.—The tradition was just as sacred in the eyes of the Pharisees as the law. They wanted to discredit Jesus in the eyes of the people by making him take issue against it, but Jesus in his answer, shows that it is they who are to be censured for putting the "precepts of men" before "the law of God."

6. ISAIAH PROPHECY.—The hypocritical Pharisees were like their ancesters of Isaiah's time, and Jesus applies the same words to them

8. YE LEAVE THE COMMANDMENT OF GOD.—They gave so much attention to their own rules that they neglected God's law.

10. DIE THE DEATH.—A Hebrew idiom, meaning "surely die."

11. BUT YE SAY.—In their oral tradition "surely die." CORBAN.—An Aramaic word translated by mark. It means "a gift" and was the formula for dedicating anything to the temple service.

12. YE LONGER SUFFER HIM.—He could not return to his filial duty even if he would, as anything thus dedicated could be recalled.

Find the answers to the following questions:

1. What was the subject of our last lesson? Mark 6:45-56.

2. What accounts of miracles were given?

3. Whose faith failed him?

4. Who spent the most of the night in prayer?

5. Give the Golden Text of our last lesson. Matt. 14:27.

6. What is the subject of our lesson today? Mark 7:1-23; Matt. 15:1-20.

7. Who came from Jerusalem to Jesus? Mark 7:1.

8. What question did they ask Jesus? Matt. 15:2; Mark 7:5.

9. What traditions of the Jews are mentioned in this connection? Mark 7;3-4.

10. What law of God did Jesus accuse his critics of breaking? Matt. 15:3-6; Mark 7:8-13.

11. Quote the prophecy used by Jesus on this occasion Mark 7:6-7

12. Did Isaiah have these Jews in mind when he uttered this prophecy? Isa. 29:23.

13. Did Jesus use the prophecy before or after making his main argument against his accusers? Matt. 15:1-9; Mark 7:6-12.

14. What only did Jesus say could defile a man? Mark 7:14-15.

15. How did the Pharisees regard this teaching? Matt. 15:10-12.

16. What did Jesus say when informed of this? Matt. 15:13-14.

Pres. Lehman

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVII. Edwards, Mississippi, Saturday, October 12, 1912 Serial No. 61

HELPFUL TO ALL

Soul growth Dependent on Environment.

THE GROWTH of the grain the farmer plants is dependent on the soil and the cultivation. If the soil is worn out and it does not matter how well he cultivates his corn, he will not raise much. On the other hand if he does not cultivate his soil, it does not matter how good the soil is, he will get no corn. Christ in the parable of the sower used this example from nature to illustrate soul growth. It has its exact counterpart in our inner life.

THE SOIL

The "good ground" in our hearts is made so by our mental attitude. We must first surrender to Christ Our heart must be right towards God. We must recognize our own inefficiency. We must feel "heavy laden" and must come to Christ feeling that we need help. This principle has been fully recognized by all evangelical Christians and the evangelistic preaching is the result. The very first thing we can do for any man is to induce him to surrender to God. We must convert him. It matters not how ignorant he is on all lines of Christian service, if we can induce him to surrender we have made good soil in which we can plant the good seed afterwards. If we have not produced this change of mental attitude, we need not plant seed at all, for it will not grow. We had a girl in school whom her mother wanted to develope into a good and useful woman. She was pretty and had a bright mind. She apparently understood all the counsel and preaching she heard, but her mental attitude was never changed and it was clear that she would not be good one minute after restraint was withdrawn from her. There was no soil there in which to plant good seed. Evangelistic work in some form must be carried on as long there is one unconverted soul.

THE CULTIVATION

As we said above,it matters not how good the soil is,no grain can be grown without good cultivation. Cultivation in soul culture consists of our enviroment which we create by our activities, our work. It matters not how many bad people we have about us, we can be good if we work for their uplift. "I pray not that thou wouldest keep them from evil," said our Saviour in his last prayer. Of course much depends on the thoughts our hearts think. The very first consideration tokeep a proper mental attitude is prayer. The majority of people think only of what God is going to do for them when they pray. They do not think of the immense value that prayer is to their own soul growth. Meditation on God's great work of redemption is to the soul what sunlight is to the plant. Christ knew what we need when he commanded us to pray without ceasing. The next consideration is our work. Every curse of mankind has had its birth in some human selfishness.

The Indian was selfish in the extreme. He did nothing that he could leave undone or could induce some one else to do. He was not much more than the wild animal. The civilized man, on the other hand, seeks good work and tries to help others and he is growing into the image of God. Our civilization is imperfect. Putting the unselfishness of Christ at one extreme and the beastly selfishness of the Indian at the other we might say that we are half civilized. We have not gone more than half way in our social uplift.

But be it halfway more or less, yet it is our duty to do all we can to enhance the growth of the souls of the people. We must look especially well to the growth of the souls of our children. Many parents never think of this at all: A few days ago I asked a man, who has eight young children at his home, to subscribe for the GOSPEL PLEA. He said, "I take a daily paper, and that is all that I can afford." I asked one of his boys to tell me what he read in the paper. He said he always read the sporting page. He knew all the names of the prizefighters and knew just who were Negroes and who were white. I asked the other what he read and he knew just how the legal battle was won in all the sensational murder trials for years. What an advantage it would have been to that family if these boys had had access to the GOSPEL PLEA and had learned of the splendid self-sacrifice of Jacob Kenoly or of the very many other good works that are being carried on. This father was deliberately sacrificing his family and he did not know it. Some parents never plan to get correct associates for their children and then when their lives are a disappointment they blame the children. Brethren try to make the soil good and then cultivate it without ceasing.

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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NOTICE!

The serial number of this issue of the GOSPEL PLEA is

-61-

The number after your name on the first page of the PLEA is your subscription number. The difference between the number in this notice and your subscription number will tell you how many weeks you are paid up for. Thus if your subscription number is 65, you have four weeks to go, before your subscription is due. If your subscription number is not as large as the serial number of this notice, you are behind and by subtracting you can tell how many weeks. A plus after your name means you are behind a great deal farther than you ought to be.

Personals

—The South Carolina Convention has been changed both as to time and place. It will convene Nov. 1st at the Priner Christian Church near Holly Hill, South Carolina. Everyone in the state should try to attend this convention. President J. B. Lehman will attend this convention.

—C. A. Berry writes: "I was indeed glad to find such a beautiful place for a school and to see the great improvement made by Bro. Frost. He and his wife are both ideal workers for the place. The C. W. B. M. made no mistake in sending them out to begin the work here."

—Prof. I. C. Franklin has just closed a protracted meeting with thirteen added, twelve by confession and one from the Baptists.

—The Alabama State Convention convenes with the church at Oxmour, October 24. Pres. J. B. Lehman will be with them the 24th and 25th.

—The Georgia Convention convenes at Macon, Oct. 24. President J. B. Lehman will be with them the 26th and 27th.

—The following subscribers at Paris Tex., have the subscription number 115: Mrs. Amanda Johnson Mrs. Earlue Nelson, and Silas Garnett.

—Eliszabeth Martin, Knoxville Tenn: Your subsciption number is 115:

—The Gospel Plea would like the present addreses, of W.H. Marshall and Dr. Little. Last addresses, both at Muskogee, Okla.

—Alfred Jennings, Port Gibson, Miss. :Your subsription number is 170. The Serial No. of the last issue of the Plea was 59 (issue for Sept- 28). When this number increases week by week and finally becomes the same as your subscription number 170, your time will be out.

—J. E. Anderson, Waco, Tex: your subscription number is 115.

—Mrs. M.A. Hendricks, Waco Tex: your subscription number is 115.

—You are doing a missionary service when you get new subscribers for the GOSPEL PLEA. The ministers are finding out the best workers they have in their Churches are readers of the PLEA.

—D.A. Cook, Montrose, Ark: your subscription number is 115.

—Boley, Stillwater, and Chandler, Okla., are with us on the short term subscriptions. Brethren it takes only a two cent stamp and a little writing to get the Plea to each of your workers in your church for four consecutive weeks free. Write plainly names, street number and rural routes, and we shall do the rest.

—When you pay up your subscription you get credit for your statc.

Notes from Our Schools.

Southern Christian Institute

These notes are written on Monday morning before the beginning of school. The teachers are all upon the campus ready for their work. Miss Bunting, of Albion, Illinois, will have charge of the Primary room, in the place of Miss Shortridge, resigned.

Jerome Freeman, of Liberia, Africa, has arrived at the S. C. I. to work his way through school. We now have three boys from Africa.

Everything seems to point to the greatest year's work in the history of the Institution. The various companies among the students have had their meetings and there is a friendly rivalry among them to win the best record for this year. The school has

(Continued on page 7)

What Do the Churches Need Most?

By F. H. Coleman.

JUST BECAUSE the church is a religious institution things cannot be done any way. Above all institutions the church stands out more prominent than any institution you might name. The work of the church is more important. The church has a great work to do and this work cannot be done without wise planning and profound reasoning. The church is a business, therefore things must be done in a business like manner. We ought to ask our selves the question, who can attend to business? Can the untrained mind do it? It takes a trained mind. I was impressed very much once when I heard one of our prominent preachers say, "The thing we need is more business in religion." I thought it over carefully since, I am now convinced that we need religion in "business."

The churches have suffered more from incompetent leaders than any one thing that can be named. The thought is generally, that church work can be done by any one with just a desire; but such, is an erroneous idea. I wish every one of you who read this would read what the apostle Paul says concerning being desirous of office, I Timothy 3:1.

The churches need and must have more consecrated leaders. When we visit our churches, in their conventions and see their inability as leaders to carry on the work of the Almighty, we are hushed —and the conclusion is, trained men must come. It is sad and appalling to think of such existing conditions. But as the old saying is, "Use the best we got." Many a time,I have heard men say that they didn't want to read, God will tell them what to say, teach them how to read without any preparation on their part. These same men you couldn't force them to buy a book or a religious news paper. The men who won't buy books or some religious news paper ought to be excluded from leader-ship in church affairs.

God will surely tell us what to say, but there must first be some desire on our part. A good many of us have the desire but few are willing to pay the price. We say we want to be preachers, teacher and many other things I might name. The question is now, are we willing to submit to things that will make a preacher and teacher? Few of us are courageous enough to stand by it. Let us remember that there are certain things that go to make a life powerful, and nothing but those things can do it. For an instance if two and two are four, two and three cannot make four. I care not how the figures are changed, if rightly computed the result is the same. The thought I wish to impress is this: If doing right will make a character right and wrong won't do it, or can't do it.

The leader of the church has such an important part—more than the rest, yes I say more. It is through the leader of the church that we get a better conception of Christ. The best man or woman I ever saw conveyed to me a picture of Christ. We are Christ's followers, and his life must be exemplified in ours. Do not understand me to be speaking of preachers alone when I say leaders but every one who has responsibility. We do sometime seemingly forget the importance of our own lives. We cannot live to ourselves, I often think of Cain and Abel, especially that expression by the former, "Am I my brother,s keeper?" Aren't some of us saying that today, I am not responsible for my brother. But yes we are—The expression made by an English naval commander is frequently quoted, "England expects every man to do his duty." I would add more to it, God expects every man to do his duty. We must say and do in proportion as we know. It is not to be understood things are to come in one day or a short while but rather to impress the thought of living a life of service and God will take care of results.

The measurements of values by utility seem to retard the Christian progress. In the commercial world you hear a man say, "I will put ten dollars in the bank if I can receive twelve next year"and so it goes. The same is true in the religious world. The individual says I would go to church but he can't preach. What he means is this if I go I won't get any pay for my time,—just time lost. But my appeal is go any how,if that is the best you can do. These are natural traits in man. If he doesn't say them he will act them. If the mind must grow, it must feed upon the sublime things of life. No one can give the beter instructions without having his life touched with the "Great I Am."

The church must appease the insatiable appetite of man for spiritual strength. If the churches don't do this, modern business will suppress the Christian virtues.

The churches must make more progress in this great work of redeeming mankind. If the churches fail to do their duty, God has no other way to redeem man. The men who are in the church have the privilege of making God's work a failure or success. When Moses was leading the children of Isreal out from bonda ge, they started on a journey that could have been accomplished in six months, but for want of intelligence, they failed to see what was the right thing to do, and the result was they were forty years making a journey that might have been made in six months. The same is true with us. If the church fails to do its work, civilization is impeded for a time.

Reports From the Field.

Kansas

The Third Christian Church of Kansas City, Kansas, is Still Surviving

It will no doubt be of interest to the many readers of the PLEA to know that the Third Christian Church founded by J. D. Smith on 9 th St. near Minesota ,and which was burned, the members scattered and the property sold to satisfiy the two factions, has now been revived under the leadership of Bro. J. D. Smith, with the money $575.00 which fell to Brother Smith and his followers. He has purchased a beautiful church site consisting of four twenty-five foot lots situated north of the Gundaro Boulevard on the corners of 5th and Sampord Streets.

The lot has a four room house on it which has been converted into a very neat place of worship. A Sunday School of from 15 to 25 pupils is conducted there each Lord's Day.

The other faction in the church as I am informed by one of its leaders divided the money which it received equally among 12 members giving each member $96., thus making a total of $1,152 which they received. Of course the lawyers got their share.

Knowing the deadly effects of things done through strife or vain glory upon the life of the church, perhaps it will not be out of place here to drop a word of caution or warning to the churches which already abound in peace and are swiftly but pleasantly sailing toward the haven of eternal rest where the bitter winds of strive or vain glory, or the terrific whirl-winds of the self willed, or the raging storms of envy will never again disturb their peace.

The entering wedge to the peace of the church many times starts in at the pulpit. To avoid such an event, we should be very careful as to who is chosen as minister. In selecting a minister, some such rules as the following should be observed:First, we should get a minister who is a MAN in the proper sense of that term; he should be able to stand alone without props. He should stand for truth, rightousness and morality. He should be a man of a Christian character. Second, He must be a man who is true to the Bible,—he must believe the Bible to be the word of God given by the inspiration of God through the apostles,the prophets and Jesus Christ who is the brightness of His glory and the express image of His person and upholding all things by the word of His power. Third: The ability of the man in question should be considered. The man should be able to understand God's word when he studies it. He should also have the ability to deliver the message intelligently. There seems to be a tendency in some quarters apparently to ignore the first qualifications and if possible secure a man as minister with great natural and acquired ability because he is liked to draw a crowd to hear him. But remember that any man, however great his ability may be and how many thousands he may draw to hear him, is less than nothing in the sight of God, if he lacks the first two qualifications mentioned above. He may rightly be classed with Paul, when he said: "Though I speak with the tongues of men and of angels and have not charity I become as sounding brass or a tinkling cymbal."

Yours,

S. W. SCOTT.

Dear Editor:—The time seems ripe for hearing from Kansas regularly from now on. Our annual State Convention convened with the West Morgan Ave. Christian Church, Parsons, Kan., Aug. 21st to 25th.

All things considered the convention was indeed good. It was the sense of that convention that the condition of affairs and work of the disciples of Kansas should be given monthly by our Cor. Sec. to the columns of the GOSPEL PLEA,THE KANSAS MESSENGER, of Topeka, Kansas, and the LOOKOUT of Cincinnati, Ohio.

Rev. B. C. Duke of Topeka was elected Cor. Sec. for this year. The convention adjourned to meet next year in Kansas City, Kan., on Wednesday before the first Lord's Day in Aug., 1913.

Two of our most able ministers in the person of Bros. N. A. Mitchell and F. C. Cothran have gone from us and into other states. While we regret their going yet the work will go on. The Lord will send us other workers.

Thanking you in advance, I am yours as ever.

TOPEKA G. T. MURRAY.

Arkansas

This comes to let you know that our State Meeting is now a thing of the past and was a good meeting. It convened with the smallest church in the state, but by the help from some of our whole-hearted men and women the convention moved on so fine.

It is true at these meetings there is always some few to carry the larger loads, but thank God he has said the liberal soul should be made fat, and I certainly believe it.

I wish to state those who helped in this convention: Rev. R. T. Matlock and family donated $10., to care for the delegates; M. M Bostick and wife $16.; Bro. Odis Holden and wife a half of a hog, eggs and butter; Bro. G. W. Ivy and wife, a box of chickens; Father Bostick and wife, butter and eggs; Mrs. Mc Mickens, eggs and butter; Mrs. Lue McGary, a methodist sister, 75 cents worth of rice and sugar; Mrs. Lottie Martin, eggs and butter; Mrs. Cale, can fruit. Mrs. Thompson, Mrs. Agusta Williams and Mrs. Tennie Martin brought baskets; Mrs. Lonard Martin gave 50 cents; G.W. Mc Farlain, $1.00; Mrs. Walters and Childs, baskets; Mrs. Wiley of Washington, Ark., two dozen eggs; J. D. Jones donated in money $3.00. This help came from Pearidge, Little Rock, Washington and Sherrell churches. We wish to thank all who took a part in this. We only mention the names for this cause, that those who are liberal to give to every good cause in the name of the Master, God blesses them to do work to get more.

This was indeed a good convention. The Baptists and Methodists and all who attended this meeting were greatly helped. The denominations opened their doors for sleepers of our delegates as though we asked of them. The auxiliary at Argenta stood ahead financially, raising this year for the Kenoly mission $2.50; Raised for both states and general funds $31.35. Conference $2.00. Total $33.85, with the Life members fees. Pearidge next, raising for the Kenoly mission $16.00. Conference 1 00. For both states and general funds $16 45. Total $33.45. Sherrill, five members, raised this year for general funds $6.10; state funds .45; Kenoly mission .50; paid to organizer. 50; sent for conference .50; total $12.00 Washington and Pine Bluff together, $7.00, for the Kenoly mission; $1.00 of Pine Bluff Ark. Raised in the convention $37.60. Grand total raised this year from all sources for the different calls for charitible help $167.60.

I am praying to see our convention make larger sacrifices by such gifts as Rev. Taylor of Tenn. J.N. Ervine and Eld. Davis. The work will prosper on all parts of the earth. Miles travelled 1698; days spent 76; places visited 32; members 108; letters written for publication 78; letters written over the state 78; cards written 62; writing expenses $4.45; Auxiliaries 7; gained members 5, life members 2; Board meetings 3; Conference $3.00; money received from Colored Board $10.45; (white) C. W. B. M. Board $5.00; head quarters $25.00; raised on the field $2.00; Railroad expenses $38.43.

We were glad to see the mission work gradually growing every year. We sold 33 of the Kenoly books.

I am yours for better things,

ARGENTA, Mrs. SARAH L. BOSTICK, Organizer.

Montrose High School.

Two boys, Willie Lee and Westly Sims, are attending school this year at the Southern Christian Institute.

Prof. Cook closed a very successful term the 20th of September at Lightfoot.

Our school will open Oct. 14.

We have secured aid from the Jean's Fund for an industrial supervisor for our school this year. The following line of work will be taken up,—plain sewing, needle work, cooking, and dress making. We have selected a very able young woman for this place.

MONTROSE, ARK. M. H. S.,—Sept. 23, 1912.

Texas

At the residence of the bride's mother, Mrs. Alice Sneel on Preston St., Dallas, Texas, Sept. 14th, Mr. Buford Field and Gertrude Sneel were quietly married, the writer officiating Quite a number of young people friends of the bride and groom witnessed the affair. Iced wine, cake and ice cream were served. May these young people live long together and may their lives be a blessing.

Sunday night, Sept. 15th, just one day after her marriage, Mrs. Gertrude Field made the good confession, and will be baptized next Lord's Day. A young man has also taken membership. But to the Lord be all the praise.

DALLAS, H. M. JOHNSON.

Contest between States!

Since the first of October, our plan of giving credits for subscriptions has been in effect. New subscriptions will be coming in at a rapid rate under the new plan. New subscriptions count thirty credits for each year paid for. Some will pay up for two or three years in advance. Old subscribers who pay up in advance count twenty-five credits for each year paid for, provided they are not behind when they send in their money. The state securing the highest average number of credits will have a check from us sent to its state Missionary Board for an amount equal to twenty per cent of the total subscription money that state sends in. The state ranking second, ten per cent of what it sends in. This friendly contest between states is to close Sept. 30, 1913.

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, College of Missions, Indianapolis, Indiana. Send in the money at the close of each quarter.

Adaline E. Hunt, Editor

Program for November.

TOPIC: The Annual Offering for the work Conducted by the Christian Woman's Board of Missions; Specific Needs, Every Member of the Church Enlisted for a Gift, Report of the Louisville Convention.

—

Prayer and Preparation will make a good meeting.

—

Hymn.
Bible lesson: Psalm 46.
Prayer.
Hymn.
Business period.
Roll-call.
Offering.

SPECIAL HELPS FOR THE MEETING.

Leaflet: "Home Mission Work of the Christian Woman's Board of Missions", price 3 cents. An outline of the C. W. B. M. Day program will be helpful to this meeting and inspire greater interest in the observance of the Day. Three of these programs will be sent to each Auxiliary Society, according to the lists furnished by the State officers. If these are not received by October 20, send a special order for them. Order for the Corresponding Secretary, College of Missions Building, Indianapolis, Indiana.

EVERY CHURCH OBSERVING C. W. B. M. Day.

A professor in Cornell University found a group of his students of high standing not able to tell the the origin of the expression, "The hand writing on the wall." One student thought Socrates saw letters of blood on the wall of his cell. Another thought is had something to do with Nebuchadnezzar and a third suggested Beelzebub. When the professor read the passage from the Book they listened as to a new and fascinating story. A young woman who showed great skill in naming historical characters on the statement of some fact connected with their history, was asked who led the Israelites out of Egypt. She could not name the character. She was further told that he talked with God in the mountain. This gave her no clue. When finally she was informed that character was Moses, she exclaimed, "I never knew that he wrote the Sermon on the Mount."

Is it strange that the Bible is thought to be uninteresting? It is a treasure house into which many have never entered, sad to say. When you hear one say he does not enjoy the Bible you pity him and feel that it is because he does not know anything about it. No one feels his hungry soul on the great paintings of the Masters unless he knows the Masters nor can he go into raptures over Beethoven if he has never been in tune with anything but rag-time. The water in the deep well is good even though you have nothing to draw with and so fail to quench your thirst.

Thousands of people in the Church, "in good standing," could not, if asked, tell you what work as a people weare doing in India, or China, or Africa. They do not even know what is being done among the Orientals of our country. They would not be certain whether or not we are doing anything for the ten million negroes of our land. They do not know what a Bible Chair is, nor what is done through it for university men and women. They have never heard that there is such a thing as the College of Missions with its high ideals for missionaries.

An earnest young woman, who had been a member of the Church since childhood, after hearing about the schools and orphanages, the hospitals and the Home for women in India, exclaimed, "Why has no one ever told me that the women of our Church were doing a work like this? I never dreamed of it." How many know anything definite about Jamaica or Porto Rico, or Argentina? With such conditions, should we think it strange that we hear people say, "I am not; interested in missions?"

These special days in the churches are educative. They are designed to give a working knowledge of the Church at work to its men and women and to its children. A C. W. B. M. Day service that does not set forth the work and purpose of the Christian Woman's Board of Missions fails. The fields and their needs should be placed before the people so that they may have an intelligent basis for an interest in what is being done and a real desire to see more done. C. W. B. M. Day furnishes the opportunity for all to help, by gifts, by interest, and by prayers.

NOTES FROM OUR SCHOOLS.

(Continued from page 2)

never had more young people who are determined to live the right kind of lives, than now.

Supt. Young is building a new cattle shed over against the barn.

The Library is being moved to the second floor of the school building.

Before these notes are out, the program of the Girls' Summer Literary Society will have been rendered. The final program of the Boys Literary Society occurs Saturday evening,Oct. 12, 1912. The entire community is cordially invited to these special programs.

Tennesee

Mrs. Ethie B. Lehman,
S. C. I., Edward, Miss,

Dear Mrs. Lehman:—I find it a duty as well as a pleasure to write you today.

It has been a very good while since we have heard directly from the school, but we feel it our own fault. Since we were so badly disturbed by high water we have not done a great deal of letter writing. At one time all seemed gloomy, but the mist passed away, and we were left happy. The Lord watched over us for there was nothing we could do alone.

I am house-keeping; we have a very cozy little place. I am kept quite busy trying to keep us well, especially Otha Dee, (the baby.) He is a fine, jolly boy, can't quite walk yet, but has a lot of teeth. Last week he suffered a good deal getting jaw teeth.

I would certainly love to be at Mt. Beulah again; no place can ever be so dear to me. I wonder if Smith Hall is finished. Miss Hunt will not forget to reserve room—for me.

Well, a rap on the door, in comes Hudson Miller. He is on his way to church, and promised to spend the evening with us. He is boarding just a few doors from us.

Write us when you can. Love to all.

Very truly,

CYNTHIA T. MARTIN.

Texas

From State Convention we returned to Houston and continued the meeting one week with nineteen members. Mrs. R. A. Thomas,1420 Worm St., was the clerk of the mission.

From Houston we spent three days at home and then to Shady Grove church (Cason, Tex.) for a ten day's meeting. We had 13 additions to the church, nine baptised and four reclaimed. The Bible School was greatly helped and new teachers and classes made. The auxiliary to C. W. B. M. revived and reorganized with eighteen members. The farmers were busy gathering their cotton but made it a good meeting. Eld. M. Knight has served this church as pastor for five years but recently resigned. The late Eld. Thos. William was an Elder in this congregation for years and was at the time of his death last spring. He was truly a great man in the church and community and is greatly missed. His widow remains faithful to the church and all its departments. The church has seven deacons that are church men and strong leaders and workers in this growing church.

Read the PLEA!!

WACO. WM ALPHIN. Evangelist.

* * * * *

BEGINNING THE DAY WITH GOD

Every day should be commenced with God and upon the knees .He begins the day unwisely who leaves his chamber with out a secret conference with his heavenly friend. The true Christian goes to his closet both for his panoply and his rations for the day's march and its inevitable conflicts. As the Oriental traveler sets out for the sultry journey by loading up his camel under the palm-three shade, and by filling his flagons from the cool fountain that sparkles at its root, so doth God's wayfarer draw his fresh supplies from the unexhausted spring. Morning is the golden time for devotion. The mercies of the night provoke to thankfulness. The buoyant heart, that is in love with God, makes its earliest flight, like the lark, toward the gates of heaven. Gratitude, faith, depedence,trust, all prompt to early interviews with him who, never slumbering himself, waits on his throne for our morning orisons. We all remember Bunyan,s beautiful description of his pilgrim's lodging overnight in the "Chamber of Peace," which looked toward the sunrising, and at daybreak "he awoke and sang." If stony Egyptian "Memnon" made music when the first rays kindled on his flinty brow, a devout heart should not be mute when God causes the outgoings of his morning to rejoice. No pressure of business or household duties should crowd out prayer.

—THE LOOKOUT.

Bible School Department.

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for October 20

Edited from The Christian Lesson Commentary

Lesson III.

Mission to the Gentiles.

—Mark 7: 24-30. Matt. 8:5-13,

GOLDEN TEXT.—Him that cometh to me I will in no wise cast out.

—John 6:37.

INTRODUCTION.

Our lesson today can be divided into four different parts, viz., (1.) Jesus Retires into Phoenicia. (2.) A Gentile woman's Great Faith. (3.)Roman Soldier's Great Faith. (4.) The Salvation of the Gentiles Predicted.

The desire of Christ to withdraw from the tumult and excitement in which the people would have made him king, was carried out by his journey with his disciples into the borders of Tyre and Sidon. The names of these cities were sometimes used for the whole territory of Phoenicia in which they were located. Christ's journey led him over the rough uplands towards Safed, with its near view of the snowy summits of Lebanon.

EXPLANATORY.

24. FROM THENCE HE AROSE AND WENT.—From Capernaum. This was a retreat and retirement. The hostility of the Pharisees was increasing daily. INTO THE BORDERS OF TYRE AND SIDON.—Into the country just north of Palestine, around the seaport cities of Tyre and Sidon, entirely out of Palestine, not for preaching but for rest and instructing his disciples.

26. A GREEK.—Because of the universality of the Greek language all Gentiles were called "Greek" by the Jews.

27. LET THE CHILDREN FIRST BE FILLED.—Jesus here states his conception of his mission. It was to "the lost sheep of the house of Israel." The "children" are the Jews. The divine plan was to save the rest of the world through them. THE DOGS.—The Jews called the Gentiles "dogs." The dog was regarded as a symbol of impurity.

28. YEA, LORD; EVEN THE DOGS, ETC.—She seized at once upon the little hope that it held out to her and accepts the position assigned to her people, thus indicating her humility and her faith in Jesus. If she had not had great faith, she would have been offended. She is a direct contrast to the haughty Pharisees.

29. FOR THIS SAYING.—Because her answer indicated her great faith. Her faith overcame all feelings of personal or national pride.

5. A CENTURION.—An officer in the Roman army in charge of a company of one hundred men and corresponding to our captain.

6. SICK OF THE PALSY.—Paralyzed.

8. NOT WORTHY THAT THOU SHOULDEST COME UNDER MY ROOF.—He knew the prejudice of the Jews against entering the houses of Gentiles and wanted to save him the embarrassment. At the same time expressed his deep humility and great faith in accepting the secondary place assigned him by the Jewish prejudice and believing that Jesus could heal at a distance. He had absolute confidence in Jesus.

10. NOT IN ISREAL.—Where he would expect to find it, among his own people who had such great opportunities.

11. FROM THE EAST AND THE WEST.—From all points of the world, that is to say, those who are not Jews. We have here before Paul's time a clear prediction of the calling of the Gentiles.

12. SONS OF THE KINGDOM.—The Jews, who as sons of Abraham, thought that they were in the kingdom without having to repent.

Faith's Reward.

Out of darkness into light! How beautiful now is the unfolding of the narrative before us. Rejected by him whom men expected and desired, the Gentile woman is received and blessed by him whom God sent to the world. Never were more clearly drawn the contrasts between the Messiah of Jewish expectancy and the Messiah of heaven's love. With everything to discourage her, the woman's faith still urged her forward. "It was vain to try to weary out a mother's love." Falling at Jesus' feet, she makes final piteous appeal in the simple words of matchless eloquence, "Lord, help me." Thoughts of her afflicted child bear down upon her, and her very life is in the appeal she voices.

1. What was the subject of our last lesson? Mark 7:1-28.
2. What charge was brought against the disciples of Jesus?
3. Of what did Jesus accuse the accusers?
4. Of what did Jesus say defiled a person?
5. From what prophet did Jesus quote on this occasion?
6. Give the Golden Text of our last lesson. Rom. 14: 17.
7. What is the subject of our lesson today? Mark 7:24-30 Matt. 5: 8-13.

Pres. Lehman

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVII. Edwards, Mississippi, Saturday, October 19, 1912 Serial No. 62

HELPFUL TO ALL

Sanitation.

BECAUSE we did not know better we used to spend years of our valuable youth in studying Latin and Greek and we gave but little attention to the cause of sanitary living. The result was, we suffered fearful ravages from all kinds of contagious and chronic diseases. We suffered these things because we did not know better. But now all these things are changing and the school teachers are beginning to tell the children something about sanitary home life. This ought to make a wonderful change in the progress of the race in the immediate future.

PROGRESS ALREADY MADE

Let us here mention some of the advance steps we have made.

YELLOW FEVER. For centuries we have suffered fearful ravages from this most deadly scourge. In 1878 a tenth of the population of many of our cities died. The disease always returned the next summer and these epidemics came about every ten years. Two million dollars alone were lost by disorganized commerce in the quarantine of 1897. The little village of Edwards lost forty-two prominent citizens. But in 1899 we discovered that the spreckel-legged day-mosquito was entirely responsible for the disease and there can not be another epidemic of this disease. It would be a disgrace to have it.

HOOK WORM. For a long time we have known that in southern countries were many shiftless and inefficient people. The unfortunate people called them rednecks and poor white trash. Some ten year ago it was discovered that these people were the victims of a debilitating disease called hook worm. At the same time they discovered the life history of this germ. The worm is about one-third inch long and lives in the bowels. Its eggs pass off with the stool and hatch on the ground. Then when children get sore feet the little worms get in and make their way to the bowels and accumulate by the millions. The disease is easily cured with thymol. It is prevented by building sanitary privies.

TYPHOD FEVER. FOR milleniums the people have suffered fearfully from this disease. Now we know that it comes largely from the house fly. The old privies used to be open and the flies swarmed about them and their young maggots breeded in the filth. The flies would come straight from the privy to the table and we got the germs and suffered the disease. If farmers will send to the agricultural department at Washington they will receive a tract telling them how to make a sanitary privy out of two barrels buried partially in the ground. Do not let your family suffer longer from a disease that you can easily prevent.

MALARIA. The human family has suffered fearfully from chills and fever. Now we know it is communicated by a certain variety of night mosquito. Its breeding place is in cisterns, pond and holes about the yard. With just a little attention their breeding can be prevented. If you see wigglers in your cistern you may know that they are young mosquitoes. Pour a spoonful of oil in the cistern and all is over with them. With mosquito bars you can protect your family, if you live in a town where the people are shiftless and the doctors do not do their duty in warning the people.

CONSUMPTION. This disease is a veritable plague throughout the country. We now know that it is communicated largely by the spit of the victims. They spit on the ground. This dries and rises up as dust and others breathe it into their nostrils and lungs. Lake Sarnac, New York, got a medal for their fine health condition. They did it by employing health policemen who arrest any person who violates the health rules. If he spits on the ground he is arrested. Spitoons are provided everywhere and these are cleaned regularly. No slops can be thrown out of the back door. No open privies are allowed. As a result they have had only twelve cases of contagious diseases in ten years.

Little by little we will discover the life history of all disease germs and then we will spend the money we now pay in having the doctor visit our sick in employing health officers who will compel us to observe sanitary regulations. The eradication of Texas Fever by the destruction of the cattletick has taught us a lesson. The time is not far off when we will have a force of men in each county compelling people to fight the mosquito as we did the cattletick. A better day is dawning on us.

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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Send all communications to

THE GOSPEL PLEA, EDWARDS, MISSISSIPPI.

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NOTICE!

The serial number of this issue of the GOSPEL PLEA is

-62-

The number after your name on the first page of the PLEA is your subscription number. The difference between the number in this notice and your subscription number will tell you how many weeks you are paid up for. Thus if your subscription number is 65, you have three weeks to go, before your subscription is due. If your subscription number is not as large as the serial number of this notice, you are behind and by subtracting you can tell how many weeks. A plus after your name means you are behind a great deal farther than you ought to be.

Personals

—Mrs. Minta Rogers, Cason, Texas: Your subscription number is changed from 5 to 115.

—Mrs. Julia Bassett, Madison, Mo.: Your subscription number is now 115.

—We would like the address of Carrie B. Webb Last address we have Muskogee, Oklahoma.

—The auxiliary at Greenville, Texas, has taken on new life. They have eighteen enrolled since the convention.

—John High, Cason, Texas: Your subscription number is 95.

—James William,Cason,Texas:your Sub. No.95.

—We would like the address of W.A. G Harris. Hannibal, Missouri last address we have.

—Thula Mayweathers. Greenville, Texas: Your subscription number is 115.

—G. W. Williams Cason, Texas:Your subscription number is 125.

—J. A. H. Johnson,Como, Miss: Your subscription number is 115.

—If you want to be in good company, read the GOSPEL PLEA. It is probable that most of your friends are now subscribers.

—Subscriptions received as follows: J. W. Fugerson, Chisolm, S C., Subscription No. 115, Mrs. A. B. Matlock, Argenta, Arkansas,Subscription No. 90; Minnie Mitchel, Little Rock, Arkansas, Subscription No. 90; W. P. Wallick,Dallas,Texas, Subscription No. 90;Louisa Mitchell,Little, Rock Ark. Subscription No. 90; Hallie Evans, Little Rock, Arkansas Subscription No. 115.

—Mrs Lottie P. Shotwell, Seattle, Washington: Your Subscription number is 115.

—W. L. Mc. Coy, Texarkana, Texas: Your Subscription number is 115.

—Mrs Adam Young, Hutchinson,Kansas: Your Subscription number is 140.

—Mrs J. H. Carr, Ames, Iowa: Your Subscription number is 115.

—The following brethren at Kansas City, Mo., have subscription numbers as follows: James Graves 90; W. H. Cellers 90.

—Oct., 7, 1912, the following states were tied for the highest number of Credits for subscriptions: Texas, Iowa and Mississippi. Let us keep the good work moving. Read Serial No. 61 (issue for Oct. 12) for further information concerning the Credits.

—Eld R. B. Brown, Hermanville, Miss.: Your subscription number is 120.

Notes from Our Schools.

Southern Christian Institute

Some more rooms are being built in Belding Hall, so as to take in more boys who are intending to come to school this fall. The boys' domitory has never had as many boys in it at this time of the year, as it has now.

The Night School has started out with a large attendance of earnest young men and young women. The Chapel is being made a temporary school room until the electric lights are installed in the school room at Smith Hall.

Mrs. Shotwell, state organizer of the Christian Woman's Board of Missions,of Seattle Washington, spent Oct. 4 and 5 at our school, studying our work at first hand. She was on her way to the National Convention at Louisville, Kentucky. It was a delight to have her with us and to have her speak to us at the College Chapel, Friday night.

President Lehman is attending the state Convention at Meridian.

The Y. M. C. A. room has been converted into nice large rooms for boys.

(Continued on page 7)

Jamaica Association of Christian Churches

Annual Meetings Held at Highgate this Year.

The Work of the Year.

The Passing Away of Revs. C. E. Randall and H. A. Cotterell.

The annual assembly of the Jamaica association Christian Churches, occurs, at a different seasons of the year from that which generally prevails among other religious bodies in Jamaica. The official year is from July to June, and the annual meetings convene as shortly after as can be arranged.

Highgate, in St, Mary was the place chosen for the convention this year. At that place the meetings were held on Tuesday and Wednesday, August 6 and 7. Rev. A. N. and Mrs. Shirley were host and hostess. They certainly rose to the occasion, and with an efficient band of helpers, made their guests feel quite at home and abundantly provided for.

Seven sessions were crowded into the two days, during which much useful business was attended to, yet, time was found for pleasant social intercourse. The whole season was a very happy and profitable one.

TUESDAY, AUGUST 6.

The first meeting on the program was that of the Executive Committee on Tuesday at 10 a. m, at which necessary business matters received attention. At 2 p. m. all the ministers of the Association save one, met in ministerial conference. Three hours of useful interchange of ideas and suggestion were given to discussing such subjects as "Training our Lay Helper," and "making our Bible School work more efficient." Definite plans were adopted, and a committee appointed to execute them.

At 7. 30 p.m, a good congregation gathered to listen to the sermon by Rev. Frank Beach, M. A., who announced his subject as "The Rule and Model." He dealt with the rules laid down in the Matt. 28: 19, 20 for carrying on the work commenced by Jesus and aptly illustrated the application of those rules by the model case recorded in Acts 8: 26-40. After the sermon there followed observance of the Lord's Supper with Rev. E .A. Edwards presiding.

WEDNESDAY, AUGUST 7.

It looked as if Jupiter Pluvius had some thought of spoiling or breaking up the proceedings, so heavy was the rain that fell. But the enthusiastic convention spirit was present, and there was no apparent dampening of ardour. At 6: 30 a. m. Rev. E. W. Hunt called the opening meeting of the day to order, and conducted a Praise and Prayer Service at which he delivered a thoughtful, helpful address on "The idea and power of Prayer."

At 10 a.m., Rev. G. D. Purdy. President of the Association called the Business Meeting to order, when there were found to be present 20 lay representatives from the Churches, with the ministers of the Association. Various reports were presented and adopted. One of the most interesting features of this session always has been the messages brought, and reports given by the lay representatives of the Churches, and this proved so on this occasion. The Business Session and Conference ran on, with only short adjournment for dinner until 5 p. m., by which hour some very useful work had been done.

At 7: 30 p. m. under the chairmanship of Rev. Frank Beach, M.A., another meeting was held at which the president's address by Rev G. D. Purdy was delivered. His message was an earnest appeal from the words, "How much owest thou, (1) of the undivided affection of your heart; (2), of the sanctity of well ordered home life. The annual report by the secretary was read, and Rev. J. Gordon Hay spoke on the subject of "The Church in her widest activities." He specially dealt with the evangelistic, educational and social activities of the Church.

The convention was pronounced to be one of the best ever held. Courage was renewed, hope revived, and impulse imparted.

ANNUAL REPORT.

The secretary submitted the following report "It is important and difficult to gather up in report the record of a year's work. It is not easy to represent faithfully and sufficiently the conditions of which we would tell. What have been the actual achievements, the real difficulties overcome, the sacrifice and zeal displayed? What has been the progress or retrogression? There have been joys and sorrows, light and shadows. How many these be set forth?

1. We first make report on certain matters relating to the.

STAFF OF WORKERS,

Two brethren who laboured well and faithfully in

Reports From the Field.

the past have been called from earthly service during the year covered by this report. On February 15, "Father" C. E. Randall entered into his reward. Twenty-five years of devoted, faithful service were rendered by him to the Churches of our Association, and we will remember with deep gratitude and reverence what his personality and work meant to the mission.

On May 26, Brother Henry A. Cotterell passed away from us. His health broke in the early part of the year, and on the advice of local physicians he went to the United States for treatment. A serious operation was found to be imperatively necessary. This, however failed to restore his health. While still in early manhood he passed from earth to be with his Lord in glory. He had been permitted to labour for only nine years with our Association during which time he gathered much fruit for his Master.

In our last report we intimated the expected early arrival of Bro. Eric Hunt. We were not disappointed. He returned to the island while our last Convention was in session. He was appointed as assistant in the work at King's Gate and Torrington where his service has been hearty and productive of good.

On March 4, Bro. Frank Beach with his wife and daughter arrived in the island, being under appointment from the Christian Women's Board of Missions to missionary service. They located at Oberlin and entered upon their work with vigor and effectiveness. We were glad to welcome them into our midst, and we anticipate many years of happy service with them.

II. — Results Achieved.

Some of the results achieved may be readily tabulated.

(a) In Building Work.—By means of the liberal help that comes to us from the Christian Woman's Board of Missions, considerable building work has been accomplished. At King's Gate a commodious and nicely furnished house of worship was completed and dedicated in September. At Chesterfield a substantial stone building was completed and set apart for Christian worship in January. At Highgate thorough repairs and renovations were affected, and an enlargement to the building added; this work being completed in June. At Duke Street a fine hall that makes a substantial addition to our plant there was built and completed by the end of June. What is particularly satisfactory about this addition at Duke Street is that it was made necessary by the growth of the Bible School. At Airy Mount a framed building has been almost completed. At Providence a commencement has been made for rebuilding and work is now in progress.

(b) Membership.—Besides this material building we can give some figures that may be taken as indicative of results achieved in the realm of spiritual buildings. There have been added to the Churches during the year.

By Baptisms	168
By Restorations	165
By Letter or Transfer	36
	369

And we can rejoice in these. Yet we are pained by the losses to membership:

By Deaths	54
By Exclusions	245
By Withdrawals	163
	462

So that exclusive of those who died in the faith, the losses are 30 more than the additions. This is largely determined by the fact of emigration, and the number of withdrawals is principally made up of those who have left the island.

(c) Finances.—While it is sadly true that some congregations have fallen behind, it is a great pleasure to be able to report that in the aggregate there has been an increase in all the sources of income. In not one branch does the total show a falling behind, but rather an advance. This is particularly pleasing in view of the conditions of severe drought that have prevailed and affected large numbers of the members. Some of the amounts reported for Foreign Missions deserve special mention. Duke Street reports a missionary income from all sources of £105 7s. 3d. This is striking and remarkable, and the secret of this success is, "all at it and always at it." Torrington is next on the list for Foreign Missions in total and average with £32 11s. an average of 5—1 per member.

III. —Conditions.

Several of the Churches are located within the area of the island that has been, and still is, very seriously affected drought. This of course tells very largely on attendances and offerings. We have heard of many cases of persons being unable to be present at the services because the drought has so straitened their circumstances and deprived them of the necessaries for the attendance at the services of the Church. It is impossible to say what is the full effect of this and how far it reasonably affects those Churches that have shown considerable falling off.

The fact that seven Churches report baptisms during the year, indicates a condition that should engage our earnest prayers and efforts.

In the report from Bro. Beach, he indicates a new condition that is very pleasing, and it is the establishment of a Night School for all who wish to take advantage of this opportunity. Forty-four have enrolled.

Five Auxiliary Societies last reported on, with 251 members have grown to twelve Auxiliary Societies with 516 members. This is very gratifying, inasmuch as training in auxiliary meetings must mean a great deal more for the missionary spirit of a Church.

There is also a pleasing increase of 256 in the enrollment in our Bible School. In view of the emphasis now being laid on this work and the many present day methods for promoting it among young and old. We do well to be alive and energetic in all ways for advancing this branch of our work.

"Hitherto hath the Lord helped us," and we know that He will continue to help. "Feed my sheep," "Feed my lambs,"—these comments may come to us with a ringing message as of old beside the Sea of Galilee, and prove a stimulus to us in our work.

Hereafter follow the separate reports submitted by the several pastors.

Respectfully submitted,
J. E. RANDALL.

THE HONORED DEAD.

Among the resolutions submitted and adopted at the Business Meeting was the following:

Resolved.—That our Convention place on record our sense of the deep losses we have sustained since last we met consequent on the deaths of Brothers C E. Randall and H. A. Cotterell. "Father" Randall had faithfully served the Churches of our mission in several capacities during a period of twenty-five years His personality and work were such as to call forth general reverence and love. We will remember with deep gratitude what his life has meant, and still means to the mission. Brother Cotterell had only been permitted to labour with us for a little more than eight years, during which he impressed himself by his capabilities as a preacher of unusual originality and power, and also as a very efficient worker. We bow to the wisdom that has permitted these losses to overtake us, and pray Him who changes not, to raise up other worthy workers.

A. N. SHIRLEY,
J. GORDON HAY,
E. A. EDWARD
Members of Committee.

South Carolina

Editor of GOSPEL PLEA:—

We are pleased to note the proposed improvement in the PLEA and gladly do we enter in at the door that is left ajar for S. C. and whilst standing on the threshold peering into the Vast Unknown, longing to lend our feeble efforts to this great work yet knowing that they are heights that we cannot climb.

These lines from the "Midweek Meeting" leaflets encourage us to "Enter whilst we may."

"Aspiration shapes our doing, 'Tis the goal that sets the pace;
He who sees no prize before him,
Will not strive to win the race.
Noble aims make noble living;
Those by self-denials trained,
These have reached the end in triumph,
These are they who have obtained."

Elders Givens of Ellenton writes that he is on the side that we stand for "A United Church." That he attended the Louisville Bible School last term and there met Ralph Watson of Charleston, S. C. He also writes that he will return this fall to stay until his course is complete.

God bless these young men who have the moral stamina to pay the price of Christ's Ministry via consecration and preparation. We are trying to get others to join them.

We met with the Green Point Church Charleston, S. C. on the eighth. They were greatly encouraged by having the State Board to meet with them.

Your correspondent preached for them at night, exhorting them. That after they had done all to stand.

After services pledges to the amount of the one hundred and fifty dollars were raised to aid their building. This little band with their pastor is making a noble stand for Christ.

We next called on the pastor of the Christian Church who greatly encouraged us and enjoined us to keep our ministry clean and to put our best men at our heed. Elder J. L. Wood was with us.

We are glad to note that Elder J. B. Lehman of the S. C. I., is planning to meet with the churches in S. C. in Nov. We are planning to make this an enjoyable occasion. Come and go with us.

J. W. Fuguson of Chisolm sends in his subscription for one year, after reading the sample coppy he highly commends the paper.

DALE, EDWIN F. JACKSON.

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, College of Missions, Indianapolis, Indiana. Send in the money at the close of each quarter.

Adaline E. Hunt, Editor

Mississippi

With the auxiliary workers of Mississippi, another missionary year has closed; and we are stating out upon the new missionary year with renewed interest.

We were blessed in having with us Mrs. Lehman and Miss Hunt of the S. C. I. who beside rendering valuable service in the meeting, released the convention of the expenses which they had intended to pay, thus enabling it to do more for the two missionaries who are to sail for Africa. May God bless these noble women who are unselfishly giving their time and money for the uplift of their colored brother and sister. While in our midst they did untold good and made lasting impressoins.

The presence of Elds. Lomax, Turner and Brown meant much encouragement to the struggling band of sisters. Eld. Turner remained with us through the meeting and on Sunday morning delivered a sermon which if heeded will move us to be better workers both in church and auxiliary.

On Saturday most of the business part of the convention was transacted. A quiz was also conducted by Miss Hunt in which much information was gained; and, perhaps many of us were aroused to the fact that in order to thoroughly understand the C. W. B. M. work and become acquainted with workers and various fields in which they labor, we must make a careful reading of the MISSIONARY TIDINGS which comes to us each month bringing the information needed to interest one along missionary lines.

Sunday was filled with many good things. After prayer service, Eld. M. J. Green, a baptist minister was called upon. He made some very appropriate remarks.

Excellent papers were read by Mrs. A. E.West, Mrs. M. J. Walker and Mrs. Cora Green.

The crowning address of the convention was given by Mrs. J. B. Lehman, and well was it said, "Did not our hearts burn within us as she talked to us in such a calm impressive way."Bro. H.G.Smith was called upon and made some very impressive remarks concerning the work to which he is to go. Should not each of us in Mississippi be aroused to do more for Africa since two of our own young people are going there to work?

REPORT OF AUXILIARIES AND MISSION SISTERS.

Some reports were not so good as usual but perhaps circumstances made it impossible for them to do better.

MOUNT BEULAH AUXILIARY.

Members 45; TIDINGS, 14; General Fund, $49.25; C. W. B. M. Day $15.40; Workers' Conferencnce $3.00; State Board (white) $6.40; State Board (colored) $6.50;

Total $80.55.

MOUND BAYOU AUXILIARY

Members 23; Tidings 7; General Fund $7.00; Workers' Conference $1.00; State Board $5.50.

Tptal $13.50.

CHRISTIAN CHAPEL AUXILIARY

General Fund $5.30; State Board $2.70.

Total $8.0

UNION HILL AUXILIARY

General Fund $2.65; State Board $1.35.

Total $4.00.

FOREST GROVE AUXILIARY

General Fund $1.20; State Board $0.60.

Total $1.80.

MARTIN AUXILIARY

General Fund $1. 65; State Board$0.85.

Total $2.50.

MISSION SISTERS

A. E. West $10. The following gave 25 cents each, in response to roll call: Mrs. J. B. Lehman, Miss A. E. Hunt, Mrs. S. A. Blackburn, Mrs. M. J. Walker, Mrs. A. E. West, Mrs. K. R. Brown, Miss Roxie Sneed.

Total $1.75.

Public collection brought the total amount up to $46. 39.

STATE OFFICERS FOR THE ENSUING YEAR.

Pres., Mrs. Sarah A. Blackburn; Vice Pres. Mrs. K. R. Brown; Sec., Mrs. Cora Green; Treas., Mrs. Cordelia Jennings, State Organizers: Mrs. K. R. Brown, Mrs. M. J.Walker. Mission Sisters: Mrs. A. E. West, Mrs. Julia Flowers, Mrs. Edna Trivillion, Mrs. Eliza Lomax.

With these strong Sisters in the lead of the

work in Missisippi we hope to do more for the cause at home and abroad than any preceding year. The next convention is to be held at the South-Christian Institute, Edwards, Missisippi, begin-the Saturday before the second Sunday of July.

MOUND BAYOU, Roxie C. Sneed.

Oklahoma.

GOSPEL PLEA, let me have a few words to say in your paper. First: I want to say that you are giving us a good paper. Now concerning our work, we are moving along trusting in God: and then we have some good people of the Christian Church such men as Bros.Charley Ervin, J.H. Holloway and H. Y. Bonds; the later a brother of the writer. We are all looking forward to the convention which will convene Oct. 24—27, at Meridian, Okla. and I want to say to the Okla. brotherhood, let us go up to the convention making Jesus King. Let us meet praying, looking unto Jesus as our guide. Let us all bring up some subscribers for the GOSPEL PLEA. Try to get all of your members to take it. And every body else who you can get to take it. You can get it for three, six, nine months or one year.

Let each person make himself an agent for the GOSPEL PLEA. Futhermore I want to say we have some good people out here. I think it would be a good plan to put four missionaries in this State as there are 76 or 77 counties we will say let them look after 19 counties each. Our people are drifting out in this state all the time, so we must wake up and prepare to take care of them. So I say to the convention let us look after this matter. Now Brethren, don't forget the GOSPEL PLEA. The editor is giving us a c'ean news paper.

Yours for Christ and His Church.

Vian. L. M. BONDS.

SCHOOL NOTES

(Continued from page 2)

The electric lights were turned on upon one or two floors of Smith Hall today.

Warner Christan Institute

The school work at Warner Institute is moving on nicely. The literary program rendered on Friday evening, was one of the best. Teachers are doing their very best to make their school year one of the best. The music department under the direction of Miss. West, is doing nicely.

The telephone has added much to the school We can now talk to our friends both far and near.

When one goes into a town or city to do either Church or school work, where the people are worshiping Baal, it is indeed a task. No feeble knee nor weak heart can succeed.

Elijah met the children of Isarel on Mt. Carmel and said, "How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him." By the efforts that he put forth, the people were convinced that the God that answered prayers, was the God. Elijah was a man of God, and used that convincing power. This is what is needed among the Christian workers to day, power that will convince. This can only be brought about by the lives that we live. So many teach one thing and practice another. We,in order to succeed, must have in us the life of the great Teacher,who taught as one having authority and was a living imbodiment of what he taught. So many to day are trying to hold God with one hand and the world with the other, but ah, my friends let me tell you, this will never do. I read the story of Mark Anthony, who used to yoke two lions together and drive through the streets of Rome; but let me tell you there are two lions that you cannot yoke together, the Lion of Judah and the Lion of hell. Jesus made this very plain when he said, "You cannot serve God and Mamman."

Dear mothers and fathers, have you once stopped to look over your condition, to see how you are living before God, and too, how are you raising your children? The day of opportunity is at hand. Christian schools are all around you. Don't fail to send your boy or your girl to a school where they will be given Christian education.

JONESBORO, TENN. October 5, 1912.

Contest Between States.

Since the first of October, our plan of giving credits for subscriptions has been in effect. New subscriptions will be coming in at a rapid rate under the new plan. New subscriptions count thirty credits for each year paid for. Some will pay up for two or three years in advance. Old subscribers who pay up in advance count twenty-five credits for each year paid for, provided they are not behind when they send in their money. The state securing the highest averge number of credits will have a check from us sent to its state Missionary Board for an amount equal to twenty per cent of the total subscription money that state sends in. The state ranking second, ten per cent of what it sends in. This friendly contest between states is to close Sept. 30, 1913.

Bible School Department.

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for October 27

Edited from The Christian Lesson Commentary

Lesson IV.

Wandering in Decapolis.

—Mark 7:31-8:10.

GOLDEN TEXT.—He that hath done all things well; he maketh both the deaf to hear, and the dumb to speak.—Mark 7:37.

INTRODUCTION.

How long Jesus remained on the border of Tyre is now known. From that region he did not return to Capernaum but Mark says that he passed through Sidon unto the sea of Galilee through the midst of the borders of Decapolis. It was a roundabout journey, mostly outside of Jewish territory, "not a preaching tour, but one of retirement." One road from Sidon to Damascus led directly east across the Lebanon Mountains.

EXPLANATORY,

31. BORDERS.—The regions around the cities.

32. THEY BRING TO HIM.—He had been in this region once before and the healing of the demoniac on that occasion prepared the way for this visit. ONE THAT WAS DEAF.—Not only deaf, unable to speak intelligently.

33. TOOK HIM ASIDE, ETC.,—The miracles of Jesus were usually performed openly before the people, but in some cases he considered privacy desirable or necessary. SPAT.—Spittle was regarded as having a curative value. Here, of course, it was used merely as a visible aid to the man's faith as in the case of the oil used by the disciples.

34. LOOKING UP TO HEAVEN.—Another visible aid to man's faith to indicate the source of the healing power. HE SIGHED.—Where he sighed deeply when the Pharisees asked for a sign from heaven where the reason is evident by sorrow because of their lack of faith.

36. HE CHARGED THEM.—His work as a healer was sufficiently known here. There was danger of his teaching being hindered.

1. IN THOSE DAYS. —During his journey through Decapolis.

2. WITH ME NOW THREE DAYS.—A special reason for compassion. They were suffering because of their eager desire to be with him.

3. THEY WILL FAINT ON THE WAY.—Hence the necessity for the miracle. He would not have performed a miracle if it was not necessary. FROM FAR.—The towns were fewer and more scattered than on the western shore of the lake.

4. WHENCE SHALL ONE BE ABLE TO FILL THESE MEN WITH BREAD?—The question is not the same as asked by his disciples on the occasion of feeding the five thousand. Then it was about the cost of buying enough food; now it is about the difficulty of procuring so much food so far from a market. That they should not refer to the former occasion is not unnatural. For some reason they had not been impressed with it. "They understood not concerning the loaves because their hearts were hardened."

8. SEVEN BASKETS.—This word "basket" is different than that used in the case of the five thousand. In 6: 43 it is kophinos, a small wicker basket containing about two gallons, and here SPHUR is large hamper made of corded rope, the same kind in which Paul made his escape from Damascus, as recorded in Acts 9: 25.

LESSON QUESTIONS WITH BIBLE ANSWERS.

1. What was the subject of our last lesson? Mark 7:24-30; Matt 8:5-13.

2 What two foreigners figured in this lesson?

3 What was the request of each?

4 What did Jesus say of the faith of each?

5 Was Jesus in the presence of either person healed?

6 Give the Golden Text for our last lesson. John 6:37.

7 What is the subject of our lesson for today? Mark 7:31—8:10.

8 To what region did Jesus return from Tyre and Sidon? Mark 7:31

9. To what special place did he retire? Matt. 15:29.

10. Who came to him, and for what purpose? Matt. 15;30, 31.

11. What did the people do when they saw so many miracles? Matt. 15:31.

12. What special example of healing is given? Mark 7:32.

13. Describe what Jesus did in healing the man? Mark 7:33, 34.

14. What charge did Jesus give concerning this miracle and why? Mark 7:36

15. What did the people do and say about this miracle? Mark 7:36, 37.

Mrs. Sarah Bostick - J. 414 W. 24th St

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVII. Edwards, Mississippi, Saturday, November 2, 1912 Serial No. 64

HELPFUL TO ALL

Jarvis Christian Institute.

SOME WEEKS ago we published some pictures of Jarvis Christian Institute but our rollers on the printing press were bad and we will now reproduce these. If all the people of Texas come to the reseue of this new college they will soon have there



THE BEGINNING OF JARVIS CHRISTIAN INSTITUTE.

a school of which all may be proud. Of all the young people known to me I know none better fitted to go into the forest and make a beginning than



WHERE THE FUTURE CAMPUS WILL BE.

Thomas B. Frost and his wife, Mattie B. Frost. When Bro. Frost went there last December, he found a wilderness with two board cabins hid in the bush. One of these he fixed up as a home for him self and the other as a barn for his stock. On January the 1st he brought his family there. Since that time he has fenced two thirty acre fields, cleared one and planted it into corn and truck, cleared two streets each a half mile long, built a commodious barn out of some timber from an old mill shed and from timber hewed out of logs and is now busy erecting the first dormitory. His wife Mattie has canned about two hundred quarts of vegetables and fruit for winter use. On September 1st C. A. Berry joined them in their work and they are doing their best to begin school January 1st 1913. A few weeks ago they began a Sunday-school in the the home of Bro. Frost and soon this will grow into a church.

Those brethren in Texas who subscribed towards the support of the school should now send



THOMAS B. FROST AND FAMILY.

their money in to Mrs. Anna R. Atwater, College. of Missions, Indianapolis or give to Mrs. Alphin to send in. You will feel more like a real man after you have done this. Pray for all connected with Jarvis Christian Institute. Just as soon as you can find room there, send your children. You can trust Thomas B. Frost and Mattie B. Frost and C A. Berry. They will guard the moral lives of your children as well as you will at home. They need sons and daughters to help build up the schools and while they do this they will be building themselves up also. Brethren of Texas, Jarvis Christian Institute needs you. Do not fail them now.

From time to time you will see in the PLEA what can be done. As soon as the temporary dormitory is up they will have to begin housekeeping for he school and it will take many things.

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 serial number of this issue of the GOSPEL PLEA is

-64-

The number after your name on the first page of the PLEA is your subscription number. The difference between the number in this notice and your subscription number will tell you how many weeks you are paid up for. Thus if your subscription number is 65, you have one week to go, before your subscription is due. If your subscription number is not as large as the serial number of this notice, you are behind and by subtracting you can tell how many weeks. A plus after your name means you are behind a great deal farther than you ought to be.

Personals

—The first page article in the Christian Standard for October 19, is a masterpiece from the pen of our Bro. J. H. Thomas, Principal of the Martinsville Christian Institute, Martinsville, Virginia. In a very happy vein, he eulogizes Bro C. C. Smith, without naming the subject of his sketch. The large picture of Bro. Smith on the outside front cover of the STANDARD is very appropriate.

—South Carolina heard from; Edward L. Grayson, Beaufort: Your subscription number is 115. J. T. Maxwell, Dale: Your subscription number is 115.

—R. G. Benson, Waco, Texas: Your subscription number is 115.

—Mrs Sarah A. Harwood, Dallas, Tex : Your subscription number is 115. Sister Harwood wrote as follows: "I am almost eighty years old; am rejoicing that we may have this work started in Texas. Oh that true Christians may be employed to lead and teach in every line."

—Remember that all those who send in the Educational Rally Day collections are to send them this year to President J. B. Lehman, Edwards, Miss.

—The money given by S. C. I. graduates and old students for our African Mission is beginning to come in.

—Look at the number after your name on the first page of your PLEA; If it is the same (or less) than the big number 64 on page two, your time is out.

—F. A. Blakley, Terrell, Texas: Your subscription number is 90.

Notes from Our Schools.

Southern Christian Institute

President Lehman is attending conventions in Alabama, Georgia, and South Carolina.

The boys and five yoke of oxen are hauling gravel and making a fine road along College Avenue.

New students are still arriving. We have room yet for young men who want either to work for their schooling, or to pay their way. We are looking for a record breaking attendance this year, for we have more room than we have ever had before.

Supt. Young has been stacking his pea-vine hay in the field. The writer understands he has quite a crop.

All at the Institute are very grateful to the stock raising department for the splendid mutton furnished at the Dining Hall for last Sunday's dinner.

We trust every student will be laying aside fifty cents or a dollar for Educational Rally Day which occurs at the Institute on Thanksgiving Day. This is always a big day at the school.

The following students give the weekly Sunday-school talks for November: Nancy Jennings, Nov. 3; Malinda Sneed, Nov. 10; Robert Latouche, Nov. 17; Deetsy Blackburn, Nov. 24.

The two electric street lamps recently put up by the Power House boys are quite an addition to the campus.

S. C. I.,—Oct. 25, 1912

NOTICE.

The Mt. Beulah Sunday-school wants to do some real live Christian work; therefore it will pay for ten copies of the GOSPEL PLEA to be used in the Sunday school of the church sending in the largest number of yearly subscriptions before Dec. 2, 1912. Send the name of your Sunday school Superintendent when you send the subscriptions to the Editor, GOSPEL PLEA, EDWARDS, Miss.

The Woman in the Church.

By Deetsy L. Blackburn.

WHAT IS it that is causing such a growth in the churches? The part that the women are taking in the church work is the cause of the rapid progress.

We know that there is no nation or race that ever amounted to anything as long as the women were kept away from the work that the men were trying to do. As soon as the women were allowed to take active part and go hand in hand in the work with the men, there was a growth. We remember that there was a time when the women were not allowed to take any part in the church work, and so long as the people held to this they made very little growth. Now we find the women in all the organizations of the church working and are helping to build up the churches.

It seem that the women can really reach the young minds and lead the young people much easier than the men. They are the means of saving so many young people; the young people are the ones whom we are working so hard to save from sin. The older people will co-operate and in many cases they are of real service to the Church. But m st of the time if we find a man who has never been interested in the Church affairs before he is forty, will do very little in this work, while on the other hand if we find a man or woman whose whole life has been spent in trying to carry the Church work and the organzations of the Church to what it should be we will find really great men and women.

The women are being educated and they are to be used in some great service for God. The women need a broad education because of the great work that they are doing. They are now getting in front of all the great work and are causing a great change in the Churches. The women could do very little without the help of the men who are faithful, but they realize that they must help. We find most of our Sunday school teachers, are women; they are working in the Endeavor Society and also in the organzation for the helping of the young women alone. Without the women in the Churches there would be very little accomplished. Of course we have some very fine ministers and they are giving their time for the work and at the same time we hear them say if it was not for the help that their wives give, they could not do half so well. The women are the cause of the growth of the Churches and saving of young people from sin. The women do the most teaching, we find them in the school room and also the homes. If the homes are what they should be we can easily see that the Church work will continue to grow, and as the Churches grow and give out help, the world will grow better.

Texas

Dear Editor of the Gospel Plea:—I attempt to write your paper once more. It seems to me that I have been a dead servant to the work of Christ for some time. I wrote to your paper and the letter stayed at Edwards, and was sent to the dead letter office, and then came back to me. So I guess by that I am dead to the cause of Christ, but I do hope not.

I want to say that I am very glad indeed that we have some men, and women who are in our race are still a-live; for I certainly enjoy reading those reports of Sister F. L. Johnson, and Sister M. A. Alphin of Waco. It tells me and the rest of the readers of Plea that we have some women who have the spirit of Christ.

May God speed you on,

Hillsboro, J. H. Fielder

* * * * *

IMPORTANT.

To All Subscribers who are Behind with their Subscriptions.

On Monday, December 2, 1912, all subscribers who are not then paid up in advance will be taken from our subscription list. Those who can not pay up by that time may write us and tell us just when they can pay and we shall put them on the 'Sample Copy" list and try to tide them over till their money arrives. We don't like to lose a single one of the subscribers who have been with us for years but there is an air of business about the Gospel Plea office that will not tolerate the injustice of letting the subscriber get behind. The notice on page two of the Plea makes it easy for all to tell when their time is out.

—Business Manager of Gospel Plea.

—United States Consular Report in the S. S. times.

A writer in the Saturday Evening Post, writing upon the subject of "The Farmer and the Automobile," says that more machines are owned by Kansas farmers than by those of any other State. This is probably due, he adds, to the fact that Kansas is a prohibition State. As he dryly puts it, "They buy gasoline instead of booze."

—The Lookout.

Reports From the Field.

Self Adjustment.

By D. A. Cook.

Self adjustment is the first essential of true leadership.

"He that is slow to anger is greater than the mighty; he that ruleth his own spirit than he that taketh a city."

Man has solved all the problems of existence except his own, and mastered every thing except himself. The only menace to man's peace and happiness is, man; and the real problem of life today is, man's relation to man. This is the race problem and all other problems in a nutshell.

There is a strong tendency to study man objectively instead of subjectively. But all great teachers and students of human nature have been introspective.

If you would know mankind, know thyself. The life of the individual is the life of the race. One may be studied from the other.

The fundamental and most universal error made in seeking self adjustment is the effort to adjust the world to us instead of adjusting ourselves to the world. As a matter of fact when an apple falls to the earth, the earth comes to meet it, but the distance travelled by each is inversely proportional to their respective sizes. We are infinitesimal compared with the world. So with our invirons.

We may think we are the race, but before Hercules set up his pillars with his Ne Plus Ultra; before Ramases conceived the pyramids of Egypt; before Homer sang or Moses received the ten Commandments; before Joseph's flight into Egypt or Herod's slaughter of the innocents; before Leonidas stood on the pass of Themopylae or Xenophon led the retreat of the ten thousand; before Confucius taught or Buddha lived; before the wise men journeyed from the east or the Romans discovered Britain; before the cross on Cavalry, or the Sermon on the Mount; in fact before history began, one race was with all this, my point is, no one individual is the race.

The conclusion is plain then, if we are to get in harmony with our race, our Country, our environments, our climate, we must adjust ourselves. Our externals are like the tide in the Pontic Sea that keeps its due course flowing but never ebbing.

Then a question.—has this nation adjusted itself so as to meet the growing demand of other nations? It adjusted itself to the management of governmental machinery by England until the imposition of unjust tax laws which brought the revolutionary war. It gave freedom to a race blackened with superstition and ignorance. It gave Cuba its liberty; it is building the Panama canal which is in a measure an asset to all peoples; and it will soon go in Mexico and put an end to the uprising there and set it on a prosperous basis. Yes, it has adjusted itself to meet the growing demands of other nations. Has the Negro race adjusted itself to its external invironments? Partially so. The North gave us our first teachers. Before and after the Civil War, our most consecrated leaders came from the north or were educated by Northern educators. They planted a spirit of higher endeavor in our souls. It has given us such organiztions as the Freedman's Aid society, the C.W.B.M the American Baptist Missionary Society, etc. These organizations have not let an opportunity pass where they could do good for the Negro race. They have given us such Institutions as the S.C.I., Tougaloo University and others from which real consecrated leaders are produced.

We must also give the South credit for what it has done. It has stood by us since the overthrow of slavery. It is the place where the Negro is to make good his claim to civilization. Though when the cloud of doubt comes heavy, some of us lament over being in the South. Considering the advantages given us as a race, all things are well. We realize that we are politically handicapped. This is best for the masses. We have a chance to show what we stand for. I give one or two extracts from a non-political speech I made in September to a mixed audience as an evidence of the stand taken by the best Negro in this township (Montrose) "As a race, we are here to stay; if prohibition is good for the white man; it is better for the Negro."

The South, as I said above, did well to disfranchise the illiterate Negro. He has adjusted himself to present conditions and is in general clamoring for a likely-hood. He has learned the lesson of becoming a builder. We have not thoroughly adjusted ourselves to all conditions but we are learning that lesson very fast. "Once to every man and nation comes a moment to decide," are the graphic words of the past.

We are a part of the mightiest civilization the world has ever known. It is a scientific and industrial civilization.

The Negro race must unite its forces and battle for the Lord.

Senator Root of NewYork said, "Every great nation seems to pass at some period through a storm belt of incapacity to unite. The races that are capable of development beyond that point, rule the world.

The races that are not, go down. He was not talking about us, but he struck an important point. Can we subordinate ourselves so as to become adjusted sufficiently to do team work for the race. This is a great problem in self adjustment for each individual to solve.

I must conclude saying a strong individual is the foundation of racial greatness; but that individualism must be tempered with common sense so as to adjust itself to better the conditions of man kind We are already strong on individuality but lack that self adjustment which bring co-operative common sense.

We build the ladder by which we rise. The conquering for us came from within. The white man's mentality and not his complexion has made him master of the world. Thought like dollars are not subject to race discrimination. The world is alright if we find things hard for us it is because we have not properly adjusted ourselves. Self adjustment is the secret of success of individuals and race. It is the great need of the Negro mental adjustment, physical adjustment. spiritual adjustment. And the first step in giving this to the Race is for the leaders to attain it themselves. Never mind about the race problem, just solve your problems. Are you adjusting your selves so as to make the most of your opportunities; that is your problem.

"It matters not how straight the gate.
How charged with punishment and scroll;
I am the master of my fate,
I am the captain of my soul."

Texas

How Shall We get Our Needed Supply of Ministers,

The above question is indeed a serious one. Our older ministers must some day give up the battle, and even now they are passing over the river. The pressing need for ministers to take the place of those who have gone is great. Therefore there should be some steps taken to supply the need. I think we should first take a greater interest in our young men. See to it that those who are inclined to the ministry are encouraged to attend our schools that they might receive the proper training. In many cases the young men are frightened from the ministry by the wails of some of the older ministers. The cry of none support has turned the course of hundreds of young men who might other wise have been strong in the ministry. Let us cease making a great wail about empty meal barrels and turn that same energy to account for God, by teaching the little boys in our Bible Schools the word of God. Help them to understand the plan of salvation. Tell them what a high calling it is to be a minister. Give the proper reverence to the ministry and instill in their little hearts the nobility of saving souls for Christ. Let them see you rejoice even when the meal barrel is empty. Tell them that Christ had not where to lay his head. Let the little fellows speak out in your class. Draw them out; give them a thorough drilling in the scriptures. Then when they become young men use your influence in placing them in Louisville or the Southern Christian Institute, where they can receive a Bible training and will be overshadowed by Christain influences that are for future needs.

But for the near future just fill the S. C. I with young men. Encourage them to remain there at least three years,and the teachers will do the rest.

Those who are not able to go off to school should be encouraged to take a Bible course through mail of Prof. Ashley S. Johnson, Kinberlin Heights, Tenn. It is only $1.00 per month and will not interfere with other duties.

DALLAS FANNIE L. HAY JOHNSON.

Dear Editor: Please allow me a little space in your paper.

We have just closed our series of meetings conducted by Rev. W. M. Alphin, our state Evangelist,for ten days. This was one of the best meetings ever held with the Shady Grove church. There were 13 additions, 3 restored, 3 from denominations, 7 from the world. This was a meeting to be long remembered by this congregation.

Our meeting closed on the 25 ult. for our convention held with the Macedonia congregation at Leesburg, Tex. There was a large delegation accompanied Elder W. M. Alphin from Cason to Macedonia on this occasion. We arrived there on the 26 ult., yet our sessions did not begin until Saturday, September 27. There were lots of good things said in this meeting, and some of them were put into operation by the action of the committee. The work will be more fully explained later on. The Brothers are trying to get the work on the best business principle possible so as to foster the cause spiritually and financially. There were some good resolutions passed for the betterment of the work, also we were blessed to our surprise to have with us our most worthy Bro. T. B. Frost of Miss., who is now in charge of the Jarvis Christian Institute. He came in on Saturday night as Bro. Alphin was

(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, College of Missions, Indianapolis, Indiana. Send in the money at the close of each quarter.

Adaline E. Hunt, Editor

Mississippi

Dear Editor of the GOSPEL PLEA:—Please allow me space in your valuable paper for me to say a few words. It has been quite a while since I have been heard from through the PLEA. I have been on the sick list for some time. I am thankful to the Lord that I am getting up again.

Our C. W. B. M. Convention is a thing of the past. We had a good meeting from start to finish. We were so glad to have to have with us, Mrs. Lehman and Miss Hunt from S. C. I. They made such a sacrifice to be with us and were such a help to us all in our meeting. Mrs. Lehman's address was just fine all enjoyed it so much. Their coming to Port Gibson will long be remembered. We thank God for such Christian white women. We also had Mrs. West, Miss R. C. Sneed and Elder Turner of Mound Bayou, and they were such a help to us. We hope that more of the preachers will make a sacrifice as Elder Turner and come out with us. We would have better success.

We are now looking forward for our Quarterly Meeting. The program will soon be out. We sent to Mrs. Harlan for Foreign Missions, $15.35; gave to Bro. Harry Smith $25. to help him and wife to go to Africa. We sure hope they will do much good over there in the name of the Lord. They have our prayers and best wishes for success

May the Lord ever bless his people every where

Yours in his work,

PORT GIBSON Sarah S. Blackburn, Pres.

The Sixteenth Quarterly Meeting of the C. W. B. M Will be Held at Forest Grove Church, November 2-3, 1912.

SATURDAY.

10:00 A. M., House called to order by the president. Devotional service led by Sisters Claiborne and Franklin. Remarks by delegates; sermon by Brothers A. C. Smith and John Lomax. Collection and adjournment.

2:00 P. M. Devotional service led by Sister E. Freeman and Sister Ophelia Baker. Short talks by: Brothers Charles Wilson, A. Foster, J. Franklin and others. Report of Mission Sisters, Auxiliaries and State Organizers; Sermon by R. B. Brown. Collection and adjournment.

SUNDAY

10:00 A. M. Devotional service led by Sister C. Jennings and Sister J. Flowers. Paper by Miss Annie Walker; Sermon by Rev. S. M. Smoothers. Collection and adjournment.

1:30 P. M. Devotional service led by Sisters Julia Foster and Ada Coffee. Talks by Mrs: M. J. Brown, Cora Green, Mrs. Robert Walker, and Edna Trevillian. Sermon by Rev. K. R. Brown. Collection and adjournment.

Let us all come out to do much good in His cause.

PORT GIBSON, SARAH L BLACKBURN, Pres.

AFRICA.

My dear Sister in Christ:-

I am pleased indeed to have the good pleasure of receiving your very helpful letter. It afforded me great strength as they always do. When I get one of your letters I have a different opinion of life and what it is to be a child of the Cross. You are not only working in America but in Africa. I will tell you why, because you are always sending me some verses which get here just in time for our day school exercises. Sometimes I wish to see you and many of my dear sisters over there. I am sure if we do not meet face to face in this world and our spirits are walking in the same direction, we shall some day meet at the portals of glory where we shall never part.

I am sorry I have not written you for a little while. It would seem that I have grown careless but I have not, but you see I have been busy preparing to receive my sisters and brothers, in the Lord; and not having much assistance I had to do over my portion in order to get some things straight. I am now quilting before and after school. I only have time to write at night.

I am happy to say that we had a meeting for two weeks and eleven made the good confession. Since Jerome left for U. S. A. another boy from Brewerville came recommended by Dr. McCary of Monrovia. This boy is of the Mandingo tribe. He seems to be willing to shoulder and assist as far as he can. He arrived here the 27th of August. You see he was not long after Jerome left us for he left the 17th of August. He has a little idea of carpentry, so I use him in that. I am proud to say that the cotton you sent me is now in bloom. The sweet peas did not grow. I think the fever cooked the germ.

Our work is advancing onward with thirty enrolled. I want to be found always at my post and help others to do the same.

You certainly spend your Sunday's in active service. We only have three meetings, prayermeeting, Sunday school and song service. When all are present we have fine meetings. I am glad that I am always getting good tidings concerning my African brothers, James, and Peter and hope also to hear the same from Jerome.

I fail not to ask God's blessing upon them and the entire work there from whence I have received my aid. Pray for me.

I am your sister in Christ,

LIBERIA, RUTH E. KENOLY.

(Continued from page 5)

reading his lesson for his discourse. There was not a person in the audience knew him save Bro. Alphin. At the close of his sermon he said, "we have with us our dear Bro. Frost. What a surprise this was to all. Every sister and brother had to shake his hand as a token of welcome. Bro T. B. Frost was treated as a guest. Every body wanted to have something to say to him by way of introducing themselves.

The amount raised in this convention was $48. 75. Sunday night I invited Bro. Frost to Cason on the first Lord's day in Oct. to preach for us. I met him about 2:30 A. M. at the train. We arrived at my home at 5:00 A. M. Sunday morning,. We went to church after Sunday school and Bro. Frost delivered a good sermon. Our church, being in need of a pastor, we elected him for our pastor the next year and he accepted the same Monday. He returned for his home at Hawkins, Tex.

Now,my dear brothers, our dear Bro. Frost needs all the aid and assistance we can give him so as to push the work of the Jarvis Institute. We must show our appreciation to the C. W. B. M. first then to the brothers who are now on the ground at the work for the uplift of our people. We all know these brothers must have our cooperation before the work can make much progress. Let's get busy every-body with the work of our school and help push it along by the help of the Almighty.

CASON, W. G. DODDY

Arkansas

What United Efforts will Do.

BY HALLIE EVANS.

This is a very important subject that is considered by the most interested and thoughtful who realize that Christ was here 1900 hundred years ago. And there are yet millions of inhabitants who have no heard this story, and it is because of the Christians divided state. How long are we to remain in this pitiful condition? God only knows. All now realize the shamefulness of a divided state. We are al praying for the Lord's will to be done upon earth as it is in Heaven. Do we ask him to take away some of our religious selfishness from our hearts? If not, we should. This should be our daily prayer. For this is the stumbling block that separates us. So many of us are busily engaged sharpening our points of differences. Let's stop this and educate our thoughts upon one agreement. The different C. W. B. M. auxiliaries, over the United States are a good example of what united effort will do. The small gift of fifteen cents from each member each month, aud yet, 60 schools,. 700 Evangelists and hospitals, both home and foreign, are being supported by these united gifts. How few heathen there would be if all the money we spend in rivalry —such as who can build the finest Church and can have the finest dressed preacher,if all these vanities were turned into love and unity, all men would enjoy the peace and good will that was ann ounced by the angels on the night of the birth of the Savior. And there would be no heathen—no so called dark continent.

Memory Verses.

"Listen, my boy, I've a word for you;
And this is the word: Be true! be true!
At work or at play, in darkness or light,
Be true, be true, and stand for the right.

"And you, little girl, I've a word for you;
'Tis the very same: Be true! be true!
For truth is the sun, and falsehood the night,
Be true, little maid, and stand for the right."

Bible School Department.

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for November 10

Edited from The Christian Lesson Commentary

Lesson VI.

World's Temperance Sunday.

GOLDEN TEXT.—Woe unto them that rise up early in the morning, that they may follow strong drink that tarry late into the night, till wine inflame them! Isa. 5:11.

INTRODUCTION.

Hosea the son of Beeri, was a citizen and probably a priest of Northern Israel. The name means "salvation," and is a synonym of Joshua and Jesus. The first to commit prophecy to writing were Amos and Hosea, the ministry of the latter succeeding that of the former.

Hosea was very unfortunate in his domestic relations. His wife left him for another man.

EXPLANATORY.

THEN IS THE INIQUITY OF EPHRAIM UNCOVERED. —By Ephraim is meant the northern kingdom, of Israel, the most important tribe of the north being taken to represent all the tribes just as the name Judah was used for the southern kingdom. Hosea is writing in the closing days of the northern kingdom just before the carrying away into captivity of the ten tribes of Israel. Hosea means that when God turns, his attention to Israel to bring deliverance he will discover her wickedness, for lying, stealing and highway robbery are to be found everywhere.

2. CONSIDER NOT IN THEIR HEARTS.—They are so hardened to sin that their conscience do not warn them that God will punish them. BESET THEM ABOUT.—Their evil deeds have so entangled them that they cannot escape from punishment. BEFORE MY FACE.—God knows about even their secret sins. They are an open book to him.

3. THEY MAKE THE KING GLAD WITH THEIR WICKEDNESS—HIS.— The kings and princes of Israel during this period of decay were not only wicked themselves, but delighted in the wickedness of their subjects.

4. ONE OVEN HEATED BY THE BAKER. The "baker" is their own evil imagination. HE CEASETH TO STIR THE FIRE, ETC.— The evil Passions are kept down until they can be stirred again with lust and wine.

5. THE DAY OF OUR KING.— A coronation or birth of the king of Israel in Hosea's time, this was one occasion for a special scene of revel and debauch. HE STRETCHED OUT HIS HAND WITH THE SCOFFERS — Took part in the drunken scoffing at religion and righteousness with those who were under the influence of wine.

6. MADE READY THEIR HEART LIKE AN OVEN.— For another debauch. WHILE THEY LIE AND WAIT. —While they conspire against the king as Shallum did against Zechariah.

7. DEVOUR THEIR JUDGES.—Judges in the sense of rulers, this phrase being parallel with "all their kings are fallen" and according to the Hebrew idiom expressing the same idea. Four kings were murdered within a period of forty years.

8. EPHRIAM MIXED HIMSELF AMONG THE PEOPLE —Instead of holding aloof from them as Judah did Israel formed entangling alliances with them and finally became absorbed in them and completely lost her idenity so that we speak of "the lost ten tribes." A CAKE NOT TURNED.—And so it burned as Israel was by her inconsistency in mixing with the peoples forming alliances now with one foreign power and now with another.

9. GRAY HAIRS.—A symbol of old age. Israel was in premature decay and did not realize her condition.

11. LIKE A SILLY DOVE.—Flying from one place to another and not noticing the snare.

12. NET.—The punishment of captivity which God brought upon them because of their wickedness.

14. HOWL UPON THEIR BEDS.—On the couches used in the worship of heathen Gods. They did not cry to Jehovah even in silent prayer, but they howled to heathen divinities.

LESSON QUESTIONS WITH BIBLE ANSWERS

1. What was the subject of our last lesson? Mark 7:31-8:10.

2. What sign did the Pharisees demand of Jesus?

3. What warning did Jesus give his disciples?

4. Tell the story of the healing of the blind man.

5. Give the Golden Text of our last lesson John 8:12.

6. What is the subject of our lesson today? Hosea 7.

7. Of what sins is Israel accused in Hos. 7: 1

8. What did these wicked men not take into consideration? Hos. 7:2.

Pres. Lehman

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVII. Edwards, Mississippi, Saturday, November 9, 1912 Serial No. 65

HELPFUL TO ALL

By Their Fruits Ye Shall Know Them.

LAST WEEK we received a letter from a sister that lives in a city where is a state school for the education of the Negro youth. She said that the program in their Auxiliary will be the education of the Negro and that she was assigned a paper on the subject. She said there is much prejudice among them against such education and that the conduct of the young people who come from their school is such as to greatly encourage the prejudice. She asked me to write her a letter to aid her in getting her people to see the real truth.

The trouble is caused by the wrong system of education that is beginning to bear its abundant fruit not only among the Negro boys and girls but among the white boys and girls as well. The old theory of education was that if the cunning of the intellect is developod, man is redeemed. The whole system of state education of the immediate past was designed to teach men to think without giving them any motive, but self enjoyment, to think. The result was that the educated organized themselves into privileged class and their success was measured by the amount of salary they drew. Of course the folly of such an education quickly showed itself on the Negro youth for he was yet near his primitive habit of thought, but it has not failed to show itself on white youth as well.

Jesus was the only great teacher. It is literally true there is no other name under heaven whereby men can be saved or developed. Any education, that does not teach the child it is being educated to make it a more efficient helper to mankind, is deficient. "He that would be greatest among you, let let him be the servant of all" must be the underlying principle of every educational system that is worth the living. But this principle is entirely absent in most state schools and the result is the students do not become world helpers when they come out. They feel that they are educated and therefore must be served rather than be servants. In very many cases no effort was made to develop the religious and moral instincts and consequently they come out of school, impure and corrupt. Their mind was yet in the same gall of bitterness that poisoned their grandfathers.

But a school conducted on the plan of the Southern Christian Institute is capable of avoiding all these difficulties. It has a chance all the week through to teach the morality, motive and religion of the Bible. In teaching other subjects like Greek and Roman history the teacher can constantly call attention to the fact that an Alcibiades or a Sulla had no chance of having an altruistic motive. Countless millions of our youth have dug through Caesar's Commentaries without having a teacher to point out to them the difference in motive and hope of Caesar and David. The truth of the matter is, we have not taken our Christian religion serious enough We have thought it good to save our souls when we die, but we did not think it worth our while to make it the foundation principle of our educational system. Our sectarian jealousy all but drove us to banishing it entirely from all our schools. Even our church schools made it so secondary in character that it had to apologize for its presence in the school.

In the Southern Christian Institute all this is reversed. The fundamentals of Christ's teaching are made the fundamentals of our system of education and the good results are abundant. Our young men and women are different from the rest. They impress themselves as such the instant they come into contact with other people. Many white people who were prejudiced against Negro education become our warmest supporters by coming in contact with one of our young people They unconsciously treat them different from the way they treat those who have not had such training. And it would do your hearts good to hear some of the older colored people express themselves on how their children impressed themselves on them when they come home.

The Negro is a growing race and is destined to have a powerful influence in moulding the future character of the South and the whole country. It will be either good or bad as we educate him; but it will certainly be one or the other. He who can not see this is so blind that he can not see beyond his nose or his face. In the name of the religion of Jesus Christ we plead for more help to properly carry on the great work the S. C. I. and her associate schools have undertaken.

THE GOSPEL PLEA

A RELIGIOUS NEWS PAPER

Issued every Saturday from the press of

HE 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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NOTICE!

The serial number of this issue of the GOSPEL PLEA is

-65-

The number after your name on the first page of the PLEA is your subscription number. The difference between the number in this notice and your subscription number will tell you how many weeks you are paid up for. Thus if your subscription number is 70, you have five weeks to go, before your subscription is due. If your subscription number is not as large as the serial number of this notice, you are behind and by subtracting you can tell how many weeks. A plus after your name means you are behind a great deal farther than you ought to be.

Personals

—Do you read the Personals every week? We try to make this department a regular dynamo- a source of power. It may be you get a little tired of reading subscription numbers, but let us tell you that is very interesting reading to us because it means dollars to make a better PLEA.

—Connie Henry, Edwards, Mississippi: Your subscription number is 115.

—Mrs. M. J. Byrd, Waco, Tex: Your subscription number has been changed from 55 to 110.

—What is Your Church planning to do about Educational Rally Day? Can you find a better time to hold it than the Sunday before Thanksgiving? It seems to us that money is most plentiful at that time. Be sure to send Your Rally Day money to President J. B. Lehman, Edwards, Miss.

—Do you know that you can have the GOSPEL PLEA sent free to every worker in your Church for four consecutive weeks, by simply sending the editor their names, and street numbers and rural routes plainly written? This is a remarkable offer and ought to be accepted by all the Churches. Many have accepted it already.

—Rosa V. Brown, Lum, Alabama: Your subscription number is 120.

—Bro. M. T. Brown, Beaumont, Texas, writes: "I closed my labors with the Church here yesterday (Oct. 27, 1912). Audience good, one addition. I shall leave for Paris this week where I shall serve as pastor. The parting here is sad, but our meeting at Paris will be happiness. It's old home."

—The Mt. Beulah Sunday school, Edwards, Miss. has offered to pay for ten copies of the GOSPEL PLEA to be used in the Sunday school of the Church sending in the largest number of yearly subscriptions by Dec. 2, 1912. The person sending in the subscriptions must give the name of the Sunday-school superintendent. The assistant editor is greatly interested in this proposition and is taking charge personally, of all subscriptions under this offer, so as to avoid any chance for mistake. Brethren, send on your subscriptions.

—George L. Moore, Cobbs, Arkansas: Your, subscription number is 125.

—Mrs. Delia James, Greenville, Tex; Your subscription number is 90.

—J. Carroll Mc Coy, Minden, La: Your subscription number is 80.

Notes from Our Schools.

Jarvis Christan Institute

T. B. Frost and C. A. Berry are headed but one way now and their general pass-word is a school building by January the first 1913. The sills and floor-joice are laid for the first floor of the school building.

The crop of the J. C. I. has been harvested and we found that it turned out very good. Corn harvested one hundred and twenty-five bushels. Rough feed two and one half tons.

The Sunday-School of the Jarvis Institute which is held each Sunday at the home of Mr. and Mrs. Frost is taking on new life.

We are told through a letter from Eld. Alphin of Waco, Texas, that Mrs. Alphin, the State Organizer, is headed this way.

Eld. S. S. Sharpers, of Big Sandy Christian Church, son and daughter, Miss Maggie Sharpers, were the welcome visitors at the J. C. I. Sunday, October 13. Bro. Sharpers was well pleased with

(Continued on page 7)

The World For Christ.

By R. H. Davis.

This is exclusively an age of missionary enterprise. There is an awakening among all the unchristian nations of the world that is of great moment.

Within the last decade China has awakened from her slumber of centuries. She has caught a vision of better things. She is casting away the old superstitious ideas of the past, and putting forth all efforts to live according to the ideas of today. Not only China, but Japan, Korea, India, Russia and Egypt, that land of ancient history, are in a state of political aud religious upheaval.

The destiny of these nations and peoples is at stake. They must be rescued now while they are in a plastic state. They must be taught the truth as it is in Jesus Christ, or else they will accept that which will enslave them to their baser passions.

The great benighted continent of Africa is pleading for the light. The darkness of sin, ignorance and superstition has prevailed too long. They are crying, "Come over and help us or we die."

Christian men and women, the call comes to you with all its bitter wail.

"From Greenland's icy mountain,
From India's coral strand;
They call us to deliver
Their land from error's chain."

Is there any greater work in which man with all his ingenuity may be engaged? I answer, no. A thousand times no. Is there any greater investment for the man with his millions.? Is there any greater field where a young man may use the latent power within him.? Is there any better way that you can serve your fellow men? The scoffer might spurn the very idea, but the fact remains true that it is the greatest field of service.

Christian fathers and mothers, young men and maidens, have you caught the vision of service for others.? Have you realized that it is the acme of your highest ambition.? If you have not, awake from your long slumber and begin today.

If you can not cross the ocean and explore the heathen lands, you can help the needy at your very door. There are thousands of hungry souls around you waiting for the bread of life. Christ's command is, "Give ye them to eat."

Must you be a preacher or teacher by profession in order to be a missionary? If that is your idea of the word, you have the wrong conception You may be a farmer, a mechanic, a common laborer in short, no matter what may be your vocation, if you are a Christian, you are one of God's messengers.

Do you live in a community where a family of ten live in a two-room cabin. There is your work. Do you live in a city where hundreds of boys and girls never attend the Sunday school? Is your lotcast among men and women who by intemperance and immorality have been brought to the most pitiable condition? Ask yourself the question, dear reader, what am I doing to rescue these souls whom Jesus died to save? Shirk not the work which is yours to do. Be a hero and give yourself unreservedly to the great task of saving souls for your Master's Kingdom.

Virgina

Nelson-Craggrett Tent-Meeting.

Gospel Plea. We have just returned from North Carolina where we have been helping "Nelson-Craggrett" in their tent meeting. The tent was pitched about three miles from the R. R. The people there had never heard one of our ministers and came out at first mostly out of curiosity to see and to hear what new doctrine we were advocating. We soon convinced them, that after all we were proclaimers of the simple truth that makes men free, not the new but the old doctrine. We closed the meeting after about ten days of hard labor, with six by baptism. Prof. C. C. Nelson, will preach at this point once a month. May the Lord continue to add to the church.

Yours in his service,

Martinsville, P. H. Moss,

* * * * *

IMPORTANT.

To All Subscribers who are Behind with their Subscriptions.

On Monday, December 2, 1912, all subscribers who are not then paid up in advance will be taken from our subscription list. Those who can not pay up by that time may write us and tell us just when they can pay and we shall put them on the "Sample Copy" list and try to tide them over till their money arrives. We don't like to lose a single one of the subscribers who have been with us for years but there is an air of business about the Gospel Plea office that will not intolerate the injustice of letting the subscribers get behind. The notice on page two of the Plea makes it easy for all to tell when their time is out.

—Busiuess Manager of Gospel Plea.

Reports From the Field.

South Carolina

Editor of the GOSPEL PLEA—

We met with the Gethsemane Church at Stuart Point. Preached to them concerning God's promises in this present world. Raised $8 89 in cash and $300 in pledges to repair damages done to the church.

We read the PLEA concerning the resignation of Bro. C. C. Smith and receiving probably the last kind words we shall get from him. This has aroused my thoughts bringing back the many encouraging words he has written me; words that have strengthened me in many a trying hour. And the papers and books that have reached me through him for the work at Dale. Then his writing, and placing within our reach the Kenoly's books, has enabled me to place our PLEA before the people to better advantage, and so with a grateful heart I draw closer to Him who heareth his children cry and say.

"O show us as we upward reach
With eager gaze and restless strife
The highest lessons men can teach
Lie hidden in a Godly life."

This godly life was manifested in the untiring devotion which Bro. Smith gave to the work amongst my people. And that of the S.C.I. has opened my mind and heart to the happiness enjoyed in "Living, Loving and Lifting."

I will leave it to more abler pen the task of thanking him. But I could not refrain in expressing in a feeble way my deep gratitude, breathing a prayer that "Angels will attend him to his journey's end."

Will the young men in their downward course pause, as they stand before the Bar of the saloons and Blind Tigers, and think over the Bar of the courts before which they are preparing to stand? Then the prison's bar behind which they may stand, and finally the Bar of God before which they must stand. Pause and ask yourself the question "who is to blame? And what will the end be?"

DALE, E. F. JACKSON.

Texas

Wanted

Old literature that seems to be in your way; would be highly appreciated by the members of the Bible chair (colored) at Dallas. Will be glad to receive any missionary information. Address Eld. and Mrs H. M. Johnson, 1110 Preston St. GOSPEL PLEA at the Res. of H. M. Johnson, Dallas, Tex. 2 cts per copy.

We had splendid services all day Sunday, attendance increasing. If we can hold things as they are we can certainly look forward to great improvement in every department of the Church. We are not having a great many accessions, but the Church seems to grow more and more in love, one with another. Two young brothers, very promising young men, both spiritual and in a business way, recently were added to the board of officers; namely, W. M. Umphy set apart as Eld., W. M. Huston, as deacon.

We hope each of these brothers will prove themselves worthy. The ladies aid meet Wednesday night after 3rd Sunday.

DALLAS H. M. JOHNSON.

Tennessee

The GOSPEL PLEA:—

The serial number of my last paper is 60 AND I SAW A BIG PENCIL NO. 40. According to your explanation I am 20 WEEKS IN THE REAR. I don't like to be twenty weeks behind in anything, but in this instance I may be able to pay up and catch up with this long distance. But suppose I went twenty weeks in the rear with some things I could not buy with money, and I had to lose out on account of my negligence, then I would suffer great loss. Whose fault would it be? If I were asked, "What is the greatest sin of my life and that of my brethren?" I would write in large type the word NEGLIGENCE. Who among us is not guilty? Here for twenty weeks I have received the PLEA, and every time it telling me, you are in the rear and every time I have gone on closing my eyes and ears to its pleadings. What would you call it but NEGLIGENCE. But, oh my, am I the only one in the rear? Come, our brethren, and acknowledge our negligence and let us pay up and get on the other side of sixty. Here, Mr. Editor, are THOSE DOLLARS. Pay up the rear and send me as far in advance as the rest will send me. But there are so many that can't ever pay up. Some are not only 20 weeks behind but 20—40—60 years behind with God. Can you ever pay God for these years of lost time? Even some Christians are behind in God's service, some minister is behind in his ministry as well as some sinner who never gives

any service to his heavenly Father. It is a dangerous thing to be behind in anything and much of it comes from NEGLIGENCE.

NASHVILLE, PRESTON TAYLOR.

It has been quite a while since you have heard from me. Haven't been keeping quiet because I hadn't anything to say, but because I didn't have time to say it.

I have been very much impressed by some of the good letters in the PLEA, written by our Christain brothers and sisters in the last few weeks. The letter written by Fannie L. Hay Johnson, of Dallas, Texas, was indeed impressive. The topic of her letter was "What's the Matter with the S. C. I.?" I wonder if she could hear me if I should yell "She's alright!" Had I any idea that she could I would try it. She puts a fair proposition before us in connection with helping our Bro. H. G. Smith and family to get to Africa, and in their work after they are there. They are on their way to Africa now, but those who have not given anything as yet, need not despair for they still need help. It can be sent to them. I was sorry I could not help them in the beginning, but I realize it is not too late yet.

Yes, the "Hes C. Hi" is alright! She has worthy representatives all over the country, and they will stand where others fall.

Mrs. Johnson, your request shall be granted for I am sure we are all loyal, and cannot afford to ignore any call which places our loyalty at an auction.

I have also been reading some good letters from Bro. C. H. Dickerson of Kentucky. His letters represent the writer as being a fair specimen of optimism. We could not expect otherwise though I don't suppose, for he never fails to tell of his having had a fair chance at some "Basket dinner" or that the prospect of the forth coming of such an occasion is favorable. Bro. Dickerson say he would like to "peep over into Texas and Arkansas to see how they do." Perhaps if I should tell him of the scarcity of basket dinners he would not care to. I don't think Bro. Dickerson is very particular about the basket.

I certainly enjoy his good letters as well as the other good things found in the PLEA. His thirty ninth birthday was ovational indeed. Perhaps Santa Claus didn't call on him often when he was younger.

The PLEA is always a stimulant to me, and its presence, which contains statements of the good work being done in different parts of the country, throws brighter shadows over the land through which we must go to do the work which has been assigned us.

We are to begin a ten days meeting on Sunday Oct. 20th in connection with a big rally. Since I have been in charge of the congregation at Gay Street christian Church, this city, I must say that I have been greatly pleased with the work and the people with whom I am connected. Had an unusually good service on Lord's day last. Throughout the day interest ran at a high pitch. It was gratifying to look into those faces beaming with such interest. I hope to have time to write more next time

Yours,

Nashville G. C. Robinson.

Kentucky

The great convention has closed, over thirty thousand people attended.

This session is said to be one of the greatest ever held. It is indeed the power house of our work. It is a great mistake for any brother or sister who can, not to come and draw on the power house for a re-enforcement of their inspiration. It is high time that every sleeping brother should awaken to the sense of his duty. Think of it; this large crowd of people discussing the great Church questions of the day, the missionary problems, and all other questions arising, pertaining to the Master's great cause in the world. Men far and near had their say, and yet there was no sign of disorder throughout the entire convention. This was possible only because the spirit of Jesus Christ prevailed in the hearts of all.

Great things are in store for us if we will forget ourselves for the cause of the Master in the world.

I must tell you just a little of what it means to Mrs Smith and my self to be here. It has doubly inspired us for our work in Africa. To have met and shaken hands with several thousand of our best men and women, and I know that such a host of Godly men and women stand ready to answer to our appeal of need. Is there any need of doubt? No. Nothing but to go on in Jesus' name to help others. What a noble thing it is to work for others. How happy then are we that the Master has called us to his far away field to give ourselves to his cause there.

Here I must say just a word about that great communion service Sunday afternoon. Nineteen thousand people were seated in that great Hall. A pin could have been heard to fall. Here we communed together at a single word. Brethren it is good to be here.

Sunday, the writer preached at the Knox Presbyterian Church, 1124 West Madison Street. The Rev. C. B. Allen is pastor. We had a good meeting, pleasing to all. At the close of the meeting

(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, College of Missions, Indianapolis, Indiana. Send in the money at the close of each quarter.

Adaline E. Hunt, Editor

Texas

Our Annual Convention is now over, and a new year has begun with the Christian workers, with our hearts full of plans of work. I hope each worker will give more time to the work than last year, and too, give more money. Money is what we need. We need not expect the extension of the Master's kingdom without money. Our State Organizer cannot travel without money, nor can our State Evangelist, neither can we build the Jarvis Institute without money.

Dear Co-Workers, we have prayed long enough for God to build a school in Texas with our money in our pockets. Let's take the money out this year, and give the Lord his part. Can't we do greater work this year for God? Can't we bring more money to our next annual meeting? Can't we send more money to Mrs M. E. Harlan, and to our State Treasurer? Yes, Sisters, we can not go to our Annual Meeting in 1913 with $127.96, that is too little for Texas. We must go to work today. It is also time for the auxiliaries to make all quarterly reports. Presidents, see to it that your reports are sent in for each quarter this year. Let all auxiliaries, and each worker for Christ do his full duty this year. Lord help us to do a greater work this year than ever before, is my prayer

BEAUMONT, MRS. LULA GEARRON

The National Baptist Convention in Texas.

The National Baptist Convention convened at Houston, Texas, Sept. 15th, 1912. This, they claim, is the largest negro organization on earth. Every big Baptist, every little Baptist, and every wee Baptist will say this boastingly, "We are the largest negro body on earth."

Many were the invitations we had to attend this meeting. We should liked to have peeped in on them, but lacked time.

Well, whether they be the largest or not, they landed more than five thousand delegates in Houston, from the various states, besides thousands of Texans.

We are glad that the Houston daily papers reported their sessions so well. We read with much interest all they did. There were three things striven for by Baptist brothers (1) to show how strong they were numerically, (2) to show how much race pride they had, and (3) to raise all the money they could.

They made a fine showing in numbers, and they were highly praised for acting well. All seemed to be proud that they were Baptists and did all they could to have favorable comments. In their reports they prided themselves because they had accomplished a few things, strictly as a racial ambition.

They have a splendid printing office in Nashville, which publishes all the helps for their Sunday-school nd young people's meeting. Dr. Boyd who stands at the head of this office reported thousands of dollars raised by the office, also the employment of numbers of boys and girls. Then they reported a number of missionaries in Africa, also a number of schools run by them. But in naming the worth of their school property—I noted that they included every school they had. Many of these schools are run by White Baptists in co-operation with the Negro Baptist, (these are their best schools)and they were named first. Texas, I am told is the only state in which the Baptists are divided. But in this general Convention, all the Baptists in the State were represented.

The women are backing Miss Burroughs in her school in co-operation with the white women. Now, I have given this much about the "Big Baptist" so that we "Little Christians" (in number) may draw a few lessons. These are things that I have thought of over and over again. Why? Why? Why should these who have their creed strive so hard to keep their banner out of the dust? And why should we Christians be so careless? Once each year the Little and Big Baptists go for miles and miles to be at the Big Baptist meeting. Just because we are slow, we are slow in getting to our state meetings. We are just too tight fisted. Did you ever hear of a Baptist or Methodist minister asking his people not to go to their state or national meeting? No, no but all the time the leaders must go, and they urge their followers to follow them. I am straight in behind you, Brother preacher.

Why can't we have more of our strong Kentucky

brothers at our Workers conference? Why can't Bro. Taylor, of Nashville, come and let our young people see him. Some times we say we have big ones, but we never see them. They never write a line to the PLEA— how can we grow? Where are your lights? We never visit other states, brothers and sisters, we are too selfish among ourselves.

Take a few lessons from the other fellow. I have listened to some if our preachers who never named a bigger "I" than himself.

"I have built Churches, I have raised money. I have taken in so many and so many." Have you not heard them? While the other fellow says "come out and hear Dr. So and So he is one of our great preachers." This is not true of the white Disciple. They go to their national meetings Boost their evangelist editors, school men.

They become acquainted and work. When will we? I saw on the campus of a school more than a hundred preachers at a school opening. All Texas Preachers. What would Bro. Lehman, think should he see one hundred preachers from all the States at the opening or closing of the S. C. I? Its a shame on us the little pride we have. We are too lazy I believe to want to be counted.

Why should not the colored disciples have a meeting representing at least 500 ministers once a year? Wouldn't this inspire our young people? Would it not help you to see one of our schools? Every city I visited this summer, I met Baptists, who said, I will see you in Houston at our National Convention. Are not these lessons of enthusiasm, lessons of love of the simple plea, some for our brothers in other states, that we should learn from these Big Baptists?

Yours earnestly,

WACO, MRS. WM. ALPHIN.

(Continued from page 5)

they handed us $2.10. Sunday evening I preached at the Hancock Street Christian Church, of which Brother Mitchell is pastor. After a good, warm service there, they handed to us $3.00. Let us all let down our buckets where we are, for there is water.

Now just a word about the Educational Rally Day. We should now begin to prepare for that day. Let us make it the best. We should not close out under $2000. What do you say? Two thousand!

God bless and keep us all in the shadow of his wing.

I am yours in his service,

Harry G. Smith.

Enroute to Africa, (Louisville)

SCHOOL NOTES.

(Continued from page 2)

the improvement of things at the Institute, and spoke highly of the work and workers here. Come again friends; you are always welcome!

Well! Some people say kill two birds with one stone, but T. B. Frost and C. A. Berry believe in killing three or four with one stone. From home to Davis and Brothers Lumber Co., from Davis and Brothers Lumber Co. to Shamburger Shingle Machine, from Shamburger Shingle Machine to Fonke Lumber Co., was the latest trip on business for the J. C. I. This long trip was indeed a sight seeing as well as a business one.

C. A. BERRY.

Southern Christian Institute

Supt. Young is baling hay. This shows an enterprise that is worthy of an Institution of this nature. The molasses mill is running, and sweet potatoes are being brought in by the wagon loads.

Last Sunday afternoon at the Y. M. C. A. meeting, Miss Boggs gave a very interesting account of Prof. Emory W. Ross' preparation to go to Africa. She spent the Summer in the Ross'home in Eureka, Illinois.

Last Monday the enrollment of young men reached the highest the Institution has ever had. There are yet a number of others who intend to come in.

Miss Evans has a smile that won't come off since the arrival of the new fireless cooker.

There is a tie for the best record among the companies of young men: Co. D, Stanford Matthews, captian and Co. E, Arby Jacobs, captain. There are six companies and all the others are pushing hard for first place.

Since the Y. M. C. A. Hall has been taken for room for boys, all of the boy's meetings are being held in Principal Burgess' school room in Faurot Building. Last Saturday evening the Home Defender Success Club held its regular meeting, Chief Defender, Richard Davis, in the chair. The orations for the contest are to be handed in the Monday morning after Thanksgiving Day.

The Institute was lately the recipient of a splendid and valuable gift of books from the library of Brother C. C. Smith. Students and teachers are alike happy in this generous donation.

Students, new and old are still arriving. Mrs. Burgess at Belding Hall will soon be calling for more room.

S. C. I.—Oct. 30, 1912.

Bible School Department.

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for November 17

Edited from The Christian Lesson Commentary

Lesson VII.

The Great Question.

—Mark 8:27-9:1.

GOLDEN TEXT,—Thou are the Christ, the Son of the living God.—Matt. 16:16.

INTRODUCTION.

From Bethsaida Julias, Jesus and his disciples made their way northward toward Caesarea Philippi. It was only a two days journey, but was to take them far away from Christ's usual center of work. When ten miles from the Sea of Galilee they would approach Lakes Hulch, probably "the waters of Meron" of the Book of Joshua.

EXPLANATORY.

27. WENT FORTH.—From Bethsiada to the north up along the Jordan River, a distance of twenty five miles. THE VILLAGE OF CEASAREA PHILIPPI.—The village around the city of Caesarea Philippi and under its administration. Caesarea Philippi was a Roman city at the foot of Mt Hermon. HE ASKED HIS DISCIPLES.—Up to this time Jesus had said nothing about his own personality even to his disciples. His teaching had been about the kingdom of God. On this journey he secured the seclusion that he had sought without success several times before, he took the opportunity of examining his disciples to see if they understood what was fundamental in reference to his mission. WHO DO MEN SAY THAT I AM?—The first question is to open the way to the second which is the test. The answer showed him how the disciples interpreted public opinion and gave them an opportunity to formulate their own.

29. BUT WHO SAY YE THAT I AM?—The word "ye" is very emphatic in the Greek text, the force being, "But you yourselves, who do you say that I am?" This is the great Qeustion for which he had been preparing them from the beginning of his ministry. The time had now come when they must understand him more fully. It was a moment for which he had prepared with prayer. He must put the critical question that will show whether or not his work with them has been in vain. THOU ART THE CHRIST.—This was their first solemn and explicit acknowledgement or acceptance of him as the Messiah after the abundant opportunities they had of knowing his character and powers and in spite of the varied opinions of the people and his rejection by the Scribes and Pharisees.

30. TELL NO MAN.—The time had not come for a public declaration that he was the Christ. When it did come, the crucifixion immediately followed.

31. BEGAN TO TEACH THEM.—This was the beginning of teaching of this kind. They had showed that they were prepared for it in part, at least, by the Confession of the Messiahship just made. He now must teach them what will be the result of that declaration. THE ELDERS AND THE CHIEF PRIESTS AND THE SCRIBES.—The members of the Sanhedrin or Jewish supreme court at Jerusalem. "Elders" was the general name given its members. Here it means those who were not chief priests or scribes.

32. OPENLY—Plainly and directly, not in veiled words or parables. TOOK HIM.—Aside from the other disciples.

33. GET THEE BEHIND ME, SATAN.—Peter has just acted the part of Satan in presenting to him the same temptation that Satan proposed in the wildness, namely, to sacrifice his principles by making concessions to the false ideals of the time, in order to gain popularity.

34. TAKE UP HIS CROSS.—Carry out his self denial even to death if necessary, he prepared to suffer the extremity of shame and death.

35. WHOSOEVER WOULD SAVE HIS LIFE SHALL LOSE IT.—The paradox is in the two meanings of the word life best brought out in English by "life" and "soul." He whose chief aim in life is personal ease and safety will lose the higher life or soul life which he would secure in the self-sacrificing service of Christ.

LESSON QUESTIONS WITH BIBLE ANSWERS

1. What was the subject of our last lesson?
2. What had been the attitude of Jehoviah toward Israel?
3. Give the Golden Text for our last lesson.
4. Into what region did Jesus and his disciples make a journey?
5. On the way what question did Jesus ask his disciples?
6. What answers did they give?
7. What did Jesus then ask his disciples?
8. Who answered, and what?
9. What charge did Jesus then give his disciples?
10. What must a follower of Jesus do?
11. Give the Golden Txt for today.

Pres. Lehman

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVII. Edwards, Mississippi, Saturday, November 23, 1912. Serial No. 67.

HELPFUL TO ALL

Educational Rally Day Again.

WE WANT to call attention to Educational Rally Day again. We are right at the dawn of what promises to be a greater day for all this Negro work. It would be a calamity to fail in the collection this fall when the action of the Negro Churches count for so much in helping to show to the people everywhere what possibilities there are in this field. The Disciples of Christ have a separate and distinct call in this field. The white churches have never divided into North and South and there are no more organic differences between them and the Negro Churches than there is between city churches and country churches. They can co-operate in such a way as to do a work that no other people can do. The white people took the iniatory step in beginning the work and will pour out hundreds of thousands of dollars to carry it on to perfection, but the Negroes have a very important part to perform. If they give the thousand dollars we have so long looked for, this fall, it would open the eyes of all who are now rather indifferen'. When it was announced at Meridian that the Negro women gave $5.00, it went like a thrill through all. When Harry and Lula Smith were presented at Louisville, it made a profound impression on all the consecrated Christian Workers from all the Southern states hunted them up and shook their hands. At all our conventions, mention was made of them. This just indicates what can be done, what will be done, when all the people awaken to their best interests. We urge all who read this to make an effort to get their church to give more than it gave last year. In all these schools are earnest young people at work. In a measure they are dependent on what you do. Your conduct will determine whether the work shall grow slow or fast. You are in the nature of our advertising agent.

There is another, a more potent reason, for you to redouble your effort. You will never know how to properly patronize our schools until you help to support them more. Unless we can get enough young men and women into school to get the right kind of training we will not have the right kind of leadership for the future, and without that leadership we can not hope to do anything. The Negro has very many things to overcome, but these are easily overcome when he has the right kind of leadership. He must have a new class of ministers and Sunday-school teachers. This is no reflection on the older men who did the best they could. They should be honored for what they did, but they are not trained for the leadership that is demanded now. If the people knew how important is it to send their children to the right kind of schools so they can prepare for leadership, they would not leave one stone unturned to do what ought to be done.

Brethren, how can you awaken to a full realization of the importance to your family these schools are unless you begin to work for them? Why is it that a mother loves her child more than any one else loves it? It is because she has suffered for it and worked for it and fretted for it. When the time comes that the Negroes give $1,000 to Educational Rally Day every school among us will be entirely crowded out and we will have to start new schools; and every time we start more schools we will have work for more worthy boys and girls; and every time we put more worthy boys and girls to work, we get more accomplished in bringing the kingdom of God in our midst.

Prepare the people for this collection by announcing it every Sunday from now till you take up the collection. Tell them to come with dollars. When they bring nickles, they show that they are not yet awake to a realization of what they are to do. When they bring dollars they show that the day star has arisen in their hearts. Tell the people they must make a sacrifice for this cause. They must lose their lives in this service before they find the richer development God wishes them to have.

When you take up this collection, send it to J. B. Lehman, Institute Rural Station, Edwards, Mississippi. Do not let a single church fail. It is God's work, it is your work, it is humanity's work.

What you do this fall will count for so much in the advancement of the work. Individuals who can should do all they can in making a personal contribution this fall.

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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NOTICE!

The serial number of this issue of the GOSPEL PLEA is

-67-

The number after your name on the first page of the PLEA is your subscription number. The difference between the number in this notice and your subscription number will tell you how many weeks you are paid up for. Thus if your subscription number is 70, you have three weeks to go, before your subscription is due. If your subscription number is not as large as the serial number of this notice, you are behind and by subtracting you can tell how many weeks. A plus after your name means you are behind a great deal farther than you ought to be.

Personals

—Ellen O'Neal, Cheneyville, La.: Your subscription number is changed from 60 to 115.

— Rial Simmons, Holly Hill, South Carolina: Your subscription number is 120.

—J. T. Watkins. Kansas, City, Missouri: Your subscription number is 120.

—Be sure to read all of the rest of the PLEA, and if you can't find what you are looking for, look in the Personals.

—Bro. Scott, Kansas City, Kansas, thinks he can do something towards getting valuable reductions on furnishings for our schools. He is in the employ of a responsible Company. All our readers are certainly grateful to him for his interest in the matter.

—J. L. Woods, Sumpter S. C.: Your subscription number is 90.

—Subscriptions from Topeka, Kansas: M. Belle Jenkins, your subscription number is 120; C. Thompson, your subscription number is 95: Mrs. Mattie Carpenter, your subscription number is 95.

—Subscriptions from Alabama: M. H. Haygood, Oxmoor, your subscription number is 120; H. D. Brown, Pike Road, your subscription number is 120; William Wadkins, Pike Road, your subscription number is 70; R. H. Gray, Calhoun, your subscription number is 60; S. B. Barnett, Matthews, your subscription number is 120.

—The Church at Eureka, Illinois, gave a farewell reception to Prof. Emory W. Ross, Oct. 27, before he left for the African Mission Field. Bro. Ross is held in esteem by all who know him and Eureka's loss will be Africa's gain. A host of friends wish him every possible success.

—Subscriptions from Georgia: N. M. Golden, Macon, your subscription number is 120; S. J. Smith, Oconee, your subscription number is 120; M. Summers, Helena, you subscription number is 120; W. H. Smith, Oconee, your subscription number is 70.

—Last week we neglected to mention that, the beautiful poem we printed on sixth page, "Jacob Kenoly the Missouri Missionary," was clipped from the CHRISTIAN STANDARD. To us it seems a poem of great worth.

Notes from Our Schools.

Southern Christian Institute

In their September meeting the members of the anxiliary of the first Christian Church of Jackson, Miss. voted to hold their November meeting at the Southern Christain Institute. Accordingly they came over on the 11th. The party consisted of Mrs. Smith, Mrs. Varley, Mrs. Price, Mrs. Hipple, Mrs. Guilentine, Mrs. Torrens. Mr. and Mrs. Noble. Dr. Edmonds and Mrs. Warner and her mother and small daughter. They were joined by Bro. and sister Safley and their son, Harvey, from Utica and Mrs. Mott, of Tupelo, and Mrs. Austin, Mrs. Harris, Mrs. Ashford and Mrs. Williams, of Edwards. After partaking of dinner which was prepared at Allison Hall, the party went on an inspection tour and then repaired to the Chapel Hall where an informal program was rendered. After the visitors listened to a plantation melody, Dr. Edmonds gave a most interesting talk on the place of the school in Missionary work. He was followed by Mrs. Safley, the State president, who gave a short talk on the great Louisville Convention.

Our Trip to Hampton Continued.

While in Baltimore we visited the convent and saw our first colored Nuns. They have charge of an Orphan's Home. All the Orphans were girls. Whether I was sadder for the children who were being reared Catholic or the girls shut out from the world learning to be sisters, I am not sure. My mind became young and I reviewed my ancient History and well remembered what we might have suffered as a nation, had Spain held us as a nation. But these Orphans have not a chance to know of anything but the Church of Rome.

From Baltimore we went to Washington D. C. This was a trip I had longed to make. We were not disappointed. Washington is a beautiful city. We saw all the national buildings of note also visited congress while in session. Were glad to see Champ Clark, Speaker of the House because he was a disciple, also saw Joe Cannon. There is much to interest one in all the buildings and we tried to take in all. But I believe I enjoyed seeing them make green back most of all. But for beauty, the library of Congress is the most beautiful and magnificent building inside that my eyes ever beheld. And in the White House, when one visits the East room one is so wrapt in the beauty of this room until he simply stands and gazes. and one would hardly feel that he had been to Washington, unless he went to the top of the Washington monument. This is a beautiful monument built by all the states, many lodges and city Councils. When one reaches the top of monument he is quite high in the air. But you can get a bird's eye view of Washington.

Washington is a city of monuments. All our great men have monuments. Somehow a thought came to me that if our nation would give some of these dollars for missionary work, that they would be serving their Creator better than placing thousands of dollars in the costly monuments.

There were four ladies in our party who saw Washington and Baltimore together. One of us came from California, another from Mo., one from Okla., and the writer from the Lone Star.

Judge Tenell called on us and assured us we had seen Washington well when we named the the buildings we had visited. But we had hired a guide. Judge Tenell is the husband of Mrs. Mary Church Tenell. His office is appointive. He presides over one of the Federal Courts. He being the only man of color in this court.

He said that "most all his cases were brought to him by Southern Congressmen." And again I thought that Dr. Washington is right that the white men of the South is the colored man's friend when he proves himself a man. Colonel Roosevelt gave Judge Tenell this office. Took him from the high school in Washington where he had been principal for years.

We enjoyed meeting him as his wife and I were in Texas together when we gave her a lecture tour.

He urged us to see the Freedman's hospital. This he said was one of the good things Ben Tillman did for us. Mr. Tillman worked hard for this hospital. We visited it and found that we were not disappointed. It is one of the best hospitals in the world, so we were told.

All the doctors are colored, nurses and sick people are colored. It is a national hospital and no changes are made. All secure their places under the Civil Service examination. It is a beautiful spacious building with three wards each joined together for women, children and men. Each ward occupies a whole building three stories high. Dr. Smith who showed us through gave us a demonstration of how the X ray is used.

We also saw Howard University, the National Children's Orphans' Home. Dear readers, I wish you could contrast these children with those in the convent. These children were free and child-like in their looks. Those at the convent acted as though they had been pent up in a pig sty.

How thankful I was to see this freedom. We also visited the Young Men's Christian Association. They had recently moved into a one hundred thousand dollar building. If your boy goes to Washington have him stay at the Y. M. C. A. building where he will be looked after.

This is a splendid building. While we were in here we went to the swimming pool where we saw forty or fifty boys swimming.

Mr. Hunton and Moreland, who are doing so much to establish the Y. M. C. A., should be brought South.

The Eastern and Western people are getting them in every town. Let our Southern men awake and save our young men. I asked the secretary why our preachers did not push the Y. M. C. A. He said "They fight it, think it takes from the Church." While he said it simply gives them more Church goers. We stopped at the Y. W. C. A. where they have a splendid location and real dwelling house. They hope to build soon. While here we visited the National Baptist School for Colored women and girls. Miss Nannie Burroughs, is the president. We heard Miss Burroughs speak at Hampton.

(Continued on page 7)

Reports From the Field.

Texas

We have waited for some time for a statement from the State Missionary Board respecting the work of the last Missionary year, and a financial statement of the Beaumont Convention, and the general plans of work for this year; as they were to make reports to the Gospel Plea.

In this I desire to state some things to the Texas Churches respecting the evangelistic work and Jarvis Christian Institute—J. C. I. One of the many good things about our last convention at Beaumont was, we were able to pay out of debt. By some of the good brethren discounting their bills, and the evangelist supporting himself on the field, we understand the State Board was able to pay out. So we were able to begin this year's work out of debt, but with a much larger responsibility and obligation. We all have reasons to be encouraged at the results of the work last year, and especially the work of our last convention. True the churches reported less money raised than the year before, the cause was plain, and we believe has been largely removed.

The indication is, the evangelist will have to support himself on the field this year—That is: all he gets is what the churches and friends give him. He will not be paid anything by the State Board or the convention, but the appropriation of the National C. W. B. M.

The evangelist is to pay all of his expenses, live and do the work on what is given him, and make a monthly report to the State Board and an annual report to the state convention.

The convention asks each member in the churches to give the evangelist fifty cents (50c.) a year to help support the evangelistic work. The evangelistic work can't be done in the best way if we wait to send this help to him at the convention. The work must go on all the year and must have constant support. If the support is not better than last year, the evangelist will be forced to leave off some phases of the work to continue.

With the responsibility of the Jarvis Christian Institute and our obligations to it, the evangelist has agreed again this year to relieve the State Board and the convention of any obligation to him, so the track may be clear for J. C. I. in our next convention. The evangelist thinks that with the State Board and convention out of debt, and the evangelist working on what the members and friends give him on the field, we should do some thing commendable for the J. C. I. this year.

Each Church is earnestly requested to observe Easter in all departments of the Church at 9: 30 A.M.—11 A. M. and 3 and 8 P. M. as J. C. I. day and that all the money raised in all the departments on that day be given to the Jarvis Christian Institute. In addition to the Easter Day Offering, each church is requested to send not less than $5 to the State Convention in August for the J. C. I.

We all know Eld. Frost and Prof. Berry are are on the school ground now and the buildings are being put up and the land cleared. The school will open just as soon as the buildings are completed and furnished. These buildings, school and all, must be furnished and much of that will cost actual cash money; and those of us who have not paid our pledges to this work, or given anything individually ought to do so at once, so the work can be completed. We don't want the directors and National Board to go in debt in the beginning of this work. The state organizer of the C. W. B. M. is asking the auxiliaries and sisters of the Churches to furnish the rooms of the dormitories. The school rooms must be furnished with boys and girls, desks, blackboards, maps, globes, tables etc to say nothing of the tools for the industrial department. Help the women, Bro. Preacher, officers, and laymen, and the rooms will be furnished.

We must be true and prompt or our directors will be greatly involved. The National Board has truly burdened itself in helping us to begin this year and this should urge us at once to do all we can.

Send all payments of pledges and money to furnish rooms to Mrs. M.A. Alphin, 919. So. 9th St., Waco, Texas, secretary of the directors, and she will send you receipt and report same to the Gospel Plea. Also notify her and she will inform you where and how to send your box of bed clothing.

I am yours for "Shoving up a Notch" in Texas.

Waco, Wm. Alphin.

Arkansas

Dear Editor and Readers of the Gospel Plea:—

Our State Convention is passed. It was the best I have ever attended in the State, less hardness, more money. I am glad our brethren are beginning to learn that we come together to do work and not to wrangle. The writer has been very busy since the convention, preaching every opportunity. Assisted Bro. Bostick in a week's meeting at Rus-

selville which resulted in 9 added, in a week's meeting at England, no visible results. Bro. R. Y. Matlock, our worthy Evangelist, did the preaching on the second Lord's Day in Oct. We had a rally for the purpose of building a house in which to worship. Elder M. M. Bostick delivered a strong sermon at 11:00 o'clock. The collection was as follows: E. L. Turner $1.00, Thomas Ivy $1.00; Moses Gartrell, $1.50; Mary Gartrell, $1.25; George W. Ivy, 1.00; R. Y. Matlock, .50; M. M. Bostick, .50; George Moore, .50; Judge Hill, .65; Birdie Bridges, .25; Sarah Bostick, .25;and a good many more whose names I know not now. We intend to begin as soon as our workmen get ready. The writer visited Mt. Union at Blockton where I pastored six or seven years ago. They were indeed glad to see me.

The services were good, day and night. There was a white gentleman passing and heard something that arrested his attention. He stopped and came in and remained till the close of the service, He was so well pleased that he gave a dollar in the collection.

The church at Blockton is in good working order. They have built a nice house in which to worship, and seem to be at peace among themselves which is grand. David said, "Behold how good and how pleasant it is for Brethren to dwell together in unity." I was also at Pearidge and enjoyed a good Sunday School. Preached day and night to a good hearing.

We now look forward to Educational Rally. Let us make it high over the entire Brotherhood. To the Brethren in Arkansas the time is drawing nigh for our quarterly meeting to be held with the Pearidge Church on the 14th. day of December. Hope all the churches in District No 2 will be represented. We need the help of all Brethren in this great work of preaching the Gospel of Christ to the whole world.

I am your servant in Christ,

SHERRILL, G. W. IVY.

New York.

To the C. W. B. M. of the State of Mississippi, also Y. M. C. A. and Y. W. C. A. of the Southern Christian Institute: We take the opportunity through the GOSPEL PLEA to thank you for the kindness shown to us through your organizations.

We know your hearts and your desire. We realize that you do not count what you did any thing and yet you have done a great thing for not only us but for the Master's cause. It has not only been help to us in getting the things we need for our equipment but it has been a strength to us as well as it helped and strengthened you. Our growth comes in proportion as we unselfishly give ourselves to the great work of helping others. We do not have words with which to express our thanks to you for what you did for us. We hope to express more fully our gratitude to you in that great field to which we are headed, by what we hope there to do for Jesus. We are rejoiced to know that your prayers go with us to our field of work.

C. W. B. M. workers, I want to say to you know no defeat, know no discouragement, and never for a moment think of giving up your ground though it be such a small planet; for God the Father and Jesus Christ our elder brother has declared the victory yours in the Son's name. Just a word to the Y. M. C. A. at the Southern Christian Institute. How grateful I am to you for what you did in helping us to get ready. It has indeed added much strength to us for our work and I am sure it will add strength to you for giving us so freely all you had in your treasury. I cannot but believe that God will bless such spirits as you are. "God bless the cheerful giver."

On the 27th I spoke at 11:00 A. M. at the Third Christian Church of which Bro. W. H. Dickerson is Pastor. We had a good service. At 6:00 P. M. the writer spoke to the students at the Baptist State University. At 8:00 P.M. we preached to a packed house at Bro. Robinson's Church. We were given five dollars ($5.00) at the close of service. We had a pleasant time while in Louisville. We will tell you more about the good people and work at Louisville later. We left there at 2: 10 P. M. Wednesday, the 30th of Oct. We reached New-York City at 9: 10 P.M. Oct. 31st after about a thirty hours ride. Met Mr. and Mrs. Davison at forty second Street Station. These guided us to 244 on 53rd St. the home of Mrs. Taylor who is caring for us nicely. I wish I could tell you a little about the great city of NewYork. But haven't the time.

We pray God's blessing on our native land as we go tomorrow at 10 o'clock. What happy moments these will be as we speed away to our field from this city. Good bye till I get to England I will greet you there again.

In His cause

HARRY G. SMITH.

Life will be richer if we learn to thank God for the train we miss as well as the one we catch, the pain as well as the pleasure of life, sorrow no less than joy.

THE S. S. TIMES.

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, College of Missions, Indianapolis, Indiana. Send in the money at the close of each quarter.

Adaline E. Hunt, Editor

In the Field.

We begun our new year's work in the field at Dallas, Texas, October 25th, at the Preston St. Church. This Church, which belongs to the North East Convention, gladly opened her doors to us. Eld. H. M. Johnson is the pastor. Sister Johnson, his wife, is one of our own children. She is a graduate of the S. C. I.

We are proud that these students who have been trained in a Christian school exert such an influence over our people, no matter where their lot is cast, until we can feel their influence in their Church work.

Bro. Johnson could not be with us, being out of the city, but his wife was. She ably presided over the meeting. We all know how enthusiastic Fanny Hay was in her church work in Waco. She never had to be persuaded to do her duty, and was always in her pew in all the departments of the church.

Too many of our young people slight the services on Lord's Day. We were glad to find that Sister Johnson was none the less enthusiastic as Fannie Hay Johnson.

We have seen many preachers' work fail on account of his wife not being able to help carry on the work, and push it as much as he.

I am sure Bro. Johnson appreciates having a wife who is able and willing to carry on the work in his absence.

Sister and Bro. Johnson, had not only announced the meeting, but had worked it up so a much better audience greeted us than we expected.

How glad we were of the opportunity of talking of the work of the Christian Woman's Board of Missions among our people and the beginning of Jarvis Institute in Texas.

We were glad to make an appeal for the cooperation of all christians for the extension of His kingdom, in Texas, and to all the world.

It was an attentive audience and we deem it a great pleasure of meeting this Church.

They gave us a collection of $3.55. We were the guest of Sister Grant, while there.

She and Sister Johnson saw that we had no expense.

How thankful we are to meet kind hearted christians, as we go from place to place.

These help the Missionary worker, in the field and serve as a breast plate, to ward off the many difficult things he meets in the field. From Dallas we went to Leesburg.

Here we spoke to the Church on to 4th Lord's Day and Monday night. Here we have some splendid women and believe we will have an Auxiliary from now on. We named Mrs. Will K. Ladd as president, Mrs. Criddelle, secretary and Mrs. Falls as treasurer.

These sisters promise to combine with the Ft. Worth women and help furnish a room at the Jarvis.

Now remember sisters that Bros. Frost and Berry are laboring to be ready to open school Jan. 1st. Get your things ready and send to Bro. Frost by the first of December and not later than Dec 15th.

And get your boys and girls ready. Push, push, push! yes, if necessary push harder than ever before.

This is the beginning of a great school. Be glad that you can help in the beginning. It's our school and for the training of boys and girls, that they may not only be desirable citizens on earth but far better than that, that they may be able to inherit eternal life and be citizens of heaven.

Yes, better than silver and gold, and earthly pleasures are the lives of those who live to have life everlasting. And, who are not contented in in hoarding up his gold, but gives to help others to enjoy the blessings of a Christian life.

Will you give? You who have pledged, will you not pay your pledge? Will not others give? May God help us to see the opportunity. They gave us a collection of $3.15 at Leesburg.

Praying that all may be busy getting things ready for the Jarvis school.

I am yours earnestly.

WACO, MRS. WM. ALPHIN.

Some Reasons why we should observe Educational Rally Day in 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 thei

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. "To be what Christ would have them be and go where He would have them to go."

From within its walls have gone forth many and the brightest of these shines Jacob Kenoly, that sainted martyr to his race, for who can read his travels to Africa, his suffering, his privation in his effort to establish a school. In his trial in erecting a building and his struggle to provide bread for those God gave to his keeping, he sank beneath the cruel waves of the river.

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 thanks to God. 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 noble work done by the C. W. B. M. For these noble ladies are holding open the door 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. Where can we find a work like the L. B. S. where the common preacher or student, the pioneers from the rank and file of the race, can learn to build up that moral influence that is so much needed? The gifted and talented readily find entrance into any school,only to be lost in the great sea of life or to be seen on the horizon a light pointing to the possibilities of the Negroes. But these less fortunate who can realize enough to spend a few terms return to there homes and in their feeble way strive to uplift the people of their neighborhood.

Next take South Carolina in the midst of the chaos and strife that existed among the S. C. 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 being the only means he could depend on to carry the Gospel. The heart of this righteous man was often sad on account of perverseness of our leaders.

Again they have encouraged our educational movement 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 the work already started kept them from taking up this work which is so much needed.

Now Bro. Ministers, Christians and friends in the cause of Christ, is not this something to be thankful for? 1st,the gift of God's Son to die for us; 2nd, These ladies who are striving to help us "in His name" 3rd, For the fruit of their labors manifested in Jacob Kenoly the forerunner of that better day which is dawning on us as a people and 4th, 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 these Noble Ladies and thus hold up their hands, for there is much to be done.

Only be strong and be of good courage for the Lord our God hath spoken.

Go Forward,

DALE, Edwin F. Jackson.

OUR TRIP TO HAMPTON CONTINUED.

(Continued from page 3.)

She is an enthusiastic speaker and the Baptist feel very proud of her. I feel proud of her for she is really conducting a splendid School.

Her school trains missionary workers. The girls are taught useful trades. Her hobby is cleanliness. And the moment you enter the grounds you observed this hobby carried out. This school is six miles from Washington. Its only three years old and has room for one hundred students. She has three nice buildings and the fourth in the course of erection. The white Baptist women and negro Baptist women are behind Miss Burroughs. She said that she could not have done this with out the white women's co-operation.

The rooms are furnished by women from all the states. From Washington we went to Eskidge to visit our sister a few days and to get Baby Alphin. From Eskidge we went back to Topeka, our old home. We arrived Satuaday night at eight P. M. and spent the night with our old friend Mrs. Roundtree with whom we had taught for years. Sunday we spoke at our home Church and then spent the rest of the day with Bro. Thompson and wife. Bro. Thompson and my father suffered so much to plant the Church in Topeka until I felt as if I was almost with my father. There were suppers, teas, breakfasts given for us, where each time we met different friends, until we felt that we were " thrice blessed."

We left Topeka Tuesday night for Ardmore, Okla. arriving there Wednesday P. M. We saw all the Alphins, who were home. We found mother Alphin in feeble health but glad to see us. We enjoyed our visit with her so much.

(Continued in next issue.)

Bible School Department.

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for December 1.

Edited from The Christian Lesson Commentary.

Lesson IX.

The Lunatic Boy.

—Mark 9: 14-29.

GOLDEN TEXT.— And Jesus said unto him, If thou canst! All things are possible to him that believeth. —Mark 9: 23.

INTRODUCTION.

Coming down from the glorious mount of transfiguration, Jesus and the disciples accompanying him, found themselves in the midst of a scene typical of the tumult, the suffering and the unbelief to be found in the world. The remaining disciples had failed to cure the demented boy who was brought to them by his father. Their failure, Jesus said, was because of their unbelief. If their faith had been true spiritual faith, "though it were no larger than a grain of mustard seed, with Christ helping, they could not have failed.

EXPLANATORY.

14 WHEN THEY CAME TO THE DISCIPLES. On the next day when they were come down from the mountain. Jesus and Peter, James and John came back to the place where they had left the other nine disciples— SCRIBES QUESTIONING WITH THEM.— Not simply asking questions, but disputing and arguing with them.

15. WHEN THEY SAW HIM, WERE GREATLY AMAZED.—They all were around the disciples and scribes listening to the disciples and no one saw Jesus and the three until they came right up to the place.

17. ONE OF THE MULTITUDE.— The first one to find his voice was not one of the disciples, but the man whose distress and anxiety for his child overcame his natural reserve or timidity. I BROUGHT UNTO THEE MY SON.—He had come expecting to find the teacher, but found only the disciples and applied to them for help. A DUMB SPIRIT.— that is to say, a spirit (demon), that caused him to be dumb. He was also deaf. 18. THEY WERE NOT ABLE.— They had, no doubt, made the attempt relying on the fact that Jesus had given them this power when he sent them out on their first missionary journey and that they had been successful in its exercise and they were probably much chagrined at their failure on this occasion.

16. FAITHLESS GENERATION.— Not a rebuke for the disciples alone, but for all who were standing around for whom the Father had acted as as spokesman in answering the question of Jesus.

20 STRAIGHTWAY THE SPIRIT TARE HIM.—Epileptic fit.

TO DESTROY HIM.—The epileptic fits ccompained by suicidal mania.

23. IF THOU CANST.—Jesus rebuked him for the doubt he had expressed by repeating his words, as if he said, "why do you say if?" There is no such word as "if" to him who has faith.

24. I BELIEVE; HELP THOU MINE UNBELIEF.—A pitiable cry of distress and one that shows he had real faith.

25. SAW THAT A MULTITUDE CAME RUNNING TOGETHER.—He did not want to cause great excitement and publicity by prolonging the conversation. The father had now expressed the necessary faith.

26. HAVING CRIED OUT AND TORN HIM MUCH.— A wild cry and a final convulsion that left him completely exhausted.

29. BY NOTHING SAVE BY PRAYER.—The disciples had depended on the fact that Jesus had given them authority to cast out demons and had relied too much up on themselves as possessing magical power. They had not come to the task with a prayerful dependence upon God. Constant communinn with the source of all power is the only way to make "all things possible."

LESSON QUESTIONS WITH BIBLE ANSWERS.

1. What was the subject of our last lesson? Mark 9: 2-13.

2. What characters had a part in that lesson?

3. What miracles occurred?

4. What was the main point in the lesson?

5. Give the Golden Text of our last lesson. Luke 9: 35.

6. What is the subject of our lesson today? Mark 9: 14 29.

7. When did Jesus return from the mount of transfiguration to the disciples? Luke 9: 37.

8. What did he find on reaching them? Mark 9: 14.

9. What did the multitudes do on seeing Jesus? Mark 9: 15.

10. Why were they greatly amazed? Mark 9: 15

11. What question did Jesus ask? Mark 9: 15.

Supplement to THE GOSPEL PLEA

Educational Rally Report

TEXAS	
Fanny L. Hay, Dallas (special)	$1.00
Greenville Texas Church, sent by T. W. Pratt	11.00
Total for Texas	12.00
GEORGIA	
Georgia State Convention, Macon	10.00
SOUTH CAROLINA	
South Carolina State Convention	20.00
ARKANSAS	
England, by G. W. Ivy.	1.80
Church, Argenta sent by Sarah L. Bostick	6.00
Total for Arkansas	7.80
TENNESSEE	
Lee Avenue Church, sent by Preston Taylor	25.00
MISSISSIPPI	
Church at Southern Christian Institute	34.00
Sunday-school	20.00
Junior Society	25.00
Total to date	$154.30

NOTES

At the Argenta Church the following gave one dollar each, Mrs. Sarah L. Bostick, M. Bostick, Miss Mary Payton, Miss Anna Bram. Alexander Stewart gave sixty cents.

Very many of the Juniors at the Southern Christian Institute gave one dollar each. At the regular church collection very many students gave one dollar each.

We have so far heard from only a few churches. At this rate we may look for a big collection. Do not let a single church or Sunday-school miss having a part in this.

Send all money to J. B. Lehman, Institute Rural Station, Edwards, Miss.

Notes from Our Schools.

Southern Chrstian Institute

Our school notes for the last two weeks have been nearly crowded out, on account of the need of space.

The Educational Rally in the Mt. Beulah was held last Sunday. Supt. Burgess set the mark at $15.00. A number of times previous to the day of the offering, he spoke of it as the "Fifteen Dollar Day." The members of the Sunday-school entered heartily into the giving. Practically everyone gave something. The total amount of the offering was over $16.00. Enough will be taken from the Sunday-school treasury to make the offering of Mt. Beulah Sunday school this year for Christian education $20.00.

The sign board "Southern Christain Institute" has been replaced over the entrance gate to the campus.

The following students give the weekly Sunday school talks during December: Dec. 1, Florence Blackburn; Dec. 8, Frank Coleman; Dec. 15, Timothy Barnett; Dec. 22, James Rundles; Dec. 29, Hymon Armstrong.

The writer a few evenings ago, in company with others, took a stroll over to our Shiloh farm. Darkness came stealing on, and just as we found ourselves upon almost the highest point of land on Mt. Beulah, we looked northward and there in the distance, as if they were stars, twinkled the electric lights upon the campus of the S. C. I. It was indeed a beautiful sight.

President Lehman purchased a threshing machine in Jackson a short time ago. Last Monday Eugene and Joseph Lewis with two teams of mules went over and brought it home.

The girls in Smith Hall are looking anxiously for the arrival of the heating plant. Cool weather is striking us once-in-awhile.

A large regulator clock is one of the latest improvements to Smith Hall.

The saw mill has been putting out a lot of fine lumber.

Upon entering the spacious front hall of the new Girls' Home, the visitor is sure to have his attention attracted to a large portrait of Bro. C. C. Smith in whose honor the building was named. We feel that this is very appropriate. Bro. Smith is the donor.

Friends visiting the Institute never miss seeing the bakery. That is a busy place. Nearly a hundred loaves of bread are baked every day besides cookies and other good things. Our young woman, Fanny Crocket, under the direction of the matron, Mrs. Prout, keeps things hustling in that department.

George Gray, Normal Class of 1912, was seriously injured in Arkansas a few days ago in a building where he was working. The building caught fire and he rushed in to save some of the things and one of the walls fell in on him. At one time he was not expected to live, but at this writing, he is improving nicely.

Thanksgiving day at the Institute is always a great day. It seems to the writer that this year it was greater than ever. The early morning was dark and chilly, but soon the mist cleared away and the sun came out, and the day was delightful. At the close of breakfast there were thanksgiving verses from the Bible recited. This was a splendid start to the day. At 10:30, the Educational Rally program was rendered. Supt. Prout's address was in keeping with the spirit of the day. The Girls' Club rendered several beautiful selections. The chapel was handsomely decorated. At 1:30, all wended their way to the Dining Hall where a delightful repast was served. The decorations of the room baffle description. Holly, a shock of corn, pumpkins and fall leaves in their greatest elegance dressed, and two mottoes as follows: "Thanksgiving is Thanks Living" and on the west wall, "We Thank Thee."

Soon after dinner the Edwards Brass band arrived in an improvised band wagon drawn by four horses. The musical numbers they rendered added much to the enjoyment of the day. At 3:30, the ball game at Central Park occurred between two S. C. I. teams. Many star plays were made. At 7:00, all gathered at the spacious dining hall to hear the "Musical" given by members of the faculty assisted by Miss Lois Lehman. The program was as follows:

Beetles' Dance, — Holst
Misses Lehman and Bunting

Meditation, — Morrison
Mrs. Prout

My Dear, — Ball
Miss Tyner

Whispering Leaves, — Hays
Miss Bunting

Garland of Old Fashioned Roses, — Keither
Miss Fauble

Valse in D. Flat, — Chopin
Miss Lehman

O'er the Waters Gliding, — Offenpach
Misses Fauble and Tyner

Sailor's Song, — McDowell
Miss Lehman

Rosary, — Nevin
Miss Tyner

Il-Trovatore, — E. Dorn
Mrs. Prout

Sleep, Dearie Sleep, — Stults
Miss Fauble

Silver Stars, — Bohm
Miss Bunting

Honey Chile, — Carrie Adams
Miss Tyner

Shepherds all and Maidens Fair, — Neum
Miss Lehman

Alfred Stanfield has three children in school as day students. One has her tuition paid up till March 31, and the other two are paid up till February 18, The school note writer considers this pretty good, as day school students are not required to pay for more than one month in advance.

The day before Thanksgiving it snowed for two or three hours on Mt. Beulah. The writer does not remember when it ever snowed so early, and during the last seven years only a few flakes have been seen in the air three or four times. Some believe the weather man got things a little mixed up.

Superintendent Young has his oats and wheat sowed. It is coming up nicely. Quite a number of our neighbors are now putting in oats. The Big Black land company is putting in one hundred acres.

Why some people subscribe for the Gospel Plea.

1. SOME SUBSCRIBE for it to get the first page, "Helpful to All."

2. SOME SUBSCRIBE for it to get the latest and best report of our mission work in Africa.

3. SOME SUBSCRIBE to receive the reports from the Educational Rally.

4. SOME SUBSCRIBE for it to get the Sunday School page.

5. SOME SUBSCRIBE for it to read the letters from Mrs. Bostick, Mr. and Mrs. Alphin, Rev. K. R. Brown, and a host of our other regular correspondents.

6. SOME SUBSCRIBE for it because they know that in the mechanical work of the paper it gives profitable employment to young Negro men and women earning their way through the Southern Christian Institute.

7. SOME SUBSCRIBE for it to get the interesting news from our schools.

QUESTION: Is there not something in this religiousweekly for which you would be willing to pay a dollar a year?

(Continued from page 7.)

established. Just think of the great men and great women, throughout this country that are hazarding their lives, asking for neither reputation nor wealth, for the betterment of fallen humanity: and think on the other hand of the unthankfuness of many of us to God, and our ungratefulness to the men for the great Christian Schools that we have. These are some of our schools, established for the Negro of the U. S. 1, Southern Christian Institute Edwards, Miss. 2. Louisville Christian Bible School, Louisville, Kentucky. 3. Lum Graded School, Lum Alabama, 4. Martinsville Institute, Martinsville, Va. 5. Warner Institute, Jonesborough, Tenn. 6. Jarvis School, Texas.

CARLESLE, W. W. PEYTON.

Pres. Lehman.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVII. Edwards, Mississippi, Saturday, November 30, 1912. Serial No. 68.

HELPFUL TO ALL

A Great Home Missionary Field.

THE months of November and December are designed as a special home missionary period for study and prayer and generous gifts. The true statesmen in the work of the Kingdom of Heaven saw clearly that while it is our duty to preach the Gospel to the heathen we dare not sacrifice our beloved home country to accomplish it. Our Moravian brethren were the pride of foreign missionary workers. They gave more per member than any other religious people; but now they are discovering that they neglected the home field for the foreign field, and that, while they were doing a great work among foreign nations, their work at home was dying out. This lesson should not be lost by us. America is the seat of the Kingdom of Heaven for the immediate present as thoroughly as Jerusalem was the seat of the work of the Jews. Whatever we do to redeem China or India, we must not forget our beloved America.

In America there are ten million Negroes. This is a little over one tenth of our population. In some sections in the South the proportion is forty colored people to one white person. In a number of states they are over fifty per cent of the population. In all the South they are about one third. He who imagines that these people can be neglected with impunity is as blind as the Syrian soldiers whom Elijah led into Samaria. This vast negro population must be led into the service of the Kingdom of Heaven or they will degenerate to their old wild instincts; and in their degeneration they will most certainly pull down those who live in their midst. The white Christian people must lose themselves in this service in order to gain the richer life in their own development or lose all hope in the future of their own race by selfishly withholding this service. It matters not what race a child belongs to, if its Christian training is neglected it degenerates to the barbarian type. We can find an abundance of white youths who have degenerated to the type of Saxon whom Hunrod led to the worship of Woden. We are seeing more and more negro youths who have degenerated to the type of the jungle folk.

Work must be done here and now if we want to save our Christian civilization. The North is over run with foreigners. This we do not deplore for we believe it is God's way of redeeming them. But it has thrown a great responsibility on the church in America. In a short ten or twenty years these same foreigners will overrun the South also, and then, with our race problem, our task will become almost too great for human forces to cope with. These foreigners are yet withheld as though the angels of God were holding the four winds till the seal of God could be placed on our home missionary work. If we refuse to work and allow the politician to prate his foolish mythology of "deportation," "segregation" or "extermination" the angels will let in the four winds and then we will have abomination.

This word of warning is not only to the white Christian people. The Negroes themselves have an important part in this work. God expects them to do all they can. The very first requisite to Christian service is humility. The Negroes in our Christian land must fall in line with the true Christian white people and go at this work in dead earnest. There is no time for vain boasting. Real, humble, Christian service is demanded. We dare not depend on State Schools to do this work, for the young people who come out of these schools are utterly incapable of comprehending the true problem. We dare no longer do sectional work. A Northern church is not sufficient unto itself. The young people they turn out are not fitted to go out and master the situation. A Southern church is not sufficient unto it self. The young people they turn out lack the breadth necessary to redeem their people. A Negro church is not sufficient unto itself. The young people they turn out lack the inspiration of a great civilization behind them. But if we combine all these we can do a work that will surprise the world. In the Church of Christ we have the opportunity to do such a work; and our Negro churches have it in their power to show it to the world. If they should raise from one to two thousand dollars this fall in the Rally Day collection, the whole church would be awakened.

This collection can be increased by every individual taking part. No one should be satisfied with less than one dollar. Many should not be satisfied with less than five dollars and a goodly number should not be satisfied with less than ten dollars.

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.

Send all communications to

THE GOSPEL PLEA, EDWARDS, MISSISSIPPI.

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

NOTICE!

The serial number of this issue of the GOSPEL PLEA is

-68-

The number after your name on the first page of the PLEA is your subscription number. The difference between the number in this notice and your subscription number will tell you how many weeks you are paid up for. Thus if your subscription number is 70, you have two weeks to go, before your subscription is due. If your subscription number is not as large as the serial number of this notice, you are behind and by subtracting you can tell how many weeks. A plus after your name means you are behind a great deal farther than you ought to be.

Personals

—A good sister was about six months behind with her subscription. She sent in $2.00, and asked how much she was in arrears. She was written that she is now paid up over a year in advance. Brethren, things are happening fast these days in favor of the GOSPEL PLEA.

—Bro. Summers, Helena, Georgia, writes: "I shall do my best to get every member I can to subscribe for the PLEA, for it is our best evangelist to lift up this fallen race, religiously and morally,"

—Subscription from Kerr, Arkansas: Mattie Brock, your subscription number is 90;

—From Texas: J. A. Logan, Mt. Vernon, your subscription number is 95; Jeff. Henderson, Leesburg, your subsciption number is 130; Mary Towels, Crocket. your subscription number is 95.

—Mrs. W. H. Smith, Jackson, Miss: Your subscription number is 135.

—Mrs. J. E. Snyder, Worchester, Mass.: Your subscription number is 120.

—Ella Smith, Topeka, Kansas: Your subsciption number is 135.

—Mrs. Mary Gartrell, England, Ark. Your subscription number is 115.

—South Carolina heard from again: A. L. Brabhn, Olar and F. O. Williams, Holly Hill, you both have the same subscription number, 120.

—EDUCATION RALLY! It is always in order until you take the collection. Remember the money is to be sent to President J. B. Lehman, this year. Are you planning for a big time in your church?

—Mrs. D. E. Bradford, one of the earnest workers of the Vine St. Christian Church, Nashville, Tennessee writes that she has very much enjoyed the GOSPEL PLEA. She feels that it will serve to keep their auxiliary informed on the work among the Negroes. She says they were made to know the spirit of the S. C. I. through Samuel Cotterell who became pastor of the Gay St. Christian Church.

—Word has been received from Bro. E. W. Ross, from England that he, Bro. and Sister H. G. Smith arrived safely at Liverpool. They will arrive in Monrovia, Liberia, Dec. 2, 1912. We hope soon to receive for publication a more extended account of their voyage.

Notes from Our Schools.

Warner Christian Institute.

We are glad to come before our readers with a few words from Warner Institute.

This has been indeed a beautiful week here; it reminds us of spring so much.

The school work is moving on nicely; different methods are being used to interest students. The quiz card method was used for a while; now we have a writen test every Friday. This keeps the students busy so as to meet that day successfully.

On Nov. 9, the Washington County Teacher's association met in the Institute Chapel Hall. Subjects discussed were as follows; first, Character Building," second, "Where the School falls Short," third, "A Progressive Education." These subjects were thoroughly discussed. We feel that the many friends who met with us were helped much along these lines. Our next meeting will be on the 27th Inst. at the Langston High School, Johnson City, Tenn. In this meeting the industrial features of each school and its community will be exhibited. We hope to make a good showing that day.

(Continued on page 7)

The Children of To-day.

By Gertrude Coin.

ONE OF the great problems of the world to day is the training of girls and boys. The people are beginning to realize how important this problem is, and they are studying plans every day how this work can best be done. The girls and boys of today are to be the leaders to carry this great work on which is now being established among the good Christian people, and they cannot do this unless they are well developed and have the right kind of training. You remember reading Proverbs 22:6, where it says "Train up a child in the way he should go: and when he is old, he will not depart from it." The child who has the right kind of training while he is young cannot help but be the right kind of man or woman when he is grown. He will be the person whom the world needs and is looking for, but the child who does not have the right kind of training while he is young, the world will not need him, for he will not be of any service to it. He will only be a hindrance to humanity rather than a helper. He will tear down instead of building up. In order to give the children the proper training they need Christian schools are being built throughtout this country, so that many children can have a chance to attend school. One reason why the training of today is so important is because they must in a few years from this be the men and women into whose hands the world's work must be entrusted. We are made sad at the thought that so many of our people are not Christians and yet we know that they are not the ones to be blamed for their unfortunate conditions. When they were children their environments were bad, and now they are the product of those bad environments.

If the parents, teachers and guardians of to-day could only realize that God has entrusted into their care his greatest treasures and that they are responsible for what the boys and girls are going to do and be in the future, they would be more concerned now about the way the children are being trained.

JOY AND SORROW

(Continued from page 5)

ary meetings prayed especially for the orphanage that God would open up a way. After we had written four letters to our friends we again went on our knees in prayer; and in less than one week we received from them as following: Mr. R. J. Reynolds $150 00, Mr. W. N. Reynolds $10.00, Mr, George Coan $2.00, all of Winston-Salem, N. C. The above amount puts us in good shape for another successful year of work. But after sun-shine comes rain just after joy comes sorrow. Our sorrows come as follows.

1. Our church read through tears in the Gospel Plea, stating that Bro. C. C. Smith's resignation as secretary of Negro Education and Evangelization under the auspices of the C. W. B. M. Brethren, our Moses has gone up on the Mt. with God; it may be that he will never lead us again: but will we forget the sacrifice that he made for us? No I know we can never forget his council and the way he has painted our thought of God for us. No I know we can never forget him.

2. My old uncle Dock Peters, who in his declining years, came about 4 years. ago to spend his last days with me; departed this life about 6 A. M. He was about 69 years old at his death; and had been on the sick list quite a while. He was a Christian, had been a member of the Church for quite a number of years and on the 8th of Nov. 6:10; A. M. he died in the full triumph of faith.

His funeral was conducted by the following brothers: Rev. B. B. Wilson, Rev. J. H. Gravety and Rev. F. M. Lee. And his body was laid to rest in Brush Fork Cemetery. We ask the prayers of the brotherhood, in joy and in sorrow.

Winston-Salem, R. L. Peters.

* * * * *

IMPORTANT.

To All Subscribers who are Behind with their Subscriptions.

On Monday, December 2, 1912, all subscribers who are not then paid up in advance will be taken from our subscription list. Those who can not pay up by that time may write us and tell us just when they can pay and we shall put them on the "Sample Copy" list and try to tide them over till their money arrives. We don't like to lose a single one of the subscribers who have been with us for years but there is an air of business about the Gospel Plea office that will not tolerate the injustice of letting the subscribers get behind. The notice on page two of the Plea makes it easy for all to tell when their time is out.

—Business Manager of Gospel Plea

A Christmas Present.

FOR WHOM? The Gospel Plea.

BY WHOM? The friends of the Gospel Plea.

WHAT IS THE PRESENT? One hundred new subscribers by Christmas morning.

Next week we shall give the first report.

MOTTO: "Each one get one (or more")

Reports From the Field.

Texas

Our Trip to Hampton Continued.

(Continued from last issue)

We spoke to the Church at Ardmore while there. They have a nice Church and need a good preacher. How my heart goes out to our Churches when they have no pastor. We were greatly grieved to know that Bro. Mitchell had given up the work in Kansas. Kansas needs some good men as well as other states.

This lack of ministers should spur us to work harder for our schools. While I was on this fly I took in all the good things I could to spur me to work harder for our Christian schools.

So we came back to the Lone Star to work harder and harder to extend His kingdom.

Texas for the first time in the history of the National was given an office. The writer was named as superintendent of the Religious Department. Mrs. Booker T. Washington was named as National president. We meet next at Wilberforce Ohio, in 1914.

I am yours earnestly,

WACO, MRS. WM. ALPHIN.

Arkansas

School opened under favorable conditions. We believe this will be the best session in the history of the school.

Short addresses were delivered in the opening by Mr. N. S. Smith, Rev. J. J. Harris, Mrs. M. E. Carter, Miss M. E. Fudge and Principal D. A. Cook, and all were very interesting. The Literary Gem, and Mercer Literary Societies will be organized this week. Our industrial Supervisor, Mrs. Madora Buchanan, will begin work Monday morning.

Principal Cook and Miss Fudge attended the district Association last week at Dermot, Ark. The faculty will use school method in their meeting this session.

Yours very truly,

MONTROSE, MALLIE E. FUDGE.
Assistant school note writer.

Oklahoma.

FOR OKLAHOMA'S SAKE I CAN NOT REST. FOR MUSKOGEE'S SAKE I WILL NOT HOLD MY PEACE.

Dear Editor:—

Enclosed you will find $1.00 for my subscription for the PLEA for one year. I have been silent since coming to Oklahoma but from now on until the Master calls me from labor to reward, you shall hear from me. I was called to take up the pastorate of this little band of Disciples, and with the endorsement of the Board of the First Christian Church (White) and the promise of some aid from the C. W. B. M. we hope to succeed in a city of thirty-five or forty thousand people, and nearly one third Negroes and no Christian Church Home for the Colored Disciples and since we have a lot paid for and a loan promised from the Extension Board we hope to succeed. We ask the prayers of the brotherhood. We have had encouraging services the last two Lord's days and three to take membership. Dear Editor we will not say so much this time. Hope to speak again soon and send some Subscriptions to the Plea.

Fraternally,

MUSKOGEE R. B. WELLS.

† † † †

Texas

Obituary

Bro. Jack Sparks, at the age of 84 years departed this life on Oct., 10th, 1912. Bro. Sparks leaves a wife and five boys and a host of relatives and friends, to mourn his death. He was a devoted christian, he loved the Lord and Savior, Jesus Christ. Clay St. Church has lost four of her good and faithful members this year: Bro. Sparks, Sister P. M. Johnson, Bros. Hamilton and Wesley.

Brethren, let us live faithful to the truth, so that we can meet them at the reunion of God's people.

WACO, J. E. ANDERSON.

The following brothers and sisters gave the pastor and wife a surprise storm party Friday night, Nov. 8th: Mrs. John McCain, peas and beans; Mrs. Lulu Grant, grits, oats, salt and pickles; Mrs. Booker, potatoes and strawberries; Mrs. Annie Hawkins, pineapples and salmon; Mrs. T. H. Ruth, sack of four; Mrs. Lewis, hominy, jelly, pork and

beans, tomatoes and corn; Mrs. Ella Boyd, corn, tomatoes, pork, be ns and peas; Prof. S. A Hurdle, corn; Mrs. S. A. Hurdle, peas; Mr. and Mrs. C. M. Wallick, pork and beans; Mrs Collins, soap, starch, rice, corn and pickles.

Sister Florida Nelson and mother, meal and ten cents; Mrs. Callie Kanod, cabbage; little sister Thelma Smith, soap; Sister Coker, Irish potatoes, and one half gallon of blackberry preserves; Mrs. Anderson, tomatoes and salt; Mrs Page, can corn; Mrs. Mathews, rice; Mrs. Callie Watson, Irish potatoes; Mrs. Dollie White, can tomatoes; Mr. Matthews can syrup; Sister Fields, flour, can corn, jelly; Master Edwin Hurdle, box of crackers; sweet potatoes, that no one's name accompanied.

Many, many thanks, dear friends, but to the Lord be all the praise.

DALLAS, H. M. JOHNSON.

Kentucky

The great International convention of the Disciples of Christ has closed. We were favored with the presence of some of our colored disciples, who came from afar. Namely: Mrs.Sarah L. Bostick of Argenta, Ark; Mrs. Georgia Franklin of Lum, Ala; Miss Ida D. Mellary of Nashville, Tenn; Mr. L. H. Herod of Indianapolis, Ind. Bro. Harry Smith and wife, who are going to leave to day for Africa, to do Missionary work in that dark and benighted land. May God bless them.

The Hancock St. Christian Church defrayed Mrs. Bostick's expenses, while she remained in our city, which was very much appreciated by the writer, because Mrs. Bostick is my mother in the gospel and also from my home state. Mrs. Bostick and Mr. Harry Smith gave us several interesting talks on the work of the C. W. B. M. which were a source of inspiration to us. Their stay with us, will be long remembered. May the Lord add His choicest blessings on them, in their fields of labor.

Yours in the Master's Cause,

LOUISVILLE M. F. MITCHELL

Kansas.

Dear Editor:—

Will you please allow space in your next issue for a few lines in regard to our work in the State of Kansas. I am writing now in the interest of Eighth St. Christian Church, Eighth and Everet Ave.

This is our convention year, and we are lining up our forces for a great work for the Lord this year. Dear Editor, we are planning to keep you better posted with the work in the State of Kansas than we ever have.

Now the following names are our most faithful workers: Mrs. Lamb, chairman of Deacons' Board, Mrs. Drake, Sec.; Mrs Fulcher, Pres. of the Aid Society, Mrs. Holloway, Sec.; Mrs. J. Smith, Pres. of C. W. B. M. work, Mrs. F. Bush, Sec.; Mrs. M. Dugger, Mrs. S. Cotter, Mrs. S. Smith, Mrs. S. Chime, Mrs. Jas. Richardson, Bros. John Richardson, F. Bush, W. F. Montgomery, Eld. Hardison, A. F. Allen, Ed Combs.

The above names are our most faithful workers in all departments of our church work.

Now, God being our helper, we are going to do a greater work for the Master's cause this convention year.

Now dear Editor, the writer wishes to thank you for your past favors, and wish that you catch a few thoughts from this writing.

I remain yours in Christ,

KANSAS CITY, W. T. WEAVER, Pres.

North Carolina.

Joy and Sorrow.

To the Editor of the GOSPEL PLEA.

It has been quite a while since the readers of your most valuable paper have read an article from me. Being busy, and many other things account for my silence.

I have a great reason for rejoicing and giving God thanks. It is the success I am having on my field of labor.

The High Maple Street Church, Winston-Salem, N. C., is one of the leading churches of the Piedmont District. It has a membership of about 256, a fine Bible School, and a flourishing congregation. It has no indebtedness on the building; but owes the pastor nearly $200 back salary and a few minor debts which it hopes to cancel on the 4th Lord's Day in this month. It is having additions at almost every service. The last Sunday night in Oct. the official board gave the pastor $75. on back salary.

The Virginia Christian Orphanage, located at Steward Va., is gradually moving upward and onward, despite opposition. Our first year's work closed Sept. 25th 1912, with a debt of $200 this included our state account and one note on land. Our creditors were hard on us, and demanded immediate settlement. We tried to borrow the money but failed. We took the matter to God in prayer. I am told that several of the sisters in their Mission-

(Continued on page 3)

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, College of Missions, Indianapolis, Indiana. Send in the money at the close of each quarter.

Adaline E. Hunt, Editor

Program for December.

TOPIC: Some Best Ways to Help the Foreign People Within Our Gates.

Subject for prayer: For the students at the College of Missions, Indianapolis, Indiana, as they aid in the missions for foreign people in that city.

Prayer and Preparation will make a good meeting.

Hymn.
Bible lesson; 1 Chron. 16:23-34.
Prayer.
Hymn.
Business period.
Roll-call: Respond to roll call by giving an item from the Annual Report of the Board.
Offering.

Special Help for the Meeting.

Leaflets: "Our Immigrant Neighbors" (new), price 2 cents; "The Mission of the Church to the Alien Races Within Our Borders," price 1 cent. Order from Mrs. M. E. Harlan, College of Missions Building, Indianapolis, Indiana.

A Day of Opportunity in the Southwest.

In writing of opportunities in this region many people would at once jump to a conclusion and expect to read a land advertisement. So much value is placed nowadays upon land and the wealth it will produce that we lose sight of greater values in precious souls that will endure after the earth and its glory is consumed. I believe in Texas as a land of opportunity in material ways, for I have seen it bloom like a garden; but better still it is full of possibilities in the way of developing lives of service, an empire with an imperial army enlisted under the King of kings and Lord of lords.

The large number of Mexicans in Texas (the number being constantly increased) need and are worthy of help along spiritual lines. If no aid is extended they will be readily attracted by the vices of our American cities. The time should come, and I believe it will, when our American Churches in Texas and New Mexico, Arizona and California, wherever there is a Mexican population, will foster a Mexican mission, assisting it is in every way possible. They will have the happy privilege of of being in touch with their own mission work. Not long ago I had a letter from one of our Mexican preacher boys saying that a certian American congregation was deeply interested in the work of their Mexican brethren and that he had been invited to speak at a conference where the needs of the Mexican work was discussed. The splendid interest taken in our work in San Antonio by the American congregations is a source of encouragement, not only to the Mexicans, but also to the ones who have the work in charge. This is as it should be and the work is benificial to both American and Mexicans.

It is planned to begin a work soon that more nearly meets the needs of this field. At Lockhart the work is supported locally and only expense to the Board is the occasionally visit of an evangelist. At San Benito the Mexican congregation enjoys the hearty co-operation of the American brethren and they continue to grow in influence and power. It was a pleasure to meet with them last March and plan for larger things in the extension of Christ's Kingdom among the Mexican population of San Benito. The work here can and should be duplicated in many places.

We are given a vast field in our Southwestern States that can be occupied with but little direct expense to our Missionary Boards and we must take advantage of our wonderful opportunity to win the Spanish-speaking people of the Southwest for Christ.

W. A. Alton.

A New Watchword And Aim.

Watchword: Progress—"Speak to the children of Israel that they go forward" in Influence, in Intelligence, in Liberality.

Aim: 100,000 women, 50,000 Missionary Tidings, $400,000.

At the South Carolina convention an Auxiliary of about twenty members was organized at the Briner Christian Church. J. L. Wood is the State Evangelist.

SCHOOL NOTES

(Continued from page 2)

"We understand that Brother Ross, Smith and wife are now on their way to Africa to take up the work that our dear Bro. Kenoly left; we do hope for them much success in that dark Continent; our prayers go with them. We feel glad to know that Illinois and Mississippi have turned out such characters, souls who are not afraid to leave home, friends and relations and challenge the dark blue waters in order to carry the message of salvation to those less fortunate ones. Africa must be redeemed; some one must redeem it. I know others are standing listening to hear a call for volunteers so that they can enter the great struggle.

Hush! Listen! The call is being made now, listen to the echo as it goes ringing through the air, saying, "come with thanksgiving to the Lord! Come with prayers for achievements, come with freewill offering for strength."

Can we see the soldiers brave and strong, as they came gallantly along. Not as those who for Christ with lanterns and staves, but offerings for for the Rally Day. Now brethren, can't we negro disciples raise $1000 this years? Let us as Christian workers get busy, for we are here on business for our King. Come with your ones, fives, and ten dollar bills and let us raise the sum asked for by the C. W. B. M. which is doing so much for us.

Yours in the great cause,

H. D. GRIFFIN.

Jarvis Christian Institute

Thomas B. Frost made a flying trip to Mineola, Texas November 15th to purchase doors and windows for the school building.

Mrs. Mattie Price and Miss May Lou Cade, the teachers of the city school here were the welcome visitors on the campus Wednesday, November 12th.

We were indeed glad to welcome our State Organizer, Mrs. Wm. Alphin and little son on the campus Monday, November 11th. Mrs. Alphin is indeed a worker wherever she is found. While here she had an opportunity of helping to unload the first wagon load of lumber brought from the car. After viewing the campus and farm land in full she expressed great satisfaction with the work and workers at the J. C. I. she left for her home in Waco, Texas, Wednesday November 13th with her heart full of joy for having visited her work and school at the J. C. I. Come again Mrs. Alphin, you are always welcome at your home here.

In spite of having to wait two weeks for lumber the new school building is being built with great speed. The weather-boarding is the latest work being done.

As soon as T. B. Frost got word that the carload of lumber had come that he was looking for, he notified some friends who had promised to help haul it to the campus, and the following responded: Bro. King Goodson came with his wagon and team gave a day. Bro. D. Lewis gave his wagon and team one day and, in one and a half days the nineteen thousand feet of lumber were on the campus. These two brothers as well as others in the community have always showed their interest in the work.

All the material for the school building is now on the Campus. The cry now is work, work. Who will come over and give us a day's work on this buiding? If you can't come to day come tomorrow if you can't come tomorrow come next day if you can't come next day, JUST COME any how. I am sure our brethren will not let the ladies beat them as they are offering their help already. We shall look for you until this building is completed. Don't fail to come as we just must open school in Jan.

—Nov. 16, 1912.

Southern Christian Institute

In their September meeting the members of the auxiliary of the first Christian Church of Jackson, Miss. voted to hold their November meeting at the Southern Christain Institute. Accordingly they came over on the 11th. The party consisted of Mrs. Smith, Mrs. Varley, Mrs. Price, Mrs. Hipple, Mrs. Guilentine, Mrs. Torrens. Mr. and Mrs. Noble. Dr. Edmonds and Mrs. Warner and her mother and small daughter. They were joined by Bro. and sister Safley and their son, Harvey, from Utica and Mrs. Mott, of Tupelo, and Mrs. Austin, Mrs. Harris, Mrs. Ashford and Mrs. Williams, of Edwards. After partaking of dinner which was prepared at Allison Hall, the party went on an inspection tour and then repaired to the Chapel Hall where an informal program was rendered. After the visitors listened to a plantation melody, Dr. Edmonds gave a most interesting talk on the place of the school in Missionary work. He was followed by Mrs. Safley, the State president, who gave a short talk on the great Louisville Convention. She was followed by Mrs. Mott the state organizer with a talk on missionary work. President Lehman was then called upon and he gave an interesting talk on the spirit of the work at the S. C. I. The foreign students were introduced and Peter Dunson sang "Nearer my God to Thee" in the Bassa dialect. Richard Davis, James Rundles Arby Jacobs and Nancy Jennings each gave most interesting short talks. Their visit was greatly enjoyed by all connected with the school and they went away feeling that they had spent a useful and pleasant day. We hope they will appoint another day when all the auxiliary can come.

At night Mrs. Mott gave a very helpful talk on missions which all the students enjoyed greatly.

Bible School Department.

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for December 8.

Edited from The Christian Lesson Commentary.

Lesson X.
The Child in the Midst.

—Matt. 18: 1-14.

GOLDEN TEXT.—In heaven their angels do always behold the face of my Father who is in heaven.—Matt. 18: 10.

INTRODUCTION.

After the eventful days spent in the neighborhood of Caesarea Philippi, Jesus and his disciples, turned toward Galilee. The bitter opposition aroused by the enemies of Jesus would not permit him to go about as formerly, preaching publicly and ministering to the people.

The journey through Galilee is supposed to have ended at Capernaum.

EXPLANATORY.

1. IN THAT HOUR.—They had now returned from Caesarea Philippi to Capernaum and were "in the house" there in which he was accustomed to lodge. On their journey they had been disputing among themselves about "who was the greatest." They were ashamed to tell him at first, what the subject of dispute was, but finally came and referred the question to him.

2. A LITTLE CHILD.—A child in the house with whom he would be well acquainted, as it was his home in Capernaum and it may well have been Peter's child. SET HIM IN THE MIDST.—He then took the child in his arms as he was seated in the midst of his disciples.

4. EXCEPT YE TURN AND BECOME AS LITTLE CHILDREN.—Turn around and go in the opposite direction, give up your pride, jealousy and contention and become humble and loving and gentle.

4. HUMBLE HIMSELF AS THIS LITTLE CHILD.—This is the point of comparison, humility, willingness to be taught, the opposite characteristic to that exhibited by the Scribes and Pharisees. THE GREATEST IN THE KINGDOM OF HEAVEN.—He will have the truest Christian character. Sincere humility of spirit is very rare. It is found only in the choicest spirits—the greatest men of all ages.

5. RECEIVE.—Recognize and accept, treat with kindness. ONE SUCH LITTLE CHILD.—Not such a child in years, but in humility or Christ-like character. The child is taken as the type of the disciple who is like his Master, "meek and lowly in heart." IN MY NAME.—The Greek preposition here means "upon." The receiving or recognition is to be based upon the Christ-like character of the person received. Christ's "name" is used for that which it calls to mind, namely, his character.

6. ONE OF THESE LITTLE ONES THAT BELIEVE ON ME.—A humble disciple with child-like faith. STUMBLE.—Commit sin because of being led astray. It is the "little ones" that are often easily caused to stumble because they are not suspicious and sometimes trust the unworthy. IT IS PROFITABLE FOR HIM, ETC.—This simply means that it would be better for him to die before he committed such an awful crime as to lead astray an innocent, child-like disciple.

7. WOE UNTO THE WORLD, ETC.—It is a sad thing for the world that there are temptations to sin, but the fact of their existence must be recognized. BUT WOE TO THAT MAN THROUGH WHOM THE OCCASION COMETH.—No man can excuse himself by saying the "little ones" will stumble anyway. The man who puts the stumbling block in the way cannot escape the responsibility. He will suffer the penalty.

10. IN HEAVEN THEIR ANGELS, ETC.—A reason for not despising them. They are of such value that the Father in heaven has a special interest in them. They are represented in his presence by the angels who "are ministering spirits sent forth to do service for the sake of them that shall inherit salvation." There is no warrant here for the opinion that Jesus teaches that each person has an individual guardian angel.

LESSON QUESTIONS WITH BIBLE ANSWERS.

1. What was the subject of our last lesson? Mark 9:14-29.

2. Who were the principal characters in it?

3. What do you remember as the main thought of the lesson?

4 Give the Golden Text for our last lesson.

5. What is the subject of our lesson today? Matt. 9:14-29.

6. What question arose among the disciples at this time? Matt. 18:1.

7 By what means did Jesus teach the disciples a lesson about greatness? Matt. 18:2, 3.

8 What is necessary in order to enter the kingdom of heaven? Matt. 18:13.

9. Was this "kingdom of heaven" on earth or elsewhere? Matt. 18:2, 3; 11:11, 12; 8:11, 12.

10. Who is the greatest in the kingdom of heaven? Matt. 18:4.

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVII. Edwards, Mississippi, Saturday, December 14, 1912. Serial. No. 70

HELPFUL TO ALL

"FOR THE Flesh lusteth against the Spirit; and the Spirit against the Flesh; for these are contrary the one to the other." The barbarians cultivated a set of passions so long that they became instincts and they became the dominating passions of their lives. When God sent his teachers to these people they were commanded to destroy the barbarian passions and cultivate in their stead a new set of virtues called the Christian virtues. The two are diametically opposed to each other. They occupy the same relation to each other as weeds and corn. The weeds grew wild so long that they easily covered the earth. When the farmer proposed to raise corn he had to kill off the weeds first and then he planted the corn, or at least, he had to begin to kill off the weeds as soon as he planted the grain of corn. The weeds lusteth against the corn and the corn against the weeds; but give them both an equal chance and weeds will kill the corn every time.

So long as we attempt to cultivate the baser passions there can be no growth of the Christian virtues. Sometimes we find a preacher who thinks because he is "saved" he can not sin and therefore he can do what he pleases. Poor, blind man! He does not know that he is cultivating the weeds of his body and there can be no growth of corn at all. When he comes to gather the harvest of his life it will be nothing but cockle burrs. He thinks he is saved and he has nothing with the saving.

Of all the fools in the world, the greatest is the hypocrite. Outwardly he is pretending he is cultivating corn but secretly he is letting the weeds grow. He does not know that men can look over into his field and see what he has. They can see that the corn is no larger than a finger and the cockle burrs head tall; yet he makes himself believe that he is making his neighbors believe that he is doing a fine job of raising corn. He is the only man in the world that believes it. He is the biggest fool of them all. Yet this is just what mary a minister of the gospel is doing. He is pretending to be a good Christian while he is secretly very corrupt and immoral. He is letting the passions of his body flourish while he is pretending that he is cultivating the Christian virtues.

A church that has the right kind of a minister becomes a power for good in the community in which it is located. In fact no community can grow without it. The people will as naturally return to the old barbarian instincts as the dog will become wild if left to run in the woods.

A church that has the wrong kind of a minister is helpless. It is like a dead tree in the desert. The churches have failed more because they have not heeded Paul's caution not to put unworthy men in as elders than because of any other cause. The white churches of South Caroliua were nearly ruined by tramp preachers. No church has any business to take up those wandering stars. They can not possibly add anything to the church and they take much away. The Negro Churches have not been bothered as much from tramp preachers as from unworthy local men; but no matter which it is the cause can not flourish until we put the work on a higher plain. The job to put the work on a higher plain is a great one, but God has always put great tasks on his followers. Think of what the Christians of the 7th and 8th. centuries had to do when millions of barbarian Goths came in upon them. Every state evangelist ought to be a hero of the cross. It will require much sacrifice on their part, but if each one of them can get a vision of the great service he can perform he can make himself a hero such as we read of in the times of old. Let every state evangelist get a vision of service in America such as Jacob Kenoly had of service in Africa and we will at once begin to see the spirit God moving on the face of the waters.

For forty years after liberation from the Egyptian bondage the children of Israel wandered in the wilderness, until the old generation was all dead. The negroes of our South land have now been free fifty years and the older generation will soon be gone.

We must now put the younger generation to work in the great enterprises of the church or all will be lost. Great financiers of this country made the stupendous mistake of thinking if they could introduce the negro youth into the business and educational world, it would be sufficient. We must get the negro to enter the work of religious and moral uplift which the church champions. This does

(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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NOTICE!

The serial number of this issue of the GOSPEL PLEA is

-70-

The number after your name on the first page of the PLEA is your subscription number. The difference between the number in this notice and your subscription number will tell you how many weeks you are paid up for. Thus if your subscription number is 75, you have five weeks to go, before your subscription is due.

All subscribers are paid up in advance. In accordance with this "Notice" it will be easy for all to tell when their time is out.

Personals

—Bro. J. B. Parsons, Jefferson City, Missouri writes expressing his delight with the progress the PLEA is making.

—Mrs. Gust Mitchell, Kerr, Arkansas: your subscription number is 120.

—Bro. Braham, Olar S. C says he is axnious to get every member of his Church to subscribe for the PLEA.

—We have a number of subscriptions to report in the "Personals" but we have decided to carry them over this week,on account of the need of space.

—Bro. G. P. Peyton, of Los Angeles,California, writes very enthusiastically of the work of the pastor, D. L. Mc Mickens.

—Educational Rally report will come out next week. Hasten your report so it will get in. Send to J. B. Lehman, Edwards, Miss.

Notes from Our Schools.

Jarvis Christian Institute

T. B. Frost and C. A. Berry were with the Lords's day school at the Christian church Big Sandy Sunday Nov. 24.

George Lewis the first work boy who came to us to work for his schooling is doing nicely both in his studies and work.

Mrs. T. B. Frost, children, Geo. Lewis and C. A. Berry are rejoicing over the nice things had at the Box Supper given by Miss. M. L. Cade and others Thanksgiving Night.

My, did you have a nice dinner Thanksgiving? If not you should have been at J. C. I. and consulted Mrs. Frost.

Hush! Listen! Didn't you hear those hammer's ringing two, four—six going at once on the roof of the school building—Friday.

I. J. Jackson of Hawkins, Texas who is interested in the work at the J. C. I. has heard the call made through the GOSPEL PLEA and came over and gave us a day on the building. Who will be the next. Remember you are not excused until you come.

We are expecting Bro. H. W. Wallick from Dangerfield to come over in short and give us ten or fifteen days. Why you can't give one?

It looks now very much like we will be ready to open school in Jan.

You who are to furnish a room or help to furnish one—get busy and get your money and other things to the Jarvis Christian Institute by December the 15th. Send all beddings and etc. to T. B. Frost, Hawkins, Texas, with your name address. Send all money to Mrs. Wm. Alphin, Waco, Texas.

Eld. T. B. Frost preached a good sermon to the women of the Christian Church of Cason, where he is pastor. A good crowd came out to hear him.

Mrs. T. B. Frost and others at the J. C. I. are happily surprised over a treat of five pounds of butter and a sack of dry fruit from Mrs. H. W. Wallick of Dangerfield, Texas —Thanks Mrs. Wallick.

Southern Christian Institute

The Home Defender Success Club contest occurs Wednesday night, Dec. 18 at 7:45. The following young men are in the contest: Eugene Lewis, James Rundles, Arby Jacobs, Frank Coleman, Robert Gooden, and Peter Dunson,—three Americans and three foreigners. All friends are cordially invited

(Continued on page 7)

Texas

A Visit at the Jarvis Christian Inststute.

After being in the field, for three weeks in the interest of the Jarvis Christian Institute, we felt that there was no better way to know the needs of the school, and know the kind of young people that were there, than to go and see.

So November the 11th, we left Cason for Big Sandy. It was a tiresome journey although not more than a half day's travel, there was a change of depot, and a lateness of the trains, many things arise to test the faith of a missionary that one can not know unless he has been in the field.

After one has ridden for miles, and alight from the train and find no one waiting to meet you, then go to church and find indifferent people, unless you have some grit and grace you feel like saying I will give up, unless you look back at the one who suffered even more. Sometimes people think the life of a missionary, evangelist, preacher, and teacher is an easy one.

The life of Jesus and the great sacrifices he made were misunderstood also—why should not men judge us wrongfully? If we had suffered some and had been misjudged. Our memory failed to bring them before us, when we got off at Big Sandy

Bro. Frost was there to meet us, and although we had never met, we said almost simultaneously "this is Sister Alphin" and "this is Bro. Frost."

The hand shake was enough to make me welcome. Oh no not that cool kind of a hand shake—— one that I have never understood. Just how a Christian can slip their hand in yours void of any feeling of life, —just dead. Bro. Frost, gave that hearty, hand shake, that gives a stranger a hearty welcome. A welcome that you felt from the depths of your heart, no, no words were needed to say you are welcome.

The drive of five miles was an enjoyable one.The country was a beautiful one. But it grew more beautiful as we drove along and Bro. Frost, would point out the possibilities of the soil. The world of wealth that lay at the door of these farmers, but for a lack of training, they were wasting "Acres of Diamonds."Not only am I saying this but white farmers are studying Bro. Frost, and saying "you have come here and taught us what to do with our land."

Give him a few more years and he will be sending his boy to white agricultural schools. Through the drive of miles there is not a meadow, but there will soon be one at the J. C. I. as well as a good orchard, large cotton and corn fields. So at the campus we were again welcomed by Sister Frost and Prof. Berry. All the little Frosts were there to welcome us, no one enjoyed the little Frosts more than baby Alphin.

We have been entertained in some of the best homes in the land, but I assure you the two nights spent at J. C. I. were two as enjoyable evenings as we ever spent. After all it is not the palace with its luxuriant furnishings and fine tapestry that makes a home. It is the occupants of the cabin or palace that make a home. Thus we found in the J. C. I. cabin a happy home. Every little Frost at the breakfast table repeated his verse after prayer had been offered by the father. Bro. Frost and Prof. Berry were up at 4. A. M. and at work but before the meal was served there was family worship. After the supper was over and the children went to bed—we older ones were busy planning for their future school home. We were busy until after midnight. But I arose early in the morning so that I might walk out upon the campus and see as much of the land as possible. Somehow I felt different as I walked upon this land. Felt that it was a great privilege.

This land which had been given by a Christian white women and husband will mean so much to the disciples not only in Texas but in all the world. As I saw the splendid barns built with a few dollars, which would have cost hundreds. Saw the land that had been cleared, and the fine corn it had yielded, saw the new Dormitory two stories high ready for the ceiling. Yes, saw the fences well built, saw sister Frost's neat children clean, tasted the palatable food prepared by her hands, and sampled the fruit she had put up.

Then as I studied every word of these young people and saw their unselfishness in this work truly my heart was filled with gratitude for the work,that the C. W. B. M. is doing for our people. These young people are so much like Prof. Lehman. You have heard him say "those African boys are like Jacob." And so are the S. C. I. students, (who have inbibed the teachers lives at the S. C. I.) like their teachers.

Let me say to the Texas brothers and sisters, that we have so much to be proud of in these young people. Their lives will be reproduced if we will let them sit at their feet.

We are reaping results of seed sown at the S. C. I.—Will you be thankful? We had to stay at Hawkins on our return a half day. Hawkins is only one mile from the campus. We inquired of strangers about Bro. Frost. "The man who is building the school on the use to be Jarvis land"

(Continued on page 7.)

Reports From the Field.

Our Ocean Voyage

(Continued from last issue)

"The Lord is my shepherd, I shall not want."

Ocean Blue Water Station. Nov. 5th 1912. Bell to get up and get ready for breakfast is ringing. Mrs. Smith is not feeling good. Baby asleep. Papa getting up for breakfast, will carry some for baby and mama. The atmosphere is fine this morning. A boat seen in the distance. A couple of whales seen spouting water not far away. The Steward is taking care of our room now. Look he is down on his knees on a little pad scrubbing the floor. Jolly little English fellow. We have just been on deck. My, breezes fine. Baby up eating. Great day in U. S. A. who shall and who shan't. Who do you guess is going in, Teddy or I guess Wilson. We have just had the usual Bible reading and family prayer, all in bed room. Night, night, once more. May the Lord watch between me and thee.

Dark Blue Water Station, Nov. 6, 1912. A most beautiful day, every body feeling good. Sun shining bright. The water beautiful and blue. Mr. Ross saw a couple of whales a bit ago.

This is indeed a great day at sea, or at pond as Willie Sue calls it. Willie Sue knows Paul and Karle away at mid Ocean. According to latest news from New York all three parties are sure to go in.

Mrs. Smith is sewing. S upper. "Let's go dady come on mama." Mr. Ross can come down but we can't go up to his place. It is all coming down no going up. What great talks we have every day. Well I must go to bed. Good night. God is ever mindful of his own.

Mid Water Station Nov. 7, 1912. Thursday. Thought yesterday was the best day. Take it back, to day indeed the most beautiful yet. Knock knock, knock, who is it? the steward. Wilson is in 300 and some, Teddy 119, Taft 29. Why what you think of that?

Willie Sue has just been up looking into the big pond. Baby coughed good deal last night. Well too bad, Mrs. Smith has tooth ache this beautiful day.

Every body loves our little girl. A few fish have been seen leaping to day. Well I must go get some gruel. It time to go to bed. Be good till I see you again.

Second blue Water Station, Nov.8, 1912. Friday. A new day. No land nor trees, cloudy sky and water is all. Breezes fine; fog pretty heavy. calm sea. We are all happy to day, all feeling good, Will be at Queenstown tomorrow evening. Listen I hear a horn. Oh; it is the fog horn. The fog has gotten so dense that the fog horn blows every minute. No sea wreck can then be possible.

This only lasted for a hour or so. We are making good time. I hope you a good night's rest tonight.

Blue Ocean Water Station, Nov. 9, 1912

Well how is every body this morning, fine, fine! But there is no land or trees yet.

Quite a fog so we are having a little fog horn music this forenoon.

Look! look! Look! Yonder is land, and here come the pilot to pilot the ship in. What is it? A great heap of rock lifting their heads hundred of feet above the water. Look yonder, what is it? Light house, a little green grass. We have reached night again, night, night.

Nov. 10th, 1912 Britain Water Station. Beautiful land sight to behold. We will get in to Liverpool about twelve o'clock to day. We have had a pleasant trip thus far. We are keeping well. I shall tell you more as I go on. My time to write in is very limited.

Be of good cheer for the Master watches over all us.

We are yours in His service.

H. G. Smith.

Kentucky

I'm just back home from "Armageddon." Yes the battle was the Lord's. Close by the old elm tree under which old Bro. Buckner organized the first Christian church among the colored in Bourbon County, Ky. in 1861, stands the Little Rock Christian church. Not far from this historic spot I saw the granite shaft that marks the grave of Barton Stone, at old Cane Ridge church. Naturally on the ground around which cluster such fond memory, one would feel on Holy Ground. Was there twelve days.

Field was ripe. Harvest waiting. Fine weather. Spacious house. Splendid ventilation. Hungry souls. We had forty-one (41) additions to the church. Sixteen confessions yesterday, and fourteen of them came Sunday night, a host of grown men. I tell you we had a "Big Baptising." They came from miles in the country. A number from Paris, Middletown Levy, Carlisle, Aaron's Run, Sideview, and Bunkers Hill were there. This meeting was the record break

er of my life. Happy? Well, that's what I'd call it. Raised in the two weeks meeting $155. Sister Maggie L. Freeman played the instrument as few can play it. I sang the best I could, and preached all I could. Bro. R. E. Hathaway now seventy-one years young has been the pastor there twenty-eight years. He is tender as a boy, faithful, zealous, earnest and a walking encyclopedia. It would pay any young minister to pay bed and board to stay with him twelve days. His Church knows what it is to love and respect him. These forty-one will help hold up his hands as he cheerfully travels on. One day we spent at North Middletown where Bro. Grant is building a church—new model. He calls it the pride of Kentucky. It's a dandy. They'll get into it before cold weather: The brethren promised to help these people (you know that church was burned down by lightning). now. "Less don't forget it." Brethren, the people are dead ripe for our simple New Testament plea. I have never seen people more anxious about the word of life than these good people at Little Rock. Church aud school move hand in hand together. We were lodged at the comfortable home of Bro. A. J. Green, the preacher's home. There is none better. I find all moving at home, and the good brethren and Sister Dickerson keeping something doing. Luck and love to the EVANGELIST, it has the "Right Ring."

NICHOLASVILLE, C. H. DICKERSON.

Texas

OH GIVE THANKS TO THE LORD FOR HIS BLESSINGS.

We ought to thank God for the gift of his Son who died to save us from sin through his blood. We ought to be thankful for our lives. Then we ought to be thankful for health and strength to do our work, and work more earnestly for the Master. We ought to be thankful that we are in a gospel land where we have the gospel preached to us in its purity. We ought to be so thankful for these privileges that we would strain every nerve in us to help the C. W. B. M. and the Brotherhood of the state to uplift our race.

Yes, thank God for the missionary spirit that they have in them, to send the gospel to the heathen lands and all over the United States. Why do you say that? Because they are building schools and colleges to train young men and women for greater service, to carry on the work such as Brother Jaocb Kenoly and Sister Ruth Kenoly. Their lives are beautiful with service for God. They give their lives for others, and Brother Kenoly lost his life, struggling to save his brothers lives from sin and disgrace. Since he has lost his life in the work, his strong-hearted and noble wife is still struggling hard to hold up the banner of Christ to those heathens, that know nothing about God.

Many others are doing as great a work. Brothers, and sisters, and members, we ought to help them. In what way can we help? We can give an offering on this Rally Day. What good will it do us? It will keep our young members from bad habits, and keep our young men from the gambling halls, pool tables, and dice shops. Isn't that enough to thank God for? We must work for the uplift of our race. While others are doing so much, let us do what we can, and the Lord will bless us. Let us pray for that missionary spirit to always remain in our hearts, so that we can give something for the cause of Christ.

Truly yours,

Ross, MRS A. M. BOLTON,

Mississippi

Dear Editor: Please allow me space in your column to make our district report of district No. 2. We are glad to say the Lord has spared us to hold another district meeting in Center Church, which was held on the 16th, and 17th, of November 1912. The meeting was opened and closed with the spirit of Christ. The churches seem to be in a prosperous conditions. Reports as follows: Union Hill $4.50, Pastor, John Lomax; Christial Chapel $4.00, Pastor, K R. Brown; Center Church, $2.00, Pastor A. Moore; Grand Gulf, $2.00, Pastor, J. Miller; Hermanville 1.00. Pastor S. Flowers, Hermanville reported $1.50 for annual report of 1912. Ministers Report K. R. Brown, .25 R. B. Brown, .25; A. Moore, .25; S. D. Yarber, .25; J. Davis, .25; S. Flowers, .25. Total collection $20.95: Paid to district workers $3.12: paid to Secretary $1.90 Turned to board $15.93:

S. Flowers was elected for district worker for the next term. S. D. Yarber elected Secetary for the next term. Bro. A. C. Smith resigned membership with the M.C, M.C, Remember on next quarterly meeting will be held at Hermanville Christian Church.

We hope the Brethren will begin at once to make the meeting interesting.

Yours For Christ,

S. D. YARBER, Sec.

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, College of Missions, Indianapolis, Indiana. Send in the money at the close of each quarter.

Adaline E. Hunt, Editor

NOTES

The readers of the GOSPEL PLEA will all be glad to learn that Iowa has taken Harry and Lula Smith as their living link in Africa.

The Walnut Hill Church in Cincinnati supports Bro. Emory W. Ross.

Mrs. Elizabeth Ross, who at one time was a worker at the Southern Christian Institute and who is the mother of Emory W. Ross, who recently went to Liberia as a missionary, has received about twenty invitations to give C. W. B. M. Day addresses. She has had to decline several invitations. She is engaged for two addresses nearly every Sunday in December. Last Sunday she spoke in Paris, Illinois, the home of Miss Fauble one of the teachers at the S. C. I. this year.

Mr. and Mrs. Ross entertained at their home in Eureka, Ill. on Thanksgiving Day, Freidrika Brown who is a native of Liberia. She was a former schoolmate of Peter Dunson in Monrovia. Peter is now at the S. C. I.

Texas

Auxiliary workers wake up and go to work to day. It is time every colored disciple in Texas is waking up and going to work in earnest. Are we not ashamed of how little we have done in the past. We must do more work, sacrifice more time and give more money. We have asked God long enough to do what he wants us to do. We can no longer sit down and see the great work our white friends are doing for our people.

Won't it be a shame for us to walk up to them now and say we can not furnish every room in the Jarvis Christian Institute at Hawkins, Texas. That is no way for Texas to do for we have been praying so long for a school in Texas and now let u hold up the blessing God gave us to the world that they too may be drawn to Him. Let each Auxiliary in Texas nicely furnish a room in our school where moral and spiritual discipline are put in their proper place.

Lord help us to do a better work this year than ever before.

BEAUMONT, Mrs. L. GEARRON JOHNSON.

Leave It with Him

CONSIDER THE LILIES HOW THEY GROW. LUKE 12:27
HE SHALL GROW AS THE LILY HOSEA 14:5.

Yes, leave it to Him;
The lilies all do,
And they grow....
They grow in rain
And they grow in dew....
Yes, they grow:
They grow in darkness, all hid in the night....
They grow in sunshine, revealed by the light....
Still they grow.

They ask not your planting,
They need not your care,
As they grow..
Dropped down in the valley,
The field, anywhere....
There they grow:
They grow in their beauty, arrayed in pure white ..
They grow clothed in glory by Heaven's own light....
Sweetly grow.

The grasses are clothed
And the ravens are fed
From His store:
But you are loved,
And guarded, and led,
How much more
Will He clothe you, feed you, and give you His care!
Then leave it with Him, He has everywhere
Ample store.

Yes, leave it with Him,
'Tis more dear to His heart.
You will know,
Than the lilies that bloom,
Or the flowers that start
'Neath the snow:
Whatever the need, if you seek it in prayer,
You can leave it with Him....for you are His care,
YOU, you know.

—E. B. MINER.

A VISIT TO JARVIS CHRISTIAN INSTITUTE

(Continued from page 3)

"Oh he is a fine young man. He is a splendid man" and as Dr. Dye says "every answer came like this. They are already influencing the community life among white and black.

The first of the year the doors of the J. C. I. will swing open, to remain open throughout the ages to train our boys and girls for life. The date will be announced in the Plea. The sisters are writing me encouraging letters about quilt making and money raising. Let not a single Auxiliary or brother or sister fail to have a fellowship in this work. Let's show these young people who are making great sacrifices, that we appreciate them and their service. Let's go there in large numbers to the opening. Let's send large numbers of our boys and girls Let's fill the rooms to overflowing. Prof. Berry is not able to teach the students English only but he is a fine Bible scholar. Bro. Frost, is not able only to teach agricultural work, carpentry but he knows how to run a saw mill. He is saving the timber so that when the saw mill comes, he can train our boy to saw the lumber for the other buildings. Sister Frost as matron will teach your girls that they can be neat and cook and she will teach them how to cook. Now send them on.

We plead earnestly with all who have pledged on the J. C. I. to send your money to me by Dec.15 we ask each auxiliary to send their money to me to buy furniture for rooms by Dec. 15. We also urge all auxiliaries and persons giving bedding to furnish J. C. I. to start your boxes to Bro. Frost by Dec. 15. Send earlier if you can. When we go to the opening we want enough bedding to keep all warm. Depending on every one to share in this work and urging those who have promised, to do all they have promised. If you do, all will be well.

I am yours anxiously,

WACO, Mrs. WM. ALPHIN.

(Continued from first page)

not mean that we neglect the industrial education nor the intellectual development. It means that we pay more attention to them than ever but the motive for giving them will be to make the young people more useful factors in the work of uplift of human society. Very often when young men come from those schools which have lost sight of this high motive of human service, they are no use to the church whatever- Their efforts are wholly selfish.

NOTES FROM OUR SCHOOLS

(Continued from page 2)

to be present.

The examinations for the fall term are now being given.

W. C. Gibbs, professor of new Testament in in the Bible College of Missouri and his wife expect to spend Jan. first and second at the Southern Christian Institute. Prof. Gibbs will lecture on the night of the 1st on the teaching of Jesus and and on the night of the second Mrs. Gibbs will give a musical entertainment. This will be a great privilege for the S. C. I. people.

Beginning with this issue, it is our intention to try to tell something of the students who are now in the Academy and who have been in the Academy since each student has been given a number. This week we shall take the first ten.

1. Ira Jennings, student in the Academy; 2. Richard Davis, student in the Academy; 3. Arby Jacobs, student in the Academy; 4. Samuel Counts died about two years ago; 5. Fanny Crocket, working in the bakery at the S. C I.;6. Nancy Jennings student in the College at the S. C. I.; 7. Malinda Sneed, student in the Academy; 8. Charley Hunt, working at Edwards; 9. Fred Perkins, working in Jackson: 10 Ella Bridgewater, student in the high school at Parsons, Kansas.

Arkansas

School notes from Montrose High School.

The pupils from each room are working like beavers, seeing how many will be placed on the "Honor roll."

Our Industrial supervisor, Mrs. Medora Buchanan, is rendering valuable service in her line of work in school. She is a splendid worker with children.

Principal D. A. Cook left last Sunday to attend the Encampment of Colored Woodman He made two speeches while in Wyman, one at the Wyman Normal and the other to the Grand camp members. He was also invited to speak at Helena Ark. the last of January 1913.

Of the four colored High schools in Ashley county, the faculty of Montrose High school is the only one to secure all the necessaries for the industrial department.

The Mercer, with Isabel Smith as president, rendered a very interesting program last Friday night. Reo. R. Amos, special agricultural agent was present and presented his work.

MONTROSE, MALLIE E. FUDGE, Asst. note writer.

Bible School Dpartment.

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for December 22

Edited from The Christian Lesson Commentary.

Lesson XII.

For and Against Him.

—Luke 9: 49-62.

GOLDEN TEXT.— He that is not against you is for you.—Luke 9: 50.

INTRODUCTION.

The Galilean ministry centering at Capernaum was at an end and Christ "steadfastly set his face to go to Jerusalem." The journeyings beginning with the departure from Galilee ended with the final entry into Jerusalem for the last Passover. Jesus stopped on the way and frequently preached in the regions which had not before been reached.

EXPLANATORY.

49. ANSWERED.— The occasion that called forth John's remark was Jesus' teaching on humility as discussed in last lesson and specifically his saying about receiving "little ones" or humble believers, in his name. IN THY NAME.—The context indicates that he was successful and he must therefore have been a sincere believer in Jesus, although not following him with the twelve. BECAUSE HE FOLLOWETH NOT WITH US.—This has ever been the most common reason for religious persecution, not because a man is not a true disciple at heart and not leading a pure and consistent Christian life, but because he "followeth not with us," his opinions on his interpretations of God's message are not in harmony with ours and therefore "orthodox."

50. FOR-BID HIM NOT.—A rebuke to narrowness and religious exclusiveness. The twelve had not an exclusive right to the name of Christ. HE THAT IS NOT AGAINST YOU IS FOR YOU.—That this is how Jesus would have us judge others with reference to their attitude toward him, is evident from the context.

51. RECEIVED UP.—Into heaven after the resurrection. STEADFASTLY SET HIS FACE.—a figurative expression implying a fixed purpose in the face of opposition or danger. SENT MESSENGERS.—The purpose is stated in the next verse. He intended to pass through Samaria, the direct route from Galilee to Judea instead of going around by Peraea east of the Jordan, as the Galileans usually did in order to avoid the hostile Samaritans.

52. SAMARITANS.—A mixed race, half Jew and half Gentile. The Jews hated them even more than they hated the Gentiles, and had no dealings with them.

53. DID NOT RECEIVE HIM.—John 4:9. Because "his face was as though he were going up to Jerusalem" That is because he was evidently on his way to Jerusalem.

54. JAMES AND JOHN.—Surnamed "Sons of thunder." Their request on this occasion and their conduct mentioned in verse 49 may be an illustration of a fiery disposition. SAW THIS.—when the messengers returned with the report.

55. BUT HE TURNED AND REBUKED THEM.—But (instead of doing what they wished) he turned and rebuked them. This rebuke is an illustration of his teaching against retaliation in the Sermon on the Mount.

56. THEY WENT TO ANOTHER VILLAGE.—As he had instructed his disciples to do when he had previously sent them out on their missionary journey.

57. A CERTAIN MAN.—Matthew says that he was a scribe.

58. FOXES.—Birds. Examples of animals that had a wandering life. NESTS.—The Greek word means camping places or shelters and should here be translated "roosts", as birds do not live in nests.

59. BURY MY FATHER.—Probably an expression meaning to stay at home until his father died.

60. LEAVE THE DEAD TO BURY THEIR OWN.—Leave the spiritually dead who have not heard (heeded) the call to discipleship to bury the physically dead.

61. BID FAREWELL.—Probably Jesus knew that this was only an excuse and his heart was with his old associations. All three cases of aspirants to apostleship teach that the first place in time and importance must be given to "the Kingdom of God."

LESSON QUESTIONS WITH BIBLE ANSWERS.

1. What was the subject of our last lesson? Matt. 18: 15-35.

2. How should we treat a brother who sins against us?

3. How often should we forgive him?

4. Relate the parable about the unmerciful servant.

5. Give the Golden Text for our last lesson. Eph. 4: 32.

Pres. Lehman

THE GOSPEL PLEA.

"PREACH THE WORD."

Vol. XVII. Edwards, Mississippi, Saturday, December 21, 1912. Serial. No. 71

HELPFUL TO ALL

"FOR WHAT SOEVER a man soweth, that shall he also reap.""Do men gather grapes of thorns, or figs of thistle?"

In the above simple scriptural quotations are contained the fundamental laws of the growth of human society. It is strange that it has taken the human family so long to find this out. Many, indeed, have known it all these years and upon them rested the responsibility of all human advancement. The great mass who have not known it, were going a course which led straight to barbarism by way of degeneration.

All races of people are under the same law of evolution and degeneration. Whether Jew or Saxon or Negro or Chinese, it matters not, if no effort is put forth to cause them to advance, they rapidly retrograde. The old barbarian instincts of lust and anger and dishonesty are within us with great latent power and the moment we allow our environment to be such as to appeal to them we become techerous, murderous and dishonest. A people will be just what they are made by their environment. Whatsoever we sow, that will we also reap.

This law appeals especially to the white Christian people of our land in their duty to the Negroes. In the forties and fifties the great majority of Christian planters felt a deep responsibility towards their servants and as a consequence when the time came for them to join the army they felt perfectly safe in entrusting the care of their wives and daughters to those servants. When the institution was fast passing out of the hands of those Christian planters into the hands of traders, the country became alarmed and the paroxysm followed. At the present time where the Christian white people are doing their duty we have among the Negroes men and women who are doing self sacrificing work of the very highest order. They are doing a heroic work that is rated high in the work of God; but wherever the Christian white people are letting the care of these things slip into the hands of the politicians who do not hesitate to prey upon the morals of this people, there we find a class capable of all kinds of dastardly crimes that lash our society into fury. We are just reaping what we have sowed and it will do us no good to preach of protecting our womanhood. He will say to us, "Do men gather figs of thistles?" And if we persist in commiting the folly of neglecting this responsibility, that God meant to be borne by the Christian manhood of America, to the polititians, we will gather less and less of figs and more and more we will feel the prick of the thistles.

We should not point the finger of scorn at a man who has degenerated to a vile crimiual. We are all under the same law. Whatsoever we sow that will we reap. If we do not keep our children in good environment and put them to learning how to do unselfish work for mankind, they will degenerate into common drunkards, gamblers and immoral reprobates. None of us are exempt from this law of God.

If the Christian people of the country would do their whole duty to the Negroes, they would at once became intelligent producers of wealth that would mean a few million dollars more for each state, and they would develop into a moral excellence such as was seen in the faithful old servants in war times into whose hands the most sacred interests of the home were entrusted.

Take the one instance of Major Jarvis of Texas as an example. He gave a deed to a plantation of 456 acres to the cause of Negro uplift. This was all he did, but it was enough to start a train of events, which, though only in the beginning, are alreaiy justfying what he did. First, it has giving work to Thomas B. Frost and his wife and C. A. Berry and to one boy of the community of Hawkins. It has called out the free gift of some days of work of a half dozen or more farmers about Hawkins. The work these people have already done has had a marked influence on the whole community. Second. It is giving employment to Mrs. Mary A. Alphin who is doing a most self sacrificing work in arousing the people to go to work to do what they can to build up the school. Third. It has given a task to every Church and Auxiliary in Texas to send furnishing there and to raise money for it. Now suppose on the other hand, the gift not been made and no one had made an effort to propose Thomas B. Frost and wife and C. A. Berry and Mrs. Mary A Alphin for good work, and no one had put the auxiliaries and Churches of Texas to work, what a load they might

(Continued on page 7)

THE GOSPEL PLEA

A RELIGIOUS NEWS PAPER

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NOTICE!

The serial number of this issue of the GOSPEL PLEA is

-71-

The number after your name on the first page of the PLEA is your subscription number. The difference between the number in this notice and your subscription number will tell you how many weeks you are paid up for. Thus if your subscription number is 75, you have four weeks to go, before your subscription is due.

All subscribers are paid up in advance. In accordance with this "Notice" it will be easy for all to tell when their time is out.

Educational Rally Report.

SOUTH CAROLINA.

Church at Dale, sent by Edwin F. Jackson,	$6.68
Total for South Carolina,	6.68

MISSOURI

Church at Madison, sent by Rice Burton,	6.55
Sunday-school at Madison,	2.00
Total for Missouri,	8.55

TEXAS.

Church at Lyons, sent by J. A. Washington.	1.40
Clay Street Church, Waco, sent by Gladys L. Brown,	5.00
Church at Ft. Worth, sent by W. H. Littles,	2.98
Total for Texas,	9.38

KANSAS

Church at Topeka, sent by G. W. Murry,	3.35
Total for Kansas,	3.35

MISSISSIPPI

L. C. Jones, Prin. Piny Woods Industrial School Braxton,	1.10
Total for Mississippi,	1.10

VIRGINIA.

Mt. Zion Church, Floyd, sent by Nelson Hill,	2.00
Martinsville Christian Institute sent by J. H. Thomas,	7.01
Total for Virginia,	9.01

OHIO

5th Church, Cincinnati, sent by Cecelia Turner,	10.00
Total for Ohio,	10.00
Total amount reported,	48.07
Total amount reported to date,	202.87

NOTES

Edwin F. Jackson of Dale S. C. writes, "I labor at the mines as foreman of the carpenters and have only the Lord's day off. I wanfor that day for services and so I work Saturday nights to do what I do. After sitting at your feet and listening to your words I returned enthused wondered how I could go to work. According to Christ's promise, I prayed and God pointed the way. I decided to write to all the old members and ask them to contribute. God will hear my prayers and I will hear from many of them." If a hundred men and women would pray as Brother Jackson has prayed, we would soon see the better day. At the recent South Carolina convention Brother Jackson gave $5.00, J. L. Wood gave $2.00, I. Husser, M. J. Duggin, Eva Williams and John Wright each gave $1.00.

Prof Jones of the Piny Woods Industrial School writes, "The Gospel Plea is one of the greatest little papers I have ever read. I wish that every white man and every negro in the South would read it. It ever voices the "only way." I had planned to send fifty cents for rally day, but the Plea came tonight and I can not resist sending a dollar, although I am not able to do so. I wish I had a hundred dollars instead of one to send to a work which I consider to be the most effective in the state towards helping my people. Keep after that thousand. My people can give it, I believe that they will. I pledge the last dollar of the thousand."

Porf. Jones is making a great struggle to build up his school at Braxton and this dollar is sorely needed there.

Before the year is out we hope to have the GOSPEL PLEA in at least one home of every Church in the South. Good friends are aiding us in this. This will become an agency for good that can in no way be overestimated. Sister Terry King, State Secretary of the white auxiliaries of Texas writes to say "I know that our Texas people will stand by Jarvis Christian Institute, and I also know that

(Continued on page 7)

Texas

A Clean Dignified Business.

BY FANNIE H. JOHNSON.

I must begin my discussion with a statement made by Bro. F. H. Coleman, "Just because the Church is a religious institution things cannot be done any way."

The sooner we as Christians realize this fact the more straight forward work will be done in the Church. Again I repeat Bro. Coleman's words "The Churches a business" A clean dignified business. One that requires as much if not a more thoughtful preparation than any other. In most other lines of business, should we make a failure our loss will go no further than this world but should we fail in this business for the King, it will be to our immortal hurt, and not only ours but to our adherents also

DELAYS PAY NO DIVIDENDS.

In the business of the Church like in any other business, delays are dangerous, Things that require our immediate attention should not be put off for tomorrow.

Every department of the Church should be carefully looked after. Every member should come in for his share of loving attention.

A BUSINESS THAT CAN GROW.

The Church is a business that can and must grow, because it has room to grow. "The field is the world." But we cannot expect this business to grow without advertisement, hence the great commission, Matt. 16, 16. Here Christ sends his agents throughout the world to peddle and advertise his soul necessities to mankind. The agents to carry out the commands of the Head of the concern (Church) must needs be "hustlers," they must be "live wires" men and women with eyes keen to business who know how to make every effort count, so far as delivering the goods are concered. These agents must have great persuasive powers they must be able to show their prospective buyers that they have the one thing that they need above all others. They must be able to prove to the entire satisfaction of all, the great sacrifice our commander made for the sake of man lost in sin, "without God, and without hope in the world." They must be able to paint the picture of God's great love for the world in such a way that the people can see Christ lifted up. They must be a part of this absorbing and dignified business! Not only must it grow in numbers, but every individual must "grow in the knowledge of God." Glory to His name.

PROFITS ARE NOT OVER ESTIMATED.

The profits in this Church business are not over estimated with God's book in their hands, the agents must be able to prove to his customers that the promise of eternal life is well founded; that Christ is able to perform all things promised. These agents must, by following the explicit direction given them, be able to hold their customers. They must have the dividends at their finger tips. They must show to them by precepts and examples the beatitudes of the Christian life; the profits of their purchase of eternal life, the gain of an everlasting friend with power to some to the utmost; without whom their immortal souls will perish.

WRITTEN TESTAMONIES.

The agents in this business for the King must be able to quote freely, from the testamonies written by those who have purchased of the goods and found them O. K. "The course of the Lord shall stand forever." The law of the Lord is perfect converting the soul—" "The statues of the Lord are right rejoicing the heart—David. "Be strong and your work shall be rewarded—As in II. Chron. "Reviewing the end of your faith, even the salvation of your souls—" Peter. "These sayings are faithful and true—" John.

INSTRUCTION TO AGENTS.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" IITimothy 2:15; 3:15-16; John 5:39; Isa. 8:20." "Earnestly contend for the faith once delivered to the saints—"Jude. "Seek ye out of the book of the Lord and read, no one of these shall fail"Isa. 34:16.

Yours in business for the King.

DALLAS,

South Carolina

Editor of the GOSPEL PLEA.

Now that our Conventions are all over, and we have settled to the steady plod of another year with our Educational Rally Day to first break the quiet routine of life. Our thoughts dwell on the closing event of the past year, our Convention. Enroute to it we spent one night in the City by the sea, (Charleston,) the guests of Mr. and Mrs. W. S. Montgomery. Indeed the lines of our life led us in a pleasant place for under the influence of their hospitality which we were loath to leave, our hearts were strengthened for the work allotted to us. For one cannot come in contact with the noble women who are trying to uplift our race by

(Continued on page 7)

Reports From the Field.

Texas

GOSPEL PLEA:—

Please allow space in your worthy column— to say it was with reluctance that I resigned the pastorate of Beaumont Church to take charge of Paris congregation. I preached my last sermon goodby Sunday Oct. 27th. I left Tuesday Oct. 29, for Taylor to preach for them on Wednesday night and look upon the house I built for them two years ago. We enjoyed these good meetings—Thursday night I preached for Clay St. Church, Waco, where I served twelve years and looked upon the house I helped them to build some eight or ten years ago; the house needs attention now. I met a happy welcome both with their busy pastor Bro. Anderson and the members. I enjoyed a good service. My next stop was at Dallas.

Friday Oct.30. only to see my dear old mother once more. I regretted so much not to be able to visit the churches inDallas where I once servedfive years.

After enjoying the noon day meal with mother I left over the Santa Fe for Paris my new home. I arrived here Friday night. Saturday I met with a few state officers and organized the District board. I am now on the ground to observation.

Sunday I was forced away to the congregation at Roxton on account of their corner-stone laying of the Christian church of which Bro. Crawford is pastor. Returned last night at 11 P.M. Will be installed to the pastorate of Truvine church for the second time. Sunday after noon Nov. 10, where we will gladly give our time to church, district and state work

Respectfully,
M. T. Brown.

Dear Editor: Please leave me space in you valuable paper to tell about Thanksgiving Rally Day. I was planning to hold a Rally here on the Saturday and Sunday before Thanksgiving but on account of illness I will not be able. I hope I will be able very soon for I want to do all I can for that Texas school and the work elsewhere. We are praying, planning and trying to do all we can to help send the Gospel to those who need it. We hold a prayer meeting every week regardless of the number there, if only one or two we have prayer. I don't forget to pray for Bro. Frost and Bro. Berry and Sister Ruth Kenoly in their great work that they are doing for the cause of Christ and the uplift of the race; also for the C. W. B. M. and all the co-workers, both brothers and sisters.

So when I read these good letters from Bro. and Sister Alphin, of Waco, Texas, and others, I can't afford to pray and not work. So I will do what I can.

A rally at Easter and raised $200. which I sent to Bro. J. H. Thomas at Taylor and I received it back from Bro. Polk and it was sent to the state Convention by me. This I do that you will correct the mistake, $200 raised instead of $100. Now, brothers and sisters, whom this may concern, I ask all of you to help me to be able to get Hillsboro Texas. missions and that all may be strengthened and awaken from their long sleep, and come together and work more earnestly for the uplifting of the race, and that the work may take on new life in Hillsboro. May the Lord bless you all.

Your sister,
Ross, Mrs. A. M. BOLTON

WHAT THE BIBLE SAYS ABOUT GIVING.

In this age of benevolence, one would be sadly behind the times should one fail to imbibe the spirit of giving. As never before in the world's history are those, who are not counted christians, giving to the cause of Christianity. The Bible is finding its way into homes hitherto closed against it, so much for Bible schools Y. P. S. C. E. and missionary organizations. In the exact proportion as the Bible is prudently studied, is the ratio of individual giving. The more we learn about the Bible, the more we will give to the cause of Christ, because we learn of the blessedness of cheerful giving. God's Book speaks of the cheerful giver in this language: "The RIGHTEOUS sheweth mercy and giveth."Ps.37: 21; "Give and it shall be given unto you."Luke9:38; " It is more blessed to give than to recieve." Acts. 20:35: "He that giveth let him do it with simplicity" Rom 12:8. "God loveth a cheerful giver," 2 Cor.9:7 It is just the opposite with those who refuse to give. A hint to the wise is sufficient.

Jacob Kenoly—on last Sunday night our Pastor gave us a fifteen minutes review of Bro. Jacob's life and work in Africa. Also spoke many good words for Bro. and Sister Smith who are now on their way to Africa to take work there.

Sister M. A. Alphin State organizer of Auxiliaries to C. W. B. M. visited us some weeks ago. Sister Alphin revived the work at the J. C. T. also gave missionary information that was long wanting to be know. The seed was sown in that meeting

like in the days of old; some fell on the way side some among thorns, some on stony ground, and some on good soil. Collection, $3 55.

The long trance in which the church had fallen is gradually passing away, and thank God it is awakening! Somewhat slowly, and very much dazed, but awakening just the same. Good audience every Lord's day morning, Bible school more interesting, having visitors right along, good choir. Hoping to make some effort on Thanksgiving day. Pray for us.

In His name I remain yours in His cause.

DALLAS, F. L. H. JOHNSON.

Arkansas

Dear Editor of the GOSPEL PLEA: Please find space in your valuable paper for a few remarks. It has been some time since I have written to the PLEA. But nevertheless I am always thinking of this great paper.

On the 16th of this month our Beloved Sister Sarah L. Bostick was with us. She spoke to us in the day and also that night. She gave to us a wonderful, helpful and also an encouraging message which all seem to have enjoyed very much. We are always glad to have her visit us for we know that one is coming to bring us things that some of us have not stopped to realize and as she stood before the audience and telling them truths about themselves, it certainly ought to change their minds to do better. But my friends some of them have hardened their hearts to the work of Christ. It is really a shame to see so many of our parents and children going to destruction and consider the schools, teachers, preachers and missionaries that are continually bringing to us glad tidings of great joy. I would that we had more like Sarah Bostick to dwell here more with us and maybe that more of our people will see the light. We raised in our collections that day for her $2.66 and for our paster $2 40 and for the purpose of building a chimney flue in the Church we raised $2.90. We also had a grand Sunday school lesson. Mrs. Bostick taught the class from which much help was given. We raised $1.05 our total collection was $9. 46 we hope to do better soon. We are indeed glad to send in Elder Elijah Turner's name as a new subscriber of the PLEA. He is sending his dollar now.

Yours in Christ,

ROSIE B. Ivy.

Texas

Dear Editor of the PLEA. Please allow me pace in your columns, for the financial report for my work here at Waco, for twelve months. I began as Pastor here on Oct. 22th 1911, including Oct. 27th 1912.

Money raised for general education	$13.25
Amount raised for Texas school	5.01
For Jacob Kenoly memorial	3.00
For Church extension	1.50
For Charity	23.50
For State mission work	28.35
For the former Pastor debt	75.00
For Church debt and and other expenses	179.10
Paid on present Pastor's salary	399.72
Total amount raised for all purposes	758.43

This amount of money was the result and work of an average attendance of about thirty-five members. Now a word about the spiritual condition. The prayer meetings are not they should be, nor the Christian Endeavor, but we hope to improve the condition of this work. The Bible school is fairly good, yet there is room for improvement. Bro. H. Sharp, the Supt. is the most faithful man in the Bible scool work. We hope others will join with him in the good work, we must as a Church seek to do our best for the Lord. One may consider that it would be impossible to do so much financially unless there had been pretty fair spiritual life manifested. During the twelve months pastorate, 106 sermons were preached by the writer, including six funeral sermons. We have had five additions to the Church. Just here I desire to say a few things abut additions. Some people and even some preachers, think that if they do not have a large number of additions, after they have preached ten days or two week, their work is a failure. God forbid that I ever consider my work a failure in the ministry, so long as I preach the pure and simple Gospel of the Son of God. Having additions is not always evidence of good success, however anxious we may be to have men added to the Church we must be more anxious to get them converted and saved before they are added to the Church. Right here at this juncture many serious blunders are made, too many people in the time of a revival when the emotional nature is stirred or excited they join the preacher, instead of being converted to Jesus Christ if the preacher continues to preach sensational sermons, these persons who have joined him through excitement will remain connected with the Church, if he for

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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, College of Missions, Indianapolis, Indiana. Send in the money at the close of each quarter.

Adaline E. Hunt, Editor

NOTES.

The December auxiliary meeting at the Southern Christian Institute was held Sunday afternoon of the 8th. Mrs. Young was leader. Several of the members were on the program with their parts well prepared. The duet by Reba Burgess and Harry Prout was greatly enjoyed. Each member of the auxiliary answered to their name at roll-call with an item of interest from the National report in the November Tidings. Two new names were added to the roll.

The Mt. Beulah Junior society is taking on new life. The society now meets in the new Y. W. C. A. room in Smith Hall. They recently organized a choir.

We are anxious to have short letters or even a postal for the Plea telling us about your auxiliary meeting each month.

A Sample Brownie.

You who have never seen Miss Burgess surrounded by a half-dozen or more little "Brownies" in the orphanage at Mahoba, India, do not know her at her best. Sometimes when I went down to her door I found a group of little girls in the nursery adjoining her room, who were solemnly or hilariously playing "Mama." It is true I often felt the small "Mama" was more generous with reprimand and punishment than the real "mama" who sat working or writing near them. How happy they were when she put down her sewing and joined them in their play on the floor! How her brown eyes danced with theirs and what funny mimicings she drilled them in for me! Sometimes I recognized "Doctor Mama" (Dr. Gordon) in their play, and sometimes was forced to see myself "as others see" me.

Often as I watched Miss Burgess playing or singing or only merrily laughing with those small brown children, I have thought of them as they were when I saw them first—poor little unwanted girls, brought to the door of the orphanage without clothes or with but a soiled and ragged piece of cloth for dress, their little bodies dirty and neglected, and often showing painful sores; no smile on their baby faces; ndeed their thin cheeks looked old and now what a change! Here they are playing merrily with some one who loves and understands them, who feeds them good bread and milk from their individual bowls, who sees after baths and clean clothes, who soothes hurts and teaches them to play and sing and "speak pieces." Child lives are happy and blest in that nursery today and mother-love is given them.

ADELAIDE GAIL FROST.

My dear Miss Hunt:—

I have just a moment all to myself and am spending it writing to you. We reached Liverpool all safe and sound. Have a fine place to stay. Just like home. We are at the home of a Mr. Pratt. He lost his wife since June. He is a fine man. We could not have found a better place for a pound a day.

I got your letter at Mid ocean. It was a source of joy. Willie Sue does not forget you. She is every body's pet. I feel sure we will come out alright in Africa. We shall try to do our part and trust God for results. "In Him I am everything, without Him I am nothing."

Mr. Ross is out to tea this afternoon. We have been very busy since we landed here buying things to take along. Well I have not said half I want to say but I must go look after other matters now.

Wishing you well, I am yours respectfully.

HARRY G. SMITH.

* * * * *

"Today a beseeching cry goes forth
From end to end of the waiting earth;
A cry from the children, tender and sweet—
These heathen children who throng the street.

"Shall we dare today to hear in vain
That passionate cry of wrong and pain?
Shall we dare hereafter in shame to say,
We heard the cry, and we turned away?"

SELECTED

NOTES

(Continued from page 2)

it will not only prove a blessing to the Negroes of this great State of ours, but even a larger blessing to the white people." On the first Sunday in the month I delivered the C. W. B. M. day address at Meridian. In writing of this Sister Willis of that auxiliary says, "You brought us a great spiritual message; you opened our eyes unto a great vision; you filled our minds and hearts with a determination to do more for the upbuilding of Christ's Kingdom throughout the length and breadth of the land. We have but one regret—that we have not had your strengthening influence among us ere this." These things clearly indicate that the greater day is coming. Our most earnest prayer is that every Negro Disciple in the whole land may do all in his power to hasten on the day.

Send all money to J. B. Lehman, Institute Rural Station, Edwards, Mississippi. Do not let a single Church escape the Rally collection.

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instructing the children without feeling an uplift of spirit.

At the convention we again had the good fortune to fall into the hands of those who delight to entertain God's messengers, Mr. and Mrs. R. Simmons, such Christians, who are willing to be spent for "His name's sake." Inspite of the unexpected and early call of our convention and the illness of their pastor, the loyal members of Brinars Church unflinchingly shouldered the burden and, assisted by the friends of the community, our Lord's Day service was one long to be remembered.

Elder J. B. Lehman spoke and made our hearts glow within us as he unfolded unto us the scripture and pointed out how we were co-laborers together in God's vineyard. How we were being tested and that it was expected of us to do a great work in this generation. As we sat at his feet listening to the message filled with the spirit of Christ, we understood how the S. C. I. became such a power for good in this land. May God strengthen his hands and enlarge the border of the walls of the S. C. I. We are not surprised that the call for workers for Africa was answered from within it! That the women of Spartia are considered brave and loyal to their country and the mothers' best gift were their sons with the injunction for them to bring their shield or come home on it. More loyal, more brave, is she (Mrs. Ross) who consecrates and gives her only son to bear the standard of Christ in that far way land, co-laborer with those from the S. C. I.

Horatious is considered a hero for holding the bridge with his two companions against the army of the invaders but braver are they who leave all the bright prospect of the young and talented in America and laying them all at the shrine of the lowly Nazarene carry the glad tidings of the "Man, Christ Jesus" so that Africa may see the light of a better and higher life. May God's blessings rest on school, Principals, Matrons and co-workers in this noble work.

We were pleased to have with us Rev. Chesnut of the Methodist Church of Holly Hill, also Rev. J. O. Wright of the Baptist Church. We enjoyed the hospitality of Mrs. Wright and spent a pleasant night at their beautiful home. We were also made glad by a substantial gift from him. Would there were more large hearted men to aid the cause they know to be just and right. We second the motion of the loving cup for Bro. C. C. Smith in its entirety. Keans Neck Church are only a few members but they are loyal to all good work.

DALE, EDWIN F. JACKSON.

(Continued from page 5)

any cause, fails, to preach sensational sermons, they soon backslide into the world again, which is evidence they were not properly convicted and converted to Jesus Christ. It is the duty and business of the minister to teach and preach the simple Gospel of Christ to men, Faith cometh by hearing, and hearing by the word of God. (Rom 10:17.) The Church as I see it must be in good condition spiritual to have men added to her number. It is the work of God to add men to the Church. (Act. 2-47.) Let us not be too, anxio[illegible] about additions. Some times it is necessary to exclude some of what we have, in order to have additions.

WACO, J. E. ANDERSON.

Continued from first page

be in decent society. Suppose they were such as the mob chases and malitias protect, but we shudder to carry the argument farther.

If the governor of South Carolina would appeal to the Christian men of his state, and he has many of them, to start a train of events such as Major Jarvis started, he would no longer need to publish a lamentable, treacherous condition in his state. How pitiful it is to see a man sow thistle seed and then become angry when they do not bear figs. Oh! God, open our blind eyes. Lead us into the sunlight of thy truth. Make known to us what thou would have us do.

Bible School Department.

For Ministers, Teachers, Scholars and other Christians.

Geneva F. Burgess, Editor.

Lesson for December 29

Edited from The Christian Lesson Commentary

Lesson XIII.

The Prince of Peace.

(CHRISTMAS LESSON.)

Isa. 9:-7.

GOLDEN TEXT..—"Unto us a child is born, unto us a son is given."—Isa. 9: 6.

INTRODUCTION.

Isaiah was in many respects the greatest of the Hebrew prophets, his personality was the strongest, his wisdom was the most profound, his political sagacity and statesmanship were unexcelled and were much needed by his native land of Judah during his long ministry. This prophet was probably born at Jerusalem about 760 B. C. His ministry followed that of the prophet Amos and lasted for more than forty years, during the reign of Uzziah, a period covering from 740 B. C. to a time somewhat later than the retreat of Sennecherib in 701 B. C. His father's name was Amoz and because of the similarity of the name to Amos, some of the earlier christian fathers thought Isaiah was the son of the elder prophet Amos. His name means "Jehovah is salvation," and is therefore the equivalent of Joshua, Hosea and Jesus. He was constantly with royalty and exerted a very great influence upon the court. Isaiah was very religious. His courage is shown in a manner in which "he denounced superstition and idolatrous worship as a substitute for a moral life, and a righteous government." He was married to a woman who was called "the prophetess."

Isaiah saw the nation in dire distress and needing a king who would be endowed with the spirit of God, and so set forth in language unsurpassed for beauty and strength a description of the Messiah and his reign. The style of Isaiah is characterized by a purity and grandeur seldom equalled.

Isaiah's style shows clearly that is was formed for oratory, and as in true oratory, the fire still burns in it. Like every true Prophet, Isaiah lived for his own and all succeeding generations, but pre-eminently for his own.

Midian was a son of Abraham by Keturah and is supposed to have given his name to the nation known as Midianites. These people purchased Joseph of his brethren and carried him off to Egypt. Moses fled to the land of Midian after killing the Egyptian and since there is no note of criticism in the account, it may have been not an uncommon thing at this period for the Israelites and Midianites to intermarry and form other alliances. It was the Midianites whom Gideon, with his chosen band of three hundred defeated in the valley of Jezreel. The territory inhabited by the Midianites was probably north of Arabia, and on the east shore of the gulf of Akabah and since they were a nomadic race they would have the freedom of the region north ward which bordered on Edom and Moab.

Zebulun and Naphtali correspond roughly to lower and upper Galilee.

DAILY READINGS.

Dec. 16. M. Isa. 9: 1-7 The Prince of Peace.
Dec. 17. T Gen. 2: 15-25 Peace of Paradise.
" 18. W. Ezek. 34; 25 31 " " " restored.
" 19. T. Ezek. 37: 24-28 Covenant of Peace.
" 20. F. Isa. 26: 1-7 Secret of Peace.
" 21. S. Isa. 12. Song of Peace.
" 22. S. John 14; 25 31 A parting gift.

Stir us to Pray

Stir me, oh! stir me, Lord—I care not how,
But stir my heart in passion for the world:
Stir me to give, to go, but most to pray,
Stir till the blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no Cross is lifted high.

Stir me, oh! stir me, Lord, till all my heart
Is filled with strong compassion for these souls,
Till Thy compelling "must" drives me to pray,
Till Thy constraining love reach to the poles
Far north and south, in burning deep desire,
Till east and west are caught in love's great fire.

Stir me, oh! stir me, Lord, till prayer is pain,
Till prayer is joy—till prayer turns into praise;
Stir me till heart and will and mind, yea, all
Is wholly Thine to use through all the days;
Stir, till I learn to pray "exceedingly,"
Stir, till I learn to wait expectantly.

Stir me, oh! stir me, Lord! Thy heart was stirred
By love's intensest fire, till Thou did'st give
Thine only Son, Thy best-loved One,
E'en to the dreadful Cross, that I might live;
Stir me to give myself so back to Thee,
That Thou canst give Thyself again thro' me.

—SELECTED.